

Thirteenth Sunday after Pentecost

DOMINICA DECIMA TERTIA post Pentecosten

1962 Roman Missal propers: covenant, promise, faith working in obedience, thanksgiving, Eucharistic gift, and growth

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit	<i>Réspice, Dómine, in testaméntum tuum</i> (Ps. 73:20, 19, 22–23, 1)	The covenant pleaded	A desolated and poor people asks God to remember his covenant, judge his own cause, hear seekers, and regard his scattered flock.
Collect	<i>fidei, spei et caritátis augméntum</i>	Virtues increased	The Church asks growth in faith, hope, and charity, and love of the command as the way toward the promise.
Epistle	Gal. 3:16–22	Promise not annulled	Paul names Christ as Abraham's one seed and distinguishes the promise's gift from a law unable by itself to give life.
Gradual	<i>Réspice, Dómine; causam tuam</i> (Ps. 73:20, 19, 22)	The plea repeated	The covenant appeal returns between lesson and Gospel, now remembering the reproach borne by God's servants.
Alleluia	<i>Dómine, refúgium factus es nobis</i> (Ps. 89:1)	Refuge through generations	Before the Gospel, the assembly acclaims the enduring refuge of the God who remains one across covenantal generations.
Gospel	Luke 17:11–19; Credo	Cleansed while going; one returns	Ten obey Jesus' command and are cleansed; one Samaritan returns, glorifies God, gives thanks at Jesus' feet, and hears that faith has saved him.
Offertory	<i>in mánibus tuis témpora mea</i> (Ps. 30:15–16)	Times entrusted	The offering is prepared beneath the confession that God holds the worshipper's times.
Secret	<i>propitiáre</i> over people and gifts; Trinity Preface	People and gifts under mercy	The doubled imperative asks God to receive people and gifts, then to grant pardon and the petitions sought.
Communion	<i>Panem de cælo dedísti nobis</i> (Wis. 16:20)	Heavenly bread received	Wisdom's manna becomes the communicants' first-person address to the Lord who has given bread bearing every delight.
Postcommunion	<i>proficiámus augméntum</i>	Growth toward redemption	After receiving the heavenly sacraments, the communicants ask that they themselves may advance toward the increase of eternal redemption.
Sense	Synthesis		
Literal	A ruined people pleads covenant; Paul distinguishes promise and law; Jesus cleanses ten travelers and receives one grateful Samaritan; the Church asks growth, mercy, bread, and progress.		
Allegorical	Christ is Abraham's promised seed and the Mediator; in him covenant mercy gathers the alien, the Eucharistic bread nourishes his people, and sacramental redemption advances.		
Moral	Love what God commands, obey before seeing the outcome, return received mercy in thanksgiving, entrust one's times to God, and keep growing after reception.		
Anagogical	The eternal refuge carries every generation toward the promised inheritance, where faith, hope, and charity reach their end and redemption no longer admits loss or incompleteness.		

Scriptural Date and Location

Proper	Citation	Location	Date
Offertory	Ps. 30:15–16 (modern 31:15–16; or 31:14–15)	Flight from Jerusalem under Absalom; exact Psalm site unrecorded; Maon alternative	Davidic: Maon c. 1059 BC; Absalom 1024–1023 BC
The titles assign the psalm to David. Theodoret and Bellarmine place it during Absalom’s revolt; Boylan records Saul’s pursuit near Maon. The received sources do not settle the occasion; the checked NABRE note supplies no composition place or date. The Missal maps to Catholic 31:15–16 where the title is v. 1, or 31:14–15 where unnumbered (Theodoret, PG 80:1077–1080; Bellarmine, p. 78; Boylan, I, p. 106; NABRE Ps. 31).			
Introit; Gradual	Ps. 73 (modern 74)	Zion/Jerusalem; sanctuary in ruins	Asaphic/Davidic horizon c. 1055–1015 BC; later referents chiefly 587 BC, 167–164 BC, and AD 70
The title recalls David’s singer/seer and the Asaphite house (1 Chr. 25:1–2; 2 Chr. 29:30). The afflicted sanctuary community is the literal voice. Lyra hears Babylon; Bellarmine, Antiochus IV (167–164 BC); Augustine, Cassiodorus, and Theodoret, prophecy of AD 70. The NABRE calls it especially apt to the destruction of 587 BC without fixing composition there. The numerical Davidic range comes from an older Catholic reign chronology and dates the received Asaphic ministry horizon, not a demonstrated autograph (Corbett, “King David,” <i>Catholic Encyclopedia</i> IV).			
Gradual close	Ps. 88:51a (modern 89:51a)	No site for Davidic alternative; Babylon in captive reading	Received Ethan attribution; Davidic horizon c. 1055–1015 BC; Babylonian alternative A.M. 3416
The received superscription, <i>Intellectus Ethan Ezrahitae</i> , names Ethan but no composition site or regnal year. Haydock preserves both David writing in Ethan’s (or Idithun’s) person and a captive in Babylon under Sedecias lamenting Juda’s ruin. Thus c. 1055–1015 BC dates only the received Davidic horizon; a separate Usher-attributed chronology places Jerusalem’s ruin and Sedecias’s capture at A.M. 3416. Neither is an autograph date. The checked NABRE identifies a communal lament but supplies no king, event, composition site, or date (Haydock, Pss. 70:1; 88:1; Corbett, “King David,” <i>Catholic Encyclopedia</i> IV; NABRE, Ps. 89).			
Alleluia	Ps. 89:1 (modern 90:1)	Israel; no site named	Mosaic/Exodus horizon, c. 1491 BC (older Catholic chronology)
Jerome and Lyra receive Mosaic attribution positively; no camp or first audience is named. Augustine regards the Mosaic title as deliberate and reads Moses as Old-Covenant minister and New-Covenant prophet, while declining to require Moses’ direct composition; Theodoret reports both authorship traditions. The numerical date marks that chronology’s Exodus epoch, not a datable Psalm episode; the checked NABRE note supplies no composition place or date (Jerome, <i>Ep.</i> 140 2–5; Augustine, <i>Enarr.</i> in <i>Ps.</i> 89 1–3; NABRE Ps. 90).			
Communion	Wis. 16:20	Royal Jerusalem in Solomonic persona; probable composition in Alexandria	Solomonic horizon, tenth century BC; NABRE c. 50 BC
Augustine receives the book as Scripture without making its Greek wording Solomon’s own (<i>Civ. Dei</i> XVII.20). The NABRE places an anonymous Greek-speaking Jewish author in Alexandria about 50 BC, addressing Jews under Hellenistic pressure. Manna is Israel’s Exodus gift and a type of Christ and the Eucharist (NABRE Wisdom introduction and 16:20).			
Gospel	Luke 17:11–19	Achaia and Boeotia in Jerome; modern place disputed	PBC 1912: before c. AD 63; NABRE c. AD 80–90; Gadenz: prevailing 70s or 80s
<i>Narrated event: an older Catholic harmony places the unnamed village on the ninth/final journey, through or between Samaria and Galilee, February–Passover AUC 782 (AD 29); Luke gives no exact route or date.</i>			
The Church receives Luke, Paul’s physician-companion, as author. Jerome’s prologue names Achaia and Boeotia. The PBC’s 1912 chronology puts Luke before Acts and the end of Paul’s first Roman captivity, conventionally before c. AD 63. The NABRE proposes c. AD 80–90; Gadenz separately reports prevailing dates in the 70s or 80s and a minority pre-70 case. Modern place remains disputed (PBC, responses VI–VII; Jerome, prologue, PL 26:18; Gadenz, pp. 16–19, esp. p. 19 n. 20; NABRE Luke introduction).			
Epistle	Gal. 3:16–22	Rome in ancient subscriptions; Ephesus or another Greek city in the contrary tradition; to Galatia	Baronius/a Lapide chronology AD 58; modern north c. AD 54–55, south perhaps AD 48–50
Paul addresses Gentile converts pressed toward circumcision and Mosaic observance. A Lapide records Syriac and Greek endings and Jerome, Athanasius, and Theodoret for Rome, but also Chrysostom and Baronius for Ephesus or another Greek city and leaves place and time uncertain; his Baronius-based chronology gives AD 58. The checked NABRE introduction instead gives a northern hypothesis—ethnic Galatia near Ancyra, from Ephesus c. AD 54–55—and a southern hypothesis in Pisidia and Lycaonia, perhaps AD 48–50, with writing place unsettled (Gal. 1:1; 6:11; a Lapide, <i>Argumentum</i> and proemium; NABRE Galatians introduction).			

The Propers: Themes and Movement

Covenant fidelity becomes gift in Christ

God's covenant fidelity becomes gift in Christ, and grace creates its own living answer. The poor plead a promise they did not make; faith receives Christ's word, hope walks before sight, and charity returns to the Giver in thanksgiving. At the altar that return enters Christ's propitiatory oblation; in Communion the promised Seed gives himself as heavenly bread. The Mass ends by sending the nourished pilgrim forward toward redemption's eternal fullness.

1. The covenant's poor call upon the promised Seed (*Int., Ep., Grad.*)

The Introit begins from devastation rather than possession. Psalm 73's sanctuary has been violated, the poor appear abandoned, and God's honor is mocked in the humiliation of his servants. Yet the people still know how to pray: *Réspice, Dómine, in testaméntum tuum*. Their first argument is not their strength or merit, but God's own covenant. Augustine hears here Jeremiah's new covenant and the heavenly inheritance: "we possess the tablets and await the inheritance" (*Enarr. in Ps. 73* 23). Cassiodorus says that those with no sufficiency of their own plead the unfailing promise of eternal life; St Anthony of Padua sees the testament ratified in Christ's Blood and the poor soul's inheritance in Christ himself. Literal Israel's lament and the Church's christological prayer therefore remain joined: the God invoked is the one who gave the covenant, preserved the people, and brought the promise to fulfilment.

Galatians names that fulfilment. The promise was spoken to Abraham and to his one Seed, Christ; the Law, given later, cannot annul God's disposition of the inheritance. Jerome and Theodoret insist on Christ as the personal center of the singular; Augustine adds the ecclesial completion supplied by Paul himself: those incorporated into Christ are gathered into the one seed and made heirs according to promise (Gal. 3:27–29). Thus the Psalm's poor are not spectators outside the promise. In Christ they plead from within the gift, holding its pledge while awaiting its unveiled inheritance.

The Gradual repeats *Réspice* and adds a line from Psalm 88: "remember the reproach of thy servants." That psalm laments the seemingly defeated Davidic covenant and immediately speaks of reproach against the footsteps of God's Anointed. The chant thereby places the servants' suffering inside God's own cause. Augustine hears Christians bearing reproach because they bear Christ's name; Cassiodorus sees the despised Christian name itself. The liturgy does not promise that covenant fidelity removes every historical desolation. It teaches the poor to carry desolation into the prayer of Christ and to await the vindication of his kingdom.

2. The good Law serves the promise that gives life (*Ep., All., Gosp.*)

Paul's question supplies the boundary: "Is the Law then against the promises of God? God forbid." Chrysostom calls the Law a bridle restraining sin and a probe that makes the wounded desire a physician. Theodoret emphasizes its providential guardianship of the people from whom the Seed would arise. Augustine sees the command exposing pride so that salvation is sought from the Mediator rather than from one's own hand. Aquinas gathers these senses: the Law represses wrongdoing, disciplines desire, manifests weakness, and figures the grace to come. What it cannot do by external prescription alone is communicate the Spirit who heals and vivifies. The Law is holy and pedagogical; promise gives the inheritance.

The Alleluia places Moses within this unity. The traditional title makes Psalm 89 his prayer, and Moses sings that the Lord has been *our* refuge through every generation. Augustine hears the minister of the first covenant beholding the second and Christ joining both. Cassiodorus's Roman lemma, *a generatióne et progénie*, makes living continuity explicit: mortal generations proceed from one another while the eternal refuge remains. The Epistle's *Deus autem unus est* excludes any division between the God of Abraham, Moses, and Christ. Moses truly ministers; angels truly serve; Christ alone is the Seed in whom the blessing is given and the Mediator who brings his members to the inheritance.

The Gospel enacts this order. Jesus sends the ten to the priests under the Law, but cleanses by his word while they go. Tertullian answers Marcion: Christ honors the Creator's Law while revealing himself as the true Priest and temple. Penance retains the order: Christ principally forgives; the ordained priest, as his minister, judicially absolves and reconciles. Grace gives command and ministry efficacy dependent on Christ.

3. Faith receives, hope walks, charity returns (*Coll., Gosp.*)

The Collect gives the interior form of the journey. Its paired imperatives ask God to *give* an increase of faith, hope, and charity and to *make* the petitioners love what he commands. Promise and precept are not rivals: faith cleaves to the promised Christ, hope tends toward the inheritance, and charity unites the will to the end and therefore loves the way God commands. Augustine's *Da quod iubes, et iube quod vis* illuminates this grammar. The love is truly the creature's voluntary act, yet even that act is asked from God as grace. Trent accordingly quotes the virtue-increase petition when teaching growth in received justification, and locates all Christian merit within Christ's preceding and accompanying gift.

Luke turns those virtues into verbs. Ten sufferers stand at a distance and lift one voice: *Iesu praecceptor, miserere nostri*. They receive a command whose effect is not yet visible and set out; only *dum irent* are they cleansed. Bonaventure reads the final saving word through the three virtues: faith begins the movement, hope advances it, and charity perfects it. The Samaritan sees the gift, turns back, glorifies God with a great voice, falls at Jesus' feet, and gives thanks. Bede therefore distinguishes benefit from its living reception: all ten are cleansed, but Luke follows one faith into worship, thanksgiving, and the further word, "thy faith hath saved thee."

The Fathers and medieval doctors discover the Church's penitential road in *ite—osténdite—dum irent*. Augustine, St Anthony, Albert, Bonaventure, and their successors contemplate contrition, confession, satisfaction, and the keys: the heart turns under grace, intends obedient confession, and is restored to visible communion. Their governing axiom remains Albert's: *Deus enim solus emundat peccata*, God alone cleanses sins. Yet the return is no private interior event. Christ heals through an ecclesial economy and receives the reconciled sinner at his feet. What began as the raised voice of need becomes the great voice of praise.

4. Mercy received returns as oblation and Eucharist (*Gosp., Off., Sec., Comm.*)

The Offertory gives the Samaritan's return a form for the whole assembly: *In te sperávi, Dómine; dixi: Tu es Deus meus; in manibus tuis témpora mea*. Theodoret reads David surrendering the changing distributions of peace and conflict, grief and joy, to providence; Augustine hears Christ the Head and his members speaking as one; Cassiodorus sees Christ's assumed humanity and the hour held in the Father's power. As bread and wine are brought forward, the faithful place labor, suffering, gratitude, and their final hour within Christ's self-offering. Hope is not waiting without action: it is the offering of one's times to the God who holds them.

The Secret then prays twice *propitiare*: be propitious to thy people; be propitious to their gifts. Giver and offering both remain beneath mercy. Tertullian calls the healed Samaritan's thanksgiving the true oblation made to Christ, the true High Priest and temple. The cure is not bought by gratitude; gratitude is grace recognizing its source. Positively, the Mass is a true propitiatory sacrifice because the one sacrifice of Calvary is made sacramentally present: the same Christ offers through the ministry of priests, and the fruits of his self-offering are applied for pardon and grace (Trent, Session XXII, ch. 2; CCC 1367). Aquinas distinguishes its sacrificial effect as offered from its sacramental effect as received without dividing the one Eucharistic mystery.

At Communion the remembered manna becomes present thanksgiving: Wisdom says that God gave bread to Israel; the Church sings, *Panem de caelo dedísti nobis, Dómine*. Origen and the two Gregories see the one divine Word nourishing souls according to their capacity; Rabanus leads the manna through John 6 to Christ's life-giving flesh and blood. Albert calls the Eucharistic bread heavenly, life-giving, unitive, viaticum, and pledge of fruition. Aquinas says manna chiefly figures the sacrament's effect: the one Christ refreshes the mind in every spiritual good. Bonaventure preserves both letter and mystery—the historical food truly serves Israel, and in sacramental fulfilment Christ bears fruit according to grace-enlarged devotion. The stranger who returned is thus gathered into the grateful plural *nobis*: the gift becomes communion.

5. Heavenly food increases the pilgrim toward eternal refuge (*Coll., All., Gosp., Comm., Postcomm.*)

The repeated *augmentum* binds the first prayer to the last. At the beginning God increases the theological virtues; after Communion the recipients ask that *we* may advance toward the increase of eternal redemption. The objective redemption accomplished in Christ needs no enlargement. Its grace, however, is received ever more deeply by pilgrims. Aquinas compares the Eucharist to food that sustains, increases, repairs, and delights spiritual life; actual reception augments grace and charity, while viaticum gives the power to reach the glory not yet seen. The *Roman Catechism* and St John Paul II make the same passage from Wisdom's every-delight manna to the Eucharistic food of the journey and foretaste of messianic fullness.

The Gospel ends with a command rather than repose: *Surge, vade*. Bede, Bonaventure, Albert, and Denis understand the rising as passage from sin into strong works and the going as advance toward neighbor, God, and the heavenly homeland. St Anthony reads *surge* as unity rising to upright works and *vade* as humility's keeper going securely; his surrounding exposition also treats return, prostration, thanksgiving, and saving faith. The Mass has traced the same pilgrimage. Faith came crying, hope walked before sight, charity returned in thanks; sacrifice placed people and gifts beneath mercy; sacrament gave the promised Christ as food. Now the Church rises and goes. The refuge of every passing generation draws her beyond changing times, ruined sanctuaries, and incomplete healing toward the inheritance where covenant is unveiled, thanksgiving is perpetual, and redemption's fruit can no longer be lost.

The Propers: Detailed Commentary

The Appointed Propers in Full

The Latin below is the complete recurring formulary between marginal nos. 1562 and 1571 in the 1962 Vatican typical Missal, printed pp. 393–394. It matches the identified CMAA facsimile, and its surviving pre-1962 text keeps its received, unmodernized form. Scriptural English is the public-domain Douay–Rheims/Challoner; the Collect, Secret, and Postcommunion are the public-domain English of the Cummiskey hand missal (Philadelphia, 1861). Neither historical English witness is official 1962 liturgical text. Where a chant differs from the Clementine text the Douay translates, the Douay has no English for the difference, and the gap is named at the element.

Introit (*Int.*)

Psalmus 73:20, 19 et 23; 73:1; no. 1562

Réspice, Dómine, in testaméntum tuum, et ánimas páuperum tuórum ne derelínquas in finem: exsúrge, Dómine, et iúdica causam tuam, et ne obliviscáris voces quæréntium te. Ps. ibid., 1 Ut quid, Deus, repulísti in finem: irátus est furor tuus super oves páscuæ tuæ? V. Glória Patri.

Douay–Rheims/Challoner, Ps. 73:20, 19, 22–23 and 1

Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity. Deliver not up to beasts the souls that confess to thee: and forget not to the end the souls of thy poor. Arise, O God, judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day. Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually. O God, why hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture? V. *Glória Patri.*

Witness boundary. The chant has *Dómine* where the source verses do not, *derelínquas* where the Clementine has *obliviscáris*, and *voces quæréntium te* where it has the voices of enemies. The printed reference also omits v. 22 although the antiphon uses it. The complete Douay verses expose those differences and give no English for the composite antiphon.

Collect (*Coll.*)

Oratio; no. 1563

Omnípotens sempitérne Deus, da nobis fidei, spei et caritátis augméntum: et, ut mereámur ássequi quod promíttis, fac nos amáre quod præcipis. Per Dóminum.

Cummiskey hand missal (1861), Collect, p. 423

O Almighty and eternal God, grant us an increase of faith, hope, and charity; and, that we may deserve what thou promisest, make us love what thou commandest. Thro’.

Witness boundary. The English does not separately render *ássequi*, “to attain.” The distinction between loving the command and attaining the promise therefore rests on the Latin.

Epistle (*Ep.*)

Ad Galatas 3:16–22; no. 1564

Lectio Epistolæ beāti Pauli Apóstoli ad Gálatas.

Fratres: Abrahæ dictæ sunt promissiones, et sémini eius. Non dicit: Et semínibus, quasi in multis; sed quasi in uno: Et sémini tuo, qui est Christus. Hoc autem dico: testaméntum confirmátum a Deo, quæ post quadringéntos et trigínta annos facta est lex, non írritum facit ad evacuándam promissionem. Nam si ex lege heréditas, iam non ex promissione. Abrahæ autem per repromissionem donávit Deus. Quid igitur lex? Propter transgressionés pósita est, donec veníret semen, cui promiserat, ordináta per Angelos in manu mediátoris. Mediátor autem uníus non est: Deus autem unus est. Lex ergo advérsus promíssa Dei? Absit. Si enim data esset lex, quæ posset vivificáre, vere ex lege esset iustítia. Sed conclusit Scriptúra ómnia sub peccáto, ut promissio ex fide Iesu Christi darétur credéntibus.

Douay–Rheims/Challoner, Gal. 3:16–22

To Abraham were the promises made and to his seed. He saith not: And to his seeds as of many. But as of one: And to thy seed, which is Christ. Now this I say: that the testament which was confirmed by God, the law which was made after four hundred and thirty years doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God: God forbid! For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to them that believe.

Witness boundary. The address *Fratres* is a liturgical incipit borrowed from v. 15 and is not part of the translated verses. The lesson stops at v. 22; Paul's pedagogue image begins later and is context, not appointed text.

Gradual (*Grad.*)

Psalmus 73:20, 19 et 22; no. 1565

Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. V. Exsúrge, Dómine, et iúdica causam tuam: memor esto oppróbrii servórum tuórum.

Douay–Rheims/Challoner, Ps. 73:20a, 19b and 22

Have regard to thy covenant . . . and forget not to the end the souls of thy poor. V. Arise, O God, judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

Witness boundary. The closing *memor esto oppróbrii servórum tuórum* is not the Clementine's Ps. 73:22b; it corresponds verbally, apart from the vocative, to Ps. 88:51. The Missal nevertheless cites Ps. 73. The Douay gives Ps. 73:22's own words.

Alleluia (*All.*)

Psalmus 89:1; no. 1566

Allelúia, allelúia. V. Ps. 89, 1 Dómine, refúgium factus es nobis a generatióne et progénie. Allelúia.

Douay–Rheims/Challoner, Ps. 89:1

Alleluia, alleluia. V. Lord, thou hast been our refuge from generation to generation. Alleluia.

Witness boundary. The chant's *a generatióne et progénie* is not the Clementine's *a generatióne in generatióne*; the Douay translates the latter.

Gospel (*Gosp.*)

Lucas 17:11–19; no. 1567

+ *Sequéntia sancti Evangélii secúndum Lucam.*

In illo témpore: Dum iret Iesus in Ierúsalem, transibat per médiam Samariám et Galiléam. Et cum ingrederétur quoddam castéllum, occurrérunt ei decem viri leprósi, qui stetérunt a longe; et levavérunt vocem dicétes: Iesu præcéptor, miserére nostri. Quos ut vidit, dixit: Ite, osténdite vos sacerdotibus. Et factum est, dum irent, mundáti sunt. Unus autem ex illis, ut vidit quia mundátus est, regréssus est, cum magna voce magnificans Deum, et cécidit in fáciem ante pedes eius, grátias agens: et híc erat Samaritánus. Respóndens autem Iesus, dixit: Nonne decem mundáti sunt? et novem ubi sunt? Non est invéntus qui redíret, et daret glóriam Deo, nisi híc alienígena. Et ait illi: Surge, vade; quia fides tua te salvum fecit.

Douay–Rheims/Challoner, Luke 17:11–19

And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off. And lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks. And this was a Samaritan. And Jesus answering, said: Were not ten made clean? And where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.

Credo.

Witness boundary. The Missal supplies *In illo témpore* and the subject *Iesus*; the Clementine verse and its Douay English carry the subject from the preceding narrative. The Creed itself belongs to the Ordinary.

Offertory (*Off.*)

Psalmus 30:15–16; no. 1568

In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea.

Douay–Rheims/Challoner, Ps. 30:15–16

But I have put my trust in thee, O Lord: I said: Thou art my God. My lots are in thy hands. Deliver me out of the hands of my enemies; and from them that persecute me.

Witness boundary. The Missal sings *témpora mea*, “my times,” where the Clementine reads *sortes meæ*, translated “my lots.” This Vulgate Ps. 30:15–16 is Ps. 31:15–16 when the title is numbered as verse 1, as in the NABRE, and Ps. 31:14–15 when the title is unnumbered. The Douay’s English therefore keeps “my lots.”

Secret (*Sec.*)

<i>Secreta; Præfatio de Sanctissima Trinitate; no. 1569</i>
<i>Propitiâre, Dómine, pópulo tuo, propitiâre munéribus: ut, hac oblatióne placátus, et indulgéntiam nobis tríbuas, et postuláta concédas. Per Dóminum nostrum.</i> <i>Præfatio de Sma Trinitate.</i>
Cummiskey hand missal (1861), Secret, p. 424
Be thou propitious, O Lord, to thy people: and mercifully receive their offerings: that being appeased thereby, thou mayest grant us pardon, and hear our requests. Thro’.

Witness boundary. The Latin repeats *propitiâre*; the English renders the second imperative by “mercifully receive.” The printed *Sma* contracts *Sanctissima*.

Communion (*Comm.*)

<i>Sapientia 16:20; no. 1570</i>
<i>Panem de cælo dedísti nobis, Dómine, habéntem omne delectaméntum, et omnem sapórem suavitátis.</i>
Douay–Rheims/Challoner, Wis. 16:20
Instead of which things, thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour; having in it all that is delicious, and the sweetness of every taste.

Witness boundary. The antiphon adapts rather than quotes the verse: it addresses God in the first person plural, changes the verb, omits “prepared without labour,” and recasts both closing phrases. The Douay therefore gives the complete biblical verse and has no English for the chant’s form.

Postcommunion (*Postcomm.*)

<i>Postcommunio; no. 1571</i>
<i>Sumptis, Dómine, cæléstibus sacraméntis: ad redemptionis æternæ, quæsumus, proficiámus augméntum. Per Dóminum.</i>
Cummiskey hand missal (1861), Postcommunion, p. 425
May these heavenly mysteries, O Lord, which we have received, advance our eternal redemption. Thro’.

Witness boundary. In the Latin the communicants are the subject of *proficiámus*, and *augméntum* repeats the Collect’s noun. The historical English changes the grammatical subject and leaves the repeated noun implicit; the Latin keeps both.

Introit: the desolated people plead God's own covenant (*Int.*)

The antiphon is a cento rather than a continuous extract. It joins Psalm 73:20a, 19b, 22a, and 23a, then appends v. 1 as the psalm verse. It sings *ne derelinquas* where both Roman and Gallican Psalters have “do not forget,” and *Exsúrge, Dómine* where both have “Arise, O God.” Its closing *voces quaeréntium te*, however, is not an unexplained alteration: it is the exact Roman-Psalter branch at v. 23, while the Gallican and Clementine have the voices of God's enemies. The extant Greek speaks of suppliants. Jerome knew both readings and judged “enemies” to fit the immediate context (*Ep.* 106 46). The lemma printed with Theodoret has the suppliants; the Schulze/PG apparatus, not Theodoret's exposition, records the hostile variant. The Roman chant chooses the voices raised *to* God.

In the literal sense, Psalm 73 gives Israel's afflicted sanctuary-community a voice. Worship has been interrupted, the sanctuary violated, and enemies seem to triumph over both people and divine name. The ancient Asaphic title places the lament within the prophetic-liturgical house associated with David, while received expositors hear different historical fulfilments. Nicholas of Lyra favors the Babylonian destruction; Bellarmine the persecution under Antiochus IV; Theodoret and Cassiodorus the Roman destruction of Jerusalem. The modern NABRE calls the psalm especially apt to the destruction of 587 BC. These horizons need not be collapsed: the tradition can distinguish an Asaphic prophetic voice, the poem's first catastrophe, and later fulfilments in which its prayer was heard anew.

Bellarmino identifies the covenant as God's pledge to the fathers and the poor as those who wait daily at the gate of mercy. The antiphon's logic is already theological: *Réspice* does not ask God to discover information but to manifest in history the fidelity he has promised. The people have nothing stronger to present than God's own *testaméntum*. This prepares Paul's argument that a divine disposition concerning inheritance cannot be annulled by a later law.

The Fathers unfold the allegorical sense with equal boldness. Augustine and Cassiodorus read the covenant through Jeremiah 31 and its fulfilment in Christ. Augustine contrasts this inheritance with land, prosperity, victory, and bodily health: *tabulas tenemus, haereditatem exspectamus*, “we possess the tablets and await the inheritance” (*Enarr. in Ps.* 73 23). Cassiodorus names eternal life, kingdom, and the vision of God; when no merits can carry the case, the people appeal to the unfailing promise (*Exp. Ps.* 73 24). Eusebius identifies the covenant given through Christ for humanity's salvation and hears the poor disciples interceding for Israel. St Anthony of Padua brings the sense directly into Christian worship: the testament is ratified by Christ's death and Blood; Christ is the poor soul's inheritance; the soul is Christ's cause because he stood trial for it; and the seekers' voices become confession and preaching (*Sermones dominicales* II.13–14).

The moral reading begins with poverty. Augustine's poor renounce confidence in their own righteousness and pray like the publican: *pauperes sumus, exaudi mendicos tuos*, “we are poor; hear thy beggars” (*Enarr. in Ps.* 73 22). Origen moves from martyrs literally exposed to beasts to the sins and hostile powers from which truthful confession seeks deliverance (*Hom. III in Ps.* 73 7–8). Cassiodorus's exact *voces quaeréntium te* completes the movement: the faithful seek in order to find and behold God. Poverty is not mute; it becomes prayer, confession, and witness.

The anagogical petition reaches beyond relief from one crisis. Augustine joins *Exsurge* to Christ's Resurrection and final judgment; Cassiodorus sees truth manifesting itself until error acknowledges what it denied. “Abandon not to the end” asks preservation until seekers behold the One sought. The chant therefore moves from ruined sanctuary to eternal dwelling, reproach to vindication, and poverty to inheritance.

Luke will give this prayer a human form. Ten afflicted persons stand afar and raise their common voice, *Iesu praecéptor, miserére nostri*. The Church has first asked God not to forget the voices that seek him; the Gospel asks whether those who receive mercy will remember their benefactor. Divine remembrance summons human remembrance, praise, and Eucharistic thanksgiving.

Collect: promise becomes love through grace-given increase (*Coll.*)

The Collect's grammar is its theology. *Da* governs *augméntum*: faith, hope, and charity are realities whose increase is given. *Fac* governs *nos amáre*: even the petitioners' loving obedience is requested from God. The purpose clause, *ut mereámur ássequi quod promíttis*, names a genuinely human attaining and merit, while the two imperatives locate its origin and power in grace. Promise and command are not opposed. God promises the supernatural end, gives the virtues by which it is believed and desired, and causes the charity by which his command is loved.

The prayer has a long and differentiated transmission. The Verona sacramentary contains the Collect in a July series without Sunday assignment. The Old Gelasian joins it to the Postcommunion in an unnumbered Sunday Mass, and an

expanded charity recension prays to the God who writes the justice of his Law in believers' hearts by his finger. The Gregorian supplement preserves the received Collect, Secret, and Postcommunion under Sunday XIV; Gellone supplies their incipits under the same number, while a fourteenth-century Savona fragment has all three under Sunday XIII. These witnesses establish reception and movement through Roman and Frankish books, not composition by a pope.

The Council of Trent gives the Collect an exceptional place in Catholic doctrine. Session VI, chapter 10 introduces the Church's prayer for the increase of received justification and excerpts: *Da nobis, Dómine, fidei, spei et caritátis augméntum*. The Council changes the address and does not quote the whole Collect. Chapter 16 and canon 32 then affirm genuine merit while locating it within Christ's grace. The liturgical subject truly believes, hopes, loves, obeys, and advances; none of these movements begins independently of the gift prayed for.

The prayer's traditional articulation follows its own order: faith apprehends the revealed end, hope tends toward it with confidence in God's aid, and charity unites the will to it. These infused gifts can grow throughout the wayfaring state, yet their increase remains within Christ's grace rather than an autonomous achievement. Augustine's *Da quod iubes, et iube quod vis* expresses the same order: God commands a real act and gives what enables it.

The Gospel narrates the Collect. Faith receives Christ's word; hope walks before cleansing can be seen; charity returns to the Giver. Bonaventure reads the final saving word through exactly this triad: faith initiates the movement, hope advances it, charity perfects it (*Comm. in Luc.* XVII.34). The virtues are not abstract dispositions placed beside the story. They are the form of obedient travel and grateful return.

Epistle: the promise rests in Christ, and the good Law serves it (*Ep.*)

Paul addresses baptized Gentiles being pressed to add circumcision and Mosaic observance as necessary to their standing in Christ. He reasons from the divine promise to Abraham, not from contempt for Israel's Law. The lesson's governing question is his own: "Is the Law then against the promises of God? God forbid." The Mosaic Law is God's revealed gift, holy, spiritual, and good. Its moral instruction abides; its discipline restrains and discloses sin; its figures prepare Christ. Its limit is that an external prescription cannot of itself communicate the Spirit's justifying and vivifying grace (CCC 1961–1964).

The promised Seed is personal. Jerome locates the blessing of the nations in Christ rather than Isaac taken alone or natural succession as such; Theodoret calls Christ seed in the proper sense while recognizing the ordinary genealogical use. Aquinas explains why: Christ is the one through whom and in whom all nations receive Abraham's blessing (*Super Gal.* III, lect. 6, Corpus Thomisticum [87761]). Yet the singular does not isolate Christ from his Mystical Body. Augustine identifies the one seed as Christ together with those who imitate Abraham's faith, gathered into unity because faith is one (*Exp. Gal.* 23–24). Paul himself completes the claim after the appointed lesson: all who are baptized into Christ are one in him and therefore Abraham's seed and heirs (Gal. 3:27–29). Christ remains the personal Head; incorporation into him gives participation in the inheritance.

Testaméntum allows Paul to reason from a confirmed disposition of an inheritance. Jerome notes that Hebrew *berith* means covenant or pact; Aquinas explains that even a human will, once confirmed, is not annulled or supplemented at whim, much less the promise of God. The 430 years make posteriority visible. Jerome leaves the ancient chronological problem open; Aquinas counts from Genesis 12 to Exodus and distinguishes a shorter reckoning from Isaac. The doctrinal point does not depend on resolving every calculation: the later Law cannot transform prior gift into no gift.

Why, then, the Law? Chrysostom calls it a bridle that checks wrongdoing and a probe that reveals the wound so that the sick desire the physician. Augustine emphasizes exposure of pride: the command reveals transgression and teaches that salvation is not in one's own hand but in the Mediator's. Theodoret sees providential protection of the people from whom the Seed would arise. Aquinas gathers four purposes—repression, discipline, manifestation of weakness, and figurative instruction in the grace to come (*Super Gal.* III, lect. 7, [87762]). These readings complement rather than cancel one another. The Law guards, teaches, convicts, and figures; grace heals and gives the interior power of fulfilment. Augustine's mature formula is exact: the Law was given so that grace might be sought, and grace so that the Law might be fulfilled (*De spiritu et littera* 19.33–34).

The "hand of a mediator" preserves an ancient distinction. Theodoret and Theodore of Mopsuestia identify Moses; Jerome and Chrysostom identify Christ, the divine giver. Augustine specifies Christ in his humanity; Ambrosiaster sees the reconciler. Aquinas preserves both levels: the Law lies in Christ's power and Moses signifies him. The Alleluia makes this matrix prayer. Moses, traditional speaker of Psalm 89, confesses refuge through every generation; Paul adds *Deus autem unus est*. One God gives promise, Law, figure, and their fulfilment in Christ from beginning to end.

“Scripture concluded all under sin” describes judicial and medicinal enclosure. Jerome compares it to custody: the judge declares and confines the guilty, not as cause of their crime, but so that pardon may be bestowed by sovereign mercy. Chrysostom and Theodoret emphasize conviction. Aquinas joins knowledge of disease to knowledge of impotence, both moving the patient to Christ the physician (lect. 8, [87763]). The purpose is evangelical: *ut promissio ex fide Iesu Christi darétur credéntibus*. Promise remains gift; faith receives the Christ it cannot manufacture. The full letter names that faith’s mature operation as charity (Gal. 5:6).

The other propers make Paul’s order visible. The Psalm’s poor plead covenant because they cannot vivify themselves. The Collect asks God to write command within love. Jesus honors the priestly procedure while giving the cleansing it can discern but not cause. The Secret approaches the Father through the Mediator’s sacrifice, and the Communion receives the promised Seed as heavenly bread. Law serves; Christ gives; faith, hope, and charity receive and return.

Gradual: the servants’ reproach enters the cause of the Anointed (*Grad.*)

The Gradual repeats Psalm 73:20a, 19b, and 22a, but its last clause is verbally Psalm 88:51a: *memor esto opprobrii servórum tuórum*. The printed Missal reference remains Psalm 73. This is no error but the chant’s received centonization. Unlike the Introit’s *ne derelínquas*, the Gradual uses/reverts to the Psalter’s *ne obliviscáris*. Its repeated *Réspice* now follows Paul’s account of Abraham’s covenant and prepares Luke’s *quos ut vidit*: the Church asks God to look, and the Gospel shows the incarnate Lord’s gaze becoming mercy in act.

The Psalm 88 insertion interprets the cause being judged. That psalm laments the apparent collapse of the Davidic covenant; its next verse names enemies reproaching the footsteps of God’s Anointed, *vestigia Christi tui*. Augustine reads the servants’ reproach as suffering borne by Christians because of Christ; Cassiodorus says persecutors made the Christian name itself a crime. The chant therefore moves from reproach uttered against God in Psalm 73 to reproach borne by God’s servants in Psalm 88. The Church’s cause is God’s because she belongs to the Anointed and carries his name.

The continuation of Guéranger’s *The Liturgical Year* (Dom Lucien Fromage), reporting Rupert of Deutz, explicitly joins the repeated covenant plea to the Abrahamic promise proclaimed in Galatians. The link is Rupert’s, as Fromage reports it. The ritual placement is nevertheless powerful: after Scripture has enclosed all under sin, the assembly does not plead self-exemption. It asks the one God to remember covenant, poor, servants, and Anointed before Christ looks upon the ten who cry for mercy.

Alleluia: the eternal refuge receives passing generations (*All.*)

Dómine, refúgium factus es nobis, a generatióne et progénie is exact Roman-Psalter Psalm 89:1. The Gallican has *a generatióne in generatióne*; the Roman *progenies* emphasizes the living continuity by which one generation proceeds from another. The canonical title names this the prayer of Moses, the man of God. Jerome and Lyra receive Mosaic authorship positively; Augustine treats Moses as Old-Covenant minister and New-Covenant prophet rather than necessary composer; Theodoret records both traditions. The liturgy can receive the Mosaic voice without converting one older chronology into dogma.

Eusebius fills the beneficiary list with Enoch, Noah, Lot, Abraham, Isaac, Jacob, Joseph, and Moses. Separately, he unfolds refuge as shelter, harbor, wall, defense, and aid in every undertaking. Theodoret extends the memory through Egypt, wilderness, Joshua, judges, Samuel, and David. Praise rises from remembered benefit. The God acclaimed now is trusted because he has carried his people before.

The allegorical sense draws the covenants into Christ. Augustine hears all generations or the two covenants joined in Christ. Cassiodorus’s Roman lemma makes the universal Church speak in the plural *nobis*: refuge begins with humanity and reaches the world’s end. Arnobius Junior confesses the pre-existent Son and Creator reigning before mountains, earth, and world. The Word preceding every generation enters one and gathers mortals into abiding life.

Jerome unfolds the moral image as roof and rock in storm, city walls against an enemy, shade for a traveler, and escape from a beast. Bellarmine identifies the fortified dwelling with faith, hope, and charity. Hugh of St Cher maps refuge onto conversion: penitents flee sin, the proficient temptation, the perfect worldly care. The Collect accordingly asks God to enlarge the very dwelling in which the pilgrim abides.

Anagogically, the psalm contrasts divine eternity with dust, night watch, fading grass, hidden sin, and numbered years. Augustine finds refuge from created mutability in the immutable One. Jerome moves toward resurrection, morning

mercy, and God establishing human work. The acclamation is therefore paschal: generations pass, but eternal Christ receives them and establishes in glory what grace begins in time. This prepares the Offertory's surrender of *témpora mea* and the Postcommunion's advance toward eternal redemption.

Gospel: mercy on the road returns as worship and saving thanks (*Gosp.*)

Luke sets the encounter inside Jesus' ascent to Jerusalem, through or between Samaria and Galilee, at an unnamed village. Ten afflicted persons stand afar, address Jesus as Master, and raise one appeal for mercy. Leviticus 14 assigns priests the examination and rites by which a healed person is declared clean and restored to communal and cultic life; it does not make the priest the healer. Jesus commands all ten to undertake that obedient showing before any change is visible, and *dum írent, mundáti sunt*.

Luke then marks a theological progression. All ten are cleansed; the Samaritan sees that he is healed; returning, he glorifies God with a great voice; he falls on his face at Jesus' feet and gives thanks; Christ says that his faith has saved him. The Vulgate's *fides tua te salvum fecit* preserves the final distinction. Common bodily cleansing is gift to all. The narrative follows one gift into recognition, return, worship, thanksgiving, and saving communion with the Giver.

Tertullian makes this sequence serve a vigorous anti-Marcionite argument (*Adv. Marc.* IV.35.9–11). Christ confirms the Creator's Law by sending the ten to its priests, yet manifests himself as true High Priest and temple; the Samaritan's thanksgiving becomes an oblation made to Christ, and faith saves. Cyril says healing travels with those sent to the priests. Augustine's pastoral inference is severe and fruitful: attribute amendment not to oneself, lest one be found among the nine who gave no thanks (*Sermo* 176.6). Bede makes the final distinction explicit: saving faith is faith living and working, not bare knowledge of a benefit (*In Luc.* V, PL 92:542B–544D).

Christ's question, "Where are the nine?" is a genuine rebuke. Gratitude, praise, and worship are owed responses to gratuitous mercy, even though they do not purchase it. Luke does not tell the nine's final destiny, and no inference of damnation is needed to preserve the moral force. The Samaritan glorifies God precisely by returning, prostrating himself, and thanking Jesus. Tertullian, Bede, Theophylact, St Anthony, and the later doctors rightly hear worship and an implicit manifestation of Christ's divine dignity in that inseparable act.

The ecclesial and penitential tradition grows from the literal order. Augustine sees variegated leprosy as the mind's mixture of truth and falsehood and the priestly showing as a figure of the Church's ministry of doctrine and sacrament (*Quaest. ev.* II.40). Gregory the Great treats leprosy as the mixture of right and perverse teaching. Bruno states the controlling distinction: priests judge the clean; God cleanses. Pseudo-Augustine's *De vera et falsa poenitentia*, Gratian, St Anthony, Albert, Bonaventure, and Denis unfold *ite—osténdite—dum írent* through contrition, confession, satisfaction, and the ministry of the keys. The heart turns under grace, intends obedient confession, and is restored to visible communion. Albert preserves the axiom, *Deus enim solus emundat peccata*; God alone is the principal cause of forgiveness.

That axiom does not reduce the sacrament to certification. Christ entrusted the keys to the Church: the ordained priest acts as Christ's minister and, in a judicial act, truly absolves and reconciles the penitent (Trent, Session XIV, ch. 6 and can. 9; CCC 1441–1449, 1461). The medieval reading therefore joins interior conversion to an objective ecclesial act. Grace can reach the contrite heart before arrival, yet the command to show oneself is not thereby made dispensable.

St Anthony and Albert give the moral sense to the Samaritan's verbs. Albert unfolds an ordered movement from undivided heart and recognition through return, praise, prostration, humility, and thanksgiving. Anthony calls the Samaritan *custos*, keeper: a gift is guarded by attributing it to God, not to self. Newman teaches the same habit through recurrent remembrance and deeds of thanks; gratitude is itself a form of love. Christ's *Surge, vade* then sends the worshipper from prostration into strong action.

Traditional number and people typologies belong positively to this spiritual reception. Bruno, Anthony, Bonaventure, and Richard of Saint Victor see the ten as humanity transgressing the Decalogue or the universality of sinners enclosed under sin. Augustine and Bede see the one as unity and the nine as incompleteness outside it. The Samaritan becomes firstfruits of the nations and an admonition that an outsider may surpass a presumptuous insider. Theophylact supplies the moral rule: foreign birth prevents no one from pleasing God, while holy ancestry licenses no pride. This Gentile-inclusion reading is fulfilled through Israel's Scriptures, Messiah, and promise, not against Israel. Luke calls only the grateful man a Samaritan and stranger; he does not identify all nine as Jews or teach collective rejection. Catholic reception therefore confesses both the traditional type and the irrevocable gifts and calling of Israel (*Nostra aetate* 4).

The biblical category translated “leprosy” includes several ritual skin conditions and cannot safely be equated with modern Hansen disease. The traditional spiritual senses of sin, doctrinal mixture, estrangement, and reconciliation summon the worshipper to self-examination; they never license stigma toward illness, disability, or visible difference. Rightly ordered, the literal restoration and spiritual typology alike magnify Christ who sees, cleanses, reconciles, receives worship, and sends the saved person onward.

Offertory: David’s changing times enter Christ’s self-offering (*Off.*)

The antiphon follows Roman-Psalter Psalm 30:15–16 after omitting the opening *Ego autem/vero*. The Gallican and Clementine have *sortes meae*, “my lots”; the Roman and chant have *témpora mea*, “my times.” Jerome’s Hebrew Psalter supports *tempora*; Theodoret already knew both Greek readings; Cassiodorus comments on the chant’s exact form. The appointed verses map to modern Catholic 31:15–16 when the title is counted as v. 1, or 31:14–15 when it is not.

Literally the psalm turns from grief, abandonment, hostile speech, and a plot against life to confidence: *Tu es Deus meus*. Theodoret reads blessed David under Absalom and gives the times a providential range: joy and sorrow, wealth and poverty, subjection and rule, peace and war remain in God’s distribution. Bellarmine concludes that life depends not on chance but on the divine will and power. Trust is spoken before deliverance appears.

The wider psalm opens the allegorical sense. Its *In manus tuas commendo spiritum meum* becomes Christ’s word from the Cross. Augustine hears Christ the Head and redeemed people as one mystical person; Aquinas, following the Gloss, reads Christ’s tribulation and the Church through David’s figure. Cassiodorus takes *tempora* of Christ’s assumed humanity: enemies do not determine the end of his earthly life, for his hour rests in the Father’s power. At the Offertory the Church takes this confession on her lips. Bread and wine are placed upon the altar while labor, suffering, circumstance, and final hour are entrusted within Christ’s self-oblation.

The two recensions yield complementary moral senses. *Tempora*: number and quality of life’s seasons belong to God, who changes times and ages. *Sortes*: Augustine reads grace and election, Matthias, Christ’s undivided garment, and the universal Church; grace cannot be purchased or made the possession of a faction. Aquinas preserves both: lots are divine gift and allotment, times the duration and condition of life. Providence therefore frees from fear, chance, faction, and self-merit for courageous action; it does not identify injustice with God’s positive will or abolish prudence.

Anagogically, “my times” tend toward the shining divine face and the sweetness stored for those who fear God. The God who shelters passing generations also holds the final hour and establishes his servants’ work eternally. The healed Samaritan has returned life and praise to their source; the Offertory gives that return sacrificial form for the whole Church.

Secret: the true propitiatory sacrifice places people and gifts under mercy (*Sec.*)

The prayer opens with two present imperatives of the deponent *propitiōr*: *propitiāre pópulo tuo*, *propitiāre munéribus*. The datives distinguish people and gifts while placing both beneath the same divine favor. In the purpose clause *hac oblatiōne* accompanies *placátus*; the prayer names pardon, *indulgéntiam*, before the petitions sought. Nothing in the liturgical noun requires the later technical canonical category of an indulgence, and *postuláta* means petitions ordered within the Church’s worship, not every autonomous desire.

The Mass is Christ’s true and proper propitiatory sacrifice. The Lord who offered himself bloodily on the Cross is sacramentally represented and offered unbloodily through priests; by this oblation the Church asks grace, pardon, and the Passion’s fruits (Trent, Session XXII, ch. 2; CCC 1365–1367). *Placátus* names Christ’s one oblation at work, not a gift changing an unwilling deity or an additional victim beside Christ.

The Gospel supplies a fitting ritual analogue. The ten begin with *miserére nostri*; the Samaritan returns with glorification and thanks. Tertullian calls that thanksgiving a true oblation made at the true temple and before the true High Priest, Christ. The return does not pay for the cure; it offers grace’s living answer. Likewise the people do not leave dependence when they bring gifts. Their times have first been surrendered to God, and both offerers and offering remain under *propitiāre*.

Aquinas clarifies the movement by distinguishing aspects rather than dividing the Eucharist. It has the character of sacrifice insofar as it is offered and of sacrament insofar as it is received; its sacrificial effect concerns the offerer and those for whom it is offered, while its sacramental effect is in the receiver (*ST* III, q. 79, a. 5). The Secret

consequently asks mercy upon people and gifts; the Communion confesses bread given *nobis*; the Postcommunion makes the receivers the subject of *proficiámus*.

Transmission reinforces, but does not create, this theology. The Old Gelasian has single- and double-imperative witnesses; the Gregorian supplement has the received form. On Wilson's p. 172 the marginal Ottobonianus 313 cues *Respice, Respice, In te speravi*, and *Panem de caelo* at Sunday XII; the three received orations appear at Sunday XIV on p. 173. The evidence shows two older streams later joined; it does not show the complete 1962 formulary co-located in one ninth-century Mass.

Communion: the heavenly bread brings promise to sacramental fulfilment (*Comm.*)

Wisdom 16 belongs to the book's sustained meditation on Exodus. The chapter contrasts the afflictions of Israel's oppressors with the Father's provident nourishment of his children. Manna is food of angels, prepared from heaven without cultivation, bearing every delight and answering every fitting taste. Verse 21 interprets this abundance as God's sweetness toward his children; v. 26 reaches the center: created food serves, but God's word preserves those who believe. The literal sense already joins historical deliverance, filial providence, creation's service, the efficacy of the word, and nourishment ordered to faith.

The Communion makes remembered gift present thanksgiving. Wisdom says that God gave bread to "them"; the Church sings *Panem de caelo dedisti nobis, Dómine*. The antiphon replaces *illis* with *nobis*, chooses *dedisti* in the orbit of Psalm 77's manna language, omits the laborless preparation, and condenses the clauses of delight and sweetness. The change to *nobis* draws worshippers into the one economy whose movement the Mass has proclaimed. The covenant pleaded in the chants and the promise located in Christ the Seed now take sacramental form for the pilgrim Church.

Origen gives an early direct Christian unfolding. In *Homilia IV in Psalmum 77* 9 he reproduces Wisdom 16:20–21 so closely that the ready bread, every delight, fitting taste, and adaptation to desire are unmistakable. Manna is the Logos feeding souls according to capacity: milk for one, vegetables for another, solid food for the mature. The one Wisdom stoops without division, gives what enables growth, and leads the receiver toward fuller participation in truth. The Collect's *augméntum* thus finds an ancient spiritual grammar in the Communion.

Gregory of Nyssa develops the same text in *Vita Moysis* II.137–140. The ready, unsown bread descending from above first signifies the Word's birth from the Virgin and then the incarnate Logos adapting his nourishment to the soul. Heavenly manna discloses condescension, announces Incarnation, and becomes an image of spiritual feeding. Gregory the Great offers a complementary sense in *Moralia* VI.16.22: as manna answered differing tastes, divine discourse *qualitáti audiéntium condescéndit*, speaking fittingly to hearers of different capacities while remaining one word. Manna's christological, scriptural, and sacramental receptions arise from the same providential abundance rather than competing to empty the literal gift.

Rabanus makes the sacramental continuation explicit in his direct commentary on Wisdom. He first preserves Israel's wilderness manna, then reads it through John 6: the bread from heaven is Christ, who gives his flesh for the world's life, and true participation leads to eternal life (*Comm. Sap.* III.9, PL 109:748B–749A). The Logos contemplated by Origen and Gregory is received as Christ's life-giving gift. The Gospel's thanksgiving and Communion therefore interpret one another: mercy recognized becomes *eucharistia* before Christ and participation in the Giver.

Albert the Great develops the relation while commenting on the daily bread of Matthew 6:11. He names *panis Eucharistiae*, cites Wisdom 16:20–21 almost entire, and calls the bread heavenly in origin, deifying in substance, life-giving in causality, unitive sacramentally, viaticum in effect, and a sign of eternal fruition. These titles gather the Sunday. Heavenly origin answers the refuge; life-giving power answers restoration; sacramental union gives charity ecclesial form; viaticum sustains the entrusted times; and the pledge anticipates eternal redemption.

Aquinas gives the typology precision in *ST* III, q. 73, a. 6. Melchisedech principally figures the Eucharistic species, ancient sacrifices the Passion, and manna principally the sacrament's effect: as manna possessed every sweetness, the grace of this sacrament refreshes the mind in every respect. The plenitude is the one Christ objectively given, not a substance changing with appetite or a promise of sensible consolation. Its fruits unfold as nourishment, union, charity, and pledge of glory in worthy receivers (qq. 79–80). Angels feed spiritually upon Christ, but sacramental reception under signs belongs to embodied human pilgrims (q. 80, a. 2).

Bonaventure preserves the order of letter and mystery. He first explains the historical manna: no agriculture was required; its created sweetness remained stable; divine power fitted it to the people's needs. He then reads its mystical fulfilment in Christ under the altar sacrament. Dew signifies grace; *Eucharistia* is good grace; correspondence to

desire becomes fruit *pro suo desiderio, id est devotione*. The one gift does not vary in truth, but grace enlarges faith, hope, charity, and devotion. In *Lignum vitae* 16 the same Wisdom language surrounds the Last Supper, where Christ's Body and Blood are food, sacrifice, redemption-price, viaticum, and sustenance.

The *Roman Catechism* draws out the pastoral effect. As natural food sustains and increases bodily life, the Eucharistic banquet sustains and invigorates grace, increases relish for heavenly things, inflames charity, strengthens against temptation, repairs daily losses, and aids the passage to eternal life. St John Paul II gives this inheritance a modern saintly voice: he cites Wisdom 16:20–21 for Sinai's manna, Christ's illumination of Exodus, and the Eucharist as food both of pilgrims and of messianic fullness (General Audience, 25 October 2000, 2).

The complete formulary converges here. Covenant fidelity sends heavenly bread; the virtues dispose the pilgrim to receive; Christ is promise and food; the Samaritan's return becomes Eucharistic thanksgiving; the oblation remains beneath mercy; Communion strengthens the road to glory. The antiphon's Christian *nobis* receives Israel's gift in fulfilment without canceling the historical *illis*: the same God feeds one pilgrim people through figure, promise, and sacrament.

Postcommunion: recipients advance in redemption's fruit (*Postcomm.*)

The prayer begins with reception accomplished: *Sumptis cælestibus sacraméntis*. Its principal verb remains future-facing, *proficiámus*. The communicants, not the mysteries, are the grammatical subject. Old Gelasian variants between *proficiat*, *proficiant*, and the received first person plural show that the subject varied in transmission; Cummiskey's historical English changes that relation, while the Latin keeps the communicants as subject.

Ad redemptionis aeternae augmentum does not imply deficiency in Christ's objective redemption. The increase belongs to grace's fruit and to the pilgrim's participation. Aquinas says Eucharistic food sustains, increases, repairs, and delights spiritual life; actual reception augments grace and perfects life through union with God (*ST* III, q. 79, a. 1 and ad 1). The sacrament does not introduce the wayfarer immediately into glory but gives the power to arrive and is therefore viaticum (a. 2 ad 1).

The repeated *augmentum* closes the prayer-cycle. At the beginning the theological virtues increase; after the heavenly sacraments their possessors ask to advance toward eternal redemption. The verbs of the whole formulary now converge: remember, give, make, go, return, arise, offer, receive, advance. None competes with grace. Each is the creature's real participation in a gift whose beginning, efficacy, and end remain God's.

The Gospel's final command becomes the liturgical dismissal in miniature. Christ raises the grateful man and tells him to go. Bede, Bonaventure, Albert, and Denis read the rising as passage from sin into strong works and the going as advance toward neighbor, God, and the heavenly homeland. St Anthony gives a narrower gloss: *surge* is unity rising to upright works, while *vade* is humility's keeper going securely. His surrounding exposition also dwells on return, prostration, thanksgiving, and saving faith. Faith came crying, hope walked before sight, and charity returned in thanks. Fed by heavenly bread, the Church now rises toward the refuge where passing generations enter eternity and redemption bears its imperishable fruit.

Patristic and Saintly Reception in Concert

The witnesses do not supply detached ornaments to the Sunday. Read across the formulary, they disclose a coherent ascent from covenantal poverty to sacramental communion and from mercy received to a life made Eucharistic.

Sense	Principal witnesses	Contribution to the whole formulary
Literal and historical	Lyra, Theodoret, Cassiodorus, Bellarmine, Jerome, Tertullian, Cyril, Bede	Israel pleads covenant amid sanctuary desolation; the good Law serves promise without giving life; Jesus honors priestly examination and freely cleanses all ten; manna remains the Father's historical gift to Israel before it becomes Christian sacramental typology.

Sense	Principal witnesses	Contribution to the whole formulary
Christological and ecclesial	Eusebius, Augustine, Cassiodorus, Tertullian, Rabanus, Albert, Aquinas, Bonaventure	Christ is Abraham's Seed, covenantal inheritance, true Priest and temple, eternal refuge, crucified speaker of the entrusted times, and heavenly bread. Those incorporated into him become the one seed, a reconciled people gathered into Eucharistic thanksgiving.
Moral and penitential	Origen, Augustine, Gregory the Great, Bede, St Anthony, Bruno, Albert, Bonaventure, Newman	Poverty renounces self-made justice; the Law reveals the wound; Christ commands a faith that walks before sight; confession restores ecclesial communion; gratitude attributes every good to God; providential trust offers every season rather than submitting to chance or fear.
Anagogical	Augustine, Jerome, Cassiodorus, Albert, Aquinas, Bonaventure, St John Paul II	Ruined sanctuary opens toward heavenly inheritance; passing generations seek refuge in the eternal Word; viaticum pledges future fruition; the repeated <i>augmētum</i> names the pilgrim's growth until redemption is possessed without loss.

The lepers, confession, and the Church's ministry

The penitential reading is not an isolated medieval ingenuity. Augustine's *Quaestiones evangeliorum* already joins the priestly showing to the Church's ministry of doctrine and sacrament. Gregory the Great uses the mixture of healthy and diseased skin for the doctrinal mixture of truth and error. Bede inherits this ecclesial horizon while insisting that faith's living operation receives the saving word. The anonymous *De vera et falsa poenitentia*, Gratian, and Peter Lombard receive the sequence as a major Western locus for contrition and confession.

The doctors refine rather than dissolve the type. Bruno of Segni distinguishes God's remission from the priest's judgment. St Anthony describes contrition, confession, and satisfaction under *ite—osténdite—dum irent*. Albert states *Deus enim solus emundat peccata*; Bonaventure gives interior intention its true place before completed confession. At the same time Catholic doctrine affirms more than external verification: by Christ's delegated power, the ordained priest truly absolves and reconciles in a judicial act. The type therefore holds together divine forgiveness, conversion of heart and sacramental encounter, judgment and restoration to communion.

This reception also carries an ascetical demand. Christ's question concerning the nine rebukes culpable ingratitude; healing is gratuitous, but praise is owed. Augustine directs the rebuke inward: do not attribute amendment to self. St Anthony calls the grateful man the keeper of the gift. Albert's ordered verbs—recognition, return, praise, prostration, humility, thanksgiving—show how grace matures into worship. The leper type, properly used, names the worshipper's sin, error, and estrangement and the Lord's restoring mercy. It cannot be turned outward as a diagnosis of Hansen disease, disability, or visible difference.

The one Samaritan, the nations, and Israel's promise

Augustine, Bede, Bruno, St Anthony, and Bonaventure find spiritual significance in ten, nine, and one. Ten can represent humanity measured by the Decalogue and universally enclosed under sin. Nine can signify incompleteness; one the unity in which grace is kept through praise. The Samaritan figures the nations' firstfruits, a stranger brought near who confesses the God of Israel at Jesus' feet. Titus of Bostra, preserved through the *Catena aurea*, reads Christ's passage as peace between estranged peoples, joining two into one new man.

This traditional Gentile-inclusion type belongs naturally with Galatians: the promised Seed is Christ, and in him the blessing reaches every nation. It also belongs with the Alleluia's plural *nobis*, the refuge of successive generations, and the Communion's grateful *nobis*. Theophylact gives its moral law: alien birth excludes no one from pleasing God, and sacred ancestry gives no right to pride.

The type is strongest when its scriptural order is kept. Israel receives the promise, Law, priesthood, psalms, and manna; Israel gives the Messiah according to the flesh; through Israel the nations glorify God in Christ. Luke does not say that all nine are Jews or declare a collective rejection. Thus the traditional figure of the nations can be preached positively under the Catholic confession that Israel's gifts and calling are irrevocable and that the Jews may not be represented as rejected or accursed (*Nostra aetate* 4).

From spiritual manna to Eucharistic viaticum

The Wisdom reception also grows by ordered development. Origen first hears the one Logos proportioning nourishment to the soul. Gregory of Nyssa joins that condescension to the Virgin-born Word. Gregory the Great sees the one divine discourse addressing differing hearers. These direct uses establish a christological and scriptural grammar: heavenly Wisdom is one, yet gives what leads each receiver toward maturity.

Rabanus then comments directly from Israel's manna through John 6 to Christ's flesh and blood. Albert, Aquinas, and Bonaventure articulate the Eucharistic mystery as heavenly, unitive, life-giving, abundant, and viaticum. The *Roman Catechism* names Communion's increase of grace and charity; St John Paul II names pilgrim food and messianic foretaste. Gregory's scriptural use complements rather than disciplines this Eucharistic typology: the same divine condescension that speaks to human capacity gives the one Christ sacramentally and enlarges the receiver for glory.

Recent papal reception: cry, walk, return, worship

Benedict XVI distinguishes bodily health from definitive salvation and places faith and gratitude at the hinge. Reading Naaman with the Samaritan, he presents universal salvation as coming through Israel and reaching fulfilment in Christ. Across several occasions Francis follows the Gospel's movement from the cry and obedient walk to return and thanksgiving. He also joins the Samaritan's gratitude to *Eucharistia*, the Church's thanksgiving. Leo XIV, preaching the pericope in 2025, emphasizes both the freedom of Christ's healing and the one man's recognition of salvation, while refusing the use of "leper" as a label for outsiders. These modern papal receptions do not replace the patristic senses; they show their durable pastoral form.

At the end, the line of interpretation remains one: covenant mercy elicits a cry; grace commands and enables a road; healing seeks recognition; recognition returns as worship; thanksgiving enters sacrifice and sacrament; heavenly food sends the reconciled pilgrim onward. The Fathers, doctors, saints, and recent pastors speak in different idioms, but each serves this movement from gift to grace-enabled return.

Source-Grounded Cross-Proper Synthesis

Psalm 73's covenant and Galatians' Abrahamic promise (*Int., Ep., Grad.*)

The continuation of Guéranger's *The Liturgical Year* (Dom Lucien Fromage) explicitly interprets the repeated *Réspice* through Rupert of Deutz as the ancient people's appeal for fulfilment of the covenant promised to Abraham's faith. The relation therefore rests on older liturgical commentary, not only on the adjacency of the texts. Augustine supplies an independent and earlier bridge. At the opening of *Enarratio in Psalmum 73* he applies Galatians 3:29 to the congregation brought to understanding: those who belong to Christ are Abraham's seed and heirs according to promise. At the psalm's covenant verse he hears the heavenly inheritance of Jeremiah's new covenant and says, "we possess the tablets and await the inheritance."

The sources preserve rather than erase the history within that unity. Bellarmine hears the covenant with the fathers; Augustine and Cassiodorus the new covenant; Rupert the Abrahamic promise. Paul explains how these can belong to one divine fidelity: the promise precedes the Mosaic Law, reaches its center in Christ the Seed, and is not annulled by the later dispensation. The Law is not contrary to promise; it serves by guarding, instructing, convicting, and

figuring. The chants plead the covenant; the Epistle names its personal fulfilment; the Gradual returns the plea after Scripture has enclosed all under sin.

The Psalm 88 insertion in the Gradual widens the covenant plea. Its servants' reproach belongs to a lament over the Davidic covenant, and its next verse names reproach against the Anointed's footsteps. Augustine and Cassiodorus interpret the servants as Christians suffering under Christ's name. Thus the liturgy's covenant plea includes not only promise awaiting fulfilment but the Church's participation in the Anointed's apparent defeat and final vindication.

The Law written inwardly and the Collect's grace-given love (*Coll., Ep., Gosp.*)

An expanded Old Gelasian recension gives a direct historical bridge: God writes his Law in believers' hearts by his finger, then grants increased faith, hope, and charity. Though not the 1962 Collect, this ancient reception makes its union with Galatians explicit: external law cannot vivify by itself; divine action writes obedience within.

Augustine supplies the doctrinal grammar: the Law was given that grace might be sought, and grace that the Law might be fulfilled. Aquinas maps the three virtues to the supernatural end: faith knows it, hope tends toward it through God's aid, and charity joins the will to it. The Collect's *fac nos amare* therefore does not ask for an emotion added to command. It asks God to cause the living charity in which the just requirement becomes the person's own willing act.

Trent confirms this received reading by excerpting the increase petition in Session VI, chapter 10. Its chapters 10 and 16 and canon 32 affirm real growth and merit inside Christ's prior grace. Luke gives the structure narrative form. The ten do not purchase healing; Christ's word moves them. Yet they truly walk before sight. Bonaventure then interprets the complete episode through faith, hope, and charity. Augustinian theology, Tridentine reception, and Bonaventuran exegesis show one continuity: grace writes, virtues move, and love obeys.

The journey to the priests and sacramental reconciliation (*Ep., Gosp.*)

Tertullian is the earliest strong cross-text witness. Against Marcion he insists that Jesus' command confirms the Creator's Law and that the journey is obedient faith. Christ nevertheless stands forth as true Priest and temple, the giver before whom the Samaritan offers thanks. The Gospel thus enacts Paul's distinction without denigrating Moses: the Law's priestly office truly discerns and restores, while life comes through Christ.

Augustine's *Quaestiones evangeliorum*, Bede, Bruno, the anonymous *De vera et falsa poenitentia*, St Anthony, Albert, Bonaventure, and Denis carry the road into the Church's penitential life. Their common sequence is contrition awakened by grace, intention and actual confession, satisfaction, and reconciliation through the keys. Bruno and Albert keep efficient causality clear: God cleanses. Yet the tradition does not reduce priestly action to observation. Catholic doctrine receives Christ as principal forgiver and the ordained priest as Christ's minister, truly absolving and reconciling in a judicial act (Trent, Session XIV, ch. 6 and can. 9; CCC 1441–1449, 1461).

The Epistle and Gospel therefore illuminate one another in a specifically Catholic register. The Law neither heals by its external letter nor becomes irrelevant. It leads the wounded toward Christ within a real priestly economy that he fulfils and extends sacramentally. The stranger receives health within the Church's visible communion.

Thanksgiving becomes oblation within Christ's propitiatory sacrifice (*Gosp., Off., Sec.*)

Tertullian explicitly calls the Samaritan's thanksgiving the true oblation and identifies Christ as the temple and High Priest to whom it is rendered. That single witness grounds a relation the ritual sequence then develops. The man who received mercy returns, glorifies God, prostrates himself before Jesus, and gives thanks. At the Offertory the assembly confesses *Tu es Deus meus* and entrusts its times while gifts are prepared. In the Secret it asks God to be propitious both to people and gifts.

The return remains grace's answer, never the cure's price. The Secret's double *propitiare* makes that dependence grammatical. The Church does not offer from outside mercy; she and her gifts are placed beneath it. Trent's Session XXII, chapter 2 provides the positive doctrinal account: the Mass is a true and proper propitiatory sacrifice because the same Christ who offered himself on the Cross is sacramentally and unbloodily offered, and the fruits of his one oblation are applied for pardon and grace. Aquinas's distinction of sacrifice as offered and sacrament as received

explains why the Secret can pray over persons, gifts, pardon, and petitions before Communion names the receiver.

The Gospel's gratitude is thus neither etiquette nor compensation. It is worship before the divine Giver and a living self-return that Christ gathers into his own oblation. Augustine's admonition against self-attribution and St Anthony's Samaritan as *custos* reinforce the same theology: a gift is kept by acknowledging its source and offering praise.

Wisdom's manna nourishes the virtues and the road to glory (*Coll., Comm., Postcomm.*)

The direct Wisdom reception supplies an unusually rich chain. Origen echoes Wisdom 16:20–21 nearly verbatim and takes manna as the one Logos feeding souls according to their capacities. Gregory of Nyssa makes the ready, unsown bread a figure of the Virgin-born Word and of his adaptive nourishment. Gregory the Great takes the same savor as divine Scripture condescending to hearers. These readings establish a pattern of one heavenly Wisdom nourishing diverse receivers toward maturity.

Rabanus makes the line explicitly Eucharistic in his commentary on Wisdom, moving from Israel's manna through John 6 to Christ's flesh, blood, and eternal life. Albert cites the Wisdom verses for Eucharistic bread as heavenly, life-giving, unitive, viaticum, and a sign of fruition. Aquinas says manna principally figures the Eucharist's effect, since the sacrament's grace refreshes the mind in every respect. Bonaventure first preserves the literal manna and then reads dew, sweetness, and desire through grace, Eucharist, and devotion. St John Paul II completes the source chain by citing the verses for the food of pilgrims and the foretaste of messianic fullness.

The repeated *augmētum* links Collect and Postcommunion; this reception supplies the food between them. The Collect asks God to enlarge faith, hope, and charity; the Communion gives the one Christ whose sacramental grace nourishes and unites; the Postcommunion asks that those receivers advance toward redemption's eternal fullness. Aquinas makes the theology exact: Eucharistic food sustains, increases, repairs, and delights spiritual life, while viaticum gives the power to reach glory (*ST* III, q. 79, aa. 1–2). The objective gift is one and complete; its pilgrim fruit grows.

Generations and times pass within one divine refuge (*All., Off., Postcomm.*)

Jerome provides a direct verbal bridge between the psalm chants. Explaining the need for refuge in Psalm 89, he invokes the threatened soul of Psalm 73:19, whose language supplies the poor of the Introit and Gradual. Augustine then defines refuge as flight from temporal mutability into God's immutable eternity. Cassiodorus's Roman lemma extends shelter from the first human generation through every progeny to the world's end.

The Offertory brings that universal horizon into personal confession. Its *tēmpora mea* is an ancient Roman-Psalter reading, directly expounded by Cassiodorus of Christ's human times under the Father's power. Theodoret and Aquinas record both times and lots; Augustine's exposition of lots develops grace, election, and the undivided Church. Together the witnesses present providence as neither chance nor fatalism: the believer acts and offers within an order whose final sovereignty belongs to God.

The Postcommunion names the direction of those changing times. Recipients ask to advance toward eternal redemption. Jerome's Psalm 89 exposition moves from numbered days to resurrection and God establishing human work; Augustine locates abiding refuge in eternity. These witnesses therefore converge anagogically: changing hours, sacramental growth, and successive generations are drawn into the eternal life in which grace's work is established.

Historical transmission: two inherited streams become one received formulary

Wilson's Gregorian edition records more than one origin. Wilson's p. 172 note records Ottobonianus 313's marginal incipits *Respice, Respice, In te speravi*, and *Panem de caelo* for Sunday XII, while the three received orations stand at Sunday XIV on p. 173. Gellone likewise places the oration incipits at Sunday XIV; Savona has all three prayers under Sunday XIII. Verona and Old Gelasian witnesses distribute them differently.

The evidence proves transmission, adaptation, and eventual convergence, not a ninth-century Mass already containing all ten 1962 elements. This historical plurality does not weaken the received formulary's unity. The received Roman formulary is a genuine liturgical whole, and each cross-proper relation rests on text and reception.

The Propers: Notable and Quotable

In each of these four cases, a papal bull, a novel, a conference title, and a poem, the appointed wording or a clearly identified biblical form behind it enters a later non-exegetical register and changes its function. None is shown to depend on this Missal: Leo X takes the psalmic and liturgical cry, Werfel the psalm's words, Joyce the Benediction versicle, and the Nestroy title shares the Alleluia's Latin words by textual convergence.

A sung plea becomes a bull, a satire, and a bonfire (*Int.*, *Grad.*)

Leo X opened the bull *Exsurge Domine*, dated 15 June 1520, with the psalmic cry *Exsurge, Domine, et iudica causam tuam*. The lament asking God to defend his own cause had become the juridical opening of proceedings against Martin Luther. Ulrich von Hutten then republished the bull with mocking annotations and sent the derisive edition to Luther; Luther publicly burned the bull with books of canon law in December 1520. One phrase therefore passes through prayer, papal juridical act, humanist satire, and symbolic destruction.

Source and dependence. The bull quotes the psalmic/liturgical form, not this Mass as a source. Its continuation follows the psalm rather than the Gradual's inter-psalm ending. The bull and the bonfire alike belong to the phrase's afterlife.

Bread from heaven in Joyce's compromised Benediction (*Comm.*)

In the "Nausicaa" episode of James Joyce's *Ulysses*, the Benediction versicle *Panem de coelo praestitisti eis* is read amid distracted talk, commercial detail, and Bloom's voyeuristic attention. The language of bread bearing every delight becomes an ironized liturgical soundtrack to fractured and profane appetites. Joyce depends on the Benediction form heard after *Tantum ergo*, not on the Communion antiphon's adapted *dedisti nobis*.

Source and dependence. Joyce's versicle belongs to the wider liturgical life of Wisdom 16:20. The different pronoun and verb identify the route of dependence: Joyce does not quote this Sunday's proper.

A rare Latin phrase frames Nestroy family history (*All.*)

The archived official program of the 32nd International Nestroy Conversations (Schwechat, 1–5 July 2006) announced Otmar Nestroy's forum contribution *Familiäres oder: A generatione et progenie aus dem Hause Nestroy*. The abstract describes twenty-two family documents from 1828 to 1939, including baptismal, marriage, and death certificates and family letters. Thus the Latin words that also occur in this Alleluia frame a scholarly genealogical presentation with an exact and striking verbal echo.

Source and dependence. The archived program supplies title, speaker, duration, and occasion; the separate abstract supplies content. Neither names the Psalm, Roman Psalter, or Missal, so neither shows biblical dependence or comic intention. Only the title is reproduced under an unclear modern rights status.

Werfel's homeless times seek a Father's hand (*Off.*)

Franz Werfel titled a 1935 poem *Tempora mea in manibus tuis*. The title reorders the same four words as the Offertory. Friedrich Buchmayr situates the poem in May 1935 under the pressure of homelessness: the speaker loosens claims of possession by kin, nation, and even self, and seeks the Father's hand. The hunted psalmist's trust thus becomes the title and governing address of a modern Jewish writer deeply engaged with Catholic Christianity while confronting dislocation.

Source and dependence. The biblical allusion is certain; dependence on this Missal proper is not. Werfel died in 1945 and the poem remains jurisdiction-sensitive, so only its Latin title is given and the modern poem is paraphrased.

The Propers: Interpretive Possibilities

These proposals arise from AI-assisted editorial comparison. They are attributed to none of the cited witnesses and make no claim about a compiler's intention. Each gives its evidence class and controlling limit.

Unexplained desolation entrusted across time. (*Int., Ep., All., Off.*) *Classification: precedent located.* Psalm 73 asks why rejection continues and appeals to covenant; Paul marks 430 years without allowing time to void promise; Psalm 89 names refuge across generations; Psalm 30 entrusts “my times” to God. Schuster traverses the same four anchors as apparent abandonment under patriarchal promise, an interval unable to annul promise, divine constancy through generations, and times held by providence (*Sacramentary* III, pp. 132–134). This precedent proves no compiler intent. The synthesis must not turn waiting into a chronology of the world's end or treat distress as illusory.

A petitioning voice becomes a thankful voice. (*Int., Gosp.*) *Classification: near analogue located.* The Introit asks that God not forget the voices of those seeking him; the ten raise one voice for mercy; the one who sees his cleansing returns with a great voice to glorify God. The verbal movement can train prayer to return as thanksgiving. Theophylact moves from the lepers' raised supplication to the returned Samaritan: the Catena's Latin has plural *voces benignas*, “kindly voices” (CLC17d5.11), while the Greek column speaks in the singular of a “voice of gratitude” (PG 123, 989C4–8). Albert moves from petition to the Samaritan's loud praise. Neither checked Luke locus joins Psalm 73's seekers to the Gospel voices; that cross-proper identification remains editorial. Gratitude is not a price paid for cure.

Manna becomes first-person thanksgiving. (*Gosp., Comm.*) *Classification: precedent located.* Wisdom speaks of bread given to Israel as “them”; the antiphon addresses God with *dedisti nobis, Dómine*. Heard after the stranger returns to give thanks, the grammatical adaptation can become the assembly's answer: a people receives Israel's manna memory as gift rather than possession. Fromage moves directly from the Samaritan Gentile's thanks to the Gentile faithful singing this Communion, contrasting the new-Testament Bread with manna (XI, pp. 324–325). He does not analyze the exact *illis–nobis* adaptation, and no checked witness does. The move may never erase Israel, appropriate its history against the Jewish people, or imply that only Christians can give thanks.

Obedience precedes sight and remains unfinished. (*Coll., Gosp., Postcomm.*) *Classification: near analogue located.* The Collect asks love of what God commands; the lepers are cleansed while carrying out Jesus' command; the Postcommunion asks continuing advance after sacramental reception. Fromage expounds all three within this Sunday; Schuster treats the same formulary, Bonaventure connects the Gospel's saving word with growing faith, hope, and charity, and Francis emphasizes walking before the cure appears. None states this three-stage interpretation. Obedience is not a technique that compels a miracle, and illness or delayed healing cannot be blamed upon insufficient faith.

The Mediator's hand and the worshipper's times. (*Ep., Off.*) *Classification: near analogue located.* The law is ordered *in manu mediátoris*; at the altar the singer confesses that his times are *in mánibus tuis*. Aquinas's *Super Hebraeos* 8, lect. 2, places Psalm 30's *sortes meae* in God's hands beside Christ's divinely disposed ministry and reciprocal mediation. It neither cites Galatians 3 nor uses the Offertory's *témpora*. The relation neither identifies every contingency with God's positive will nor removes human responsibility.

Appendix: Scope and Qualifications

Edition and use. This companion studies the recurring *Dominica Decima Tertia 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. Calendar occurrence, precedence, commemorations, and particular calendars are outside this reusable formulary.

Text and translation. All ten Latin elements, headings, boundaries, references, rank, Credo, and Trinity Preface were visually collated against the identified facsimile. Complete Scripture English is the registered public-domain Douay–Rheims/Challoner; oration English is Cummiskey's anonymous 1861 witness. Witness-boundary notes expose places where those versions do not translate the appointed Latin form.

Research and rights. Biblical contexts and the named Greek, Latin, medieval, saintly, official, transmission, and cultural witnesses were checked at the editions and loci recorded in `research/scope.md`. That named-witness matrix is deliberately wide and claim-driven but non-exhaustive. Protected modern works are paraphrased or

quoted only in short, necessary compass; the repository does not relicense third-party texts.

Global limits. The nine are neither identified as Jews nor described after they leave; *Nostra aetate* 4 excludes collective-rejection readings. Biblical *lepra* supplies no diagnosis, judgment on illness, or label for another person. No witness retained in the bounded matrix proves a single compiler's cross-proper design, and no universal novelty is claimed for an editorial proposal.

Review. The source leaf records redevelopment audits. Acceptance requires current mechanical and page-by-page visual gates; installation and publication are separate. Records: `propers/verified.md` and `research/scope.md`.

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- George Leo Haydock, compiler, *Douay Rheims Edition of the Holy Catholic Bible with a Comprehensive Catholic Commentary*, William Peter Feeney 2014 Memorial Edition (Fitzwilliam, NH: Loretto Publications, 2014), Exod. 5:1, printed p. 77; 1 Kings 23, pp. 370–371; 2 Kings 15–18, pp. 400–404; Pss. 30:1 and 70:1, 88:1, 51, and 89:1, printed pp. 706, 740, 757, 759 (artifact pp. 776, 793, 795). Uninitialised apparatus supplies 1491, 1059, 1024–1023 BC; an Usher-attributed Ps. 70:1 paragraph supplies A.M. 3416 for Jerusalem’s ruin and Sedecias’s capture, not a Ps. 88 date or B.C. conversion; facsimile.
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- Tertullian, *Adversus Marcionem* IV.35.9–11, CSEL 47, p. 541; Augustine, *Quaestiones Evangeliorum* II.40 and *Sermo* 176; Cyril of Alexandria,

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 - Augustine, *Confessiones* X.29.40, ed. Pius Knöll, CSEL 33 (Vienna, 1896), p. 256, for the normalized *Da quod iubes, et iube quod vis* within the appeal to mercy and divine gift; no dependence by the Collect is claimed.
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 - Council of Trent, Session VI, chs. 10 and 16 and canon 32; Session XIV, ch. 6 and canon 9; and Session XXII, ch. 2, *Canones et decreta* (Tauchnitz, 1887), p. 30, pp. 33–35, 38–39, 76–77, 83–84, 118; Second Vatican Council, *Nostra aetate* 4; *Catechism of the Catholic Church* 1441–1449, 1461, 1961–1964, and 1365–1367.
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