

Fourteenth Sunday after Pentecost

DOMINICA DECIMA QUARTA post Pentecosten

1962 Roman Missal propers: undivided service, Spirit-led freedom, filial providence, Eucharistic purification, and the kingdom sought first

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit	<i>Protēctor noster, āspice, Deus</i> (Ps. 83 (84):10–11a, 2–3a)	Protector, Christ, courts	The assembly asks God to behold the face of his Christ and declares one day in God's courts better than thousands.
Collect	<i>Custōdi, Dōmine, quādesumus</i>	Mercy directs mortal life	Because unaided mortality slips, the Church asks perpetual favor, withdrawal from harms, and direction toward saving things.
Epistle	Gal. 5:16–24	Spirit against disordered flesh	Paul contrasts works issuing from disordered desire with the Spirit's one fruit and the crucifixion of passions in those who belong to Christ.
Gradual	<i>Bonum est confidere in Dōmino</i> (Ps. 117 (118):8–9)	Final trust in God	Confidence rests in the Lord; Augustine places human and angelic helpers under the God who gives them power (Ps. 117, §4).
Alleluia	<i>Venīte, exsultēmus Dōmino</i> (Ps. 94 (95):1)	Joyful approach	The call to praise moves the assembly toward the Gospel and altar under the psalm's larger summons to obedient hearing.
Gospel	Matt. 6:24–33; Credo	One master; the kingdom first	Christ rejects divided service and anxious mastery, then grounds confidence in the Father's knowledge and orders necessities beneath the kingdom.
Offertory	<i>Immīttet Angelus Dōmini</i> (Ps. 33 (34):8–9a)	Protection and tasting	The Lord's angel encamps around those who fear him; the invitation to taste his goodness accompanies the offering.
Secret	<i>hāec hōstia salutāris</i>	Victim, purification, propitiation	The Church asks that the saving victim purify sins and stand as propitiation before divine power.
Communion	<i>Primum quārite regnum Dei</i> (Matt. 6:33)	Priority repeated	Reception is governed by the Gospel's command: seek the kingdom first; necessities are added, not enthroned.
Postcommunion	<i>Purīficent semper et mūniant</i>	Purified, strengthened, led	The sacraments are asked always to purify and strengthen the recipients and lead them to perpetual salvation's effect.

Sense	Synthesis
Literal	Pilgrims desire God's courts; Paul describes moral conflict and Spirit-given fruit; Christ orders food and clothing beneath the Father's kingdom; the Church asks mercy, purification, and perseverance.
Allegorical	Augustine asks that Christ be made known to all in the Introit's anointed face (Ps. 83, §13), and hears Christ's Body and Blood in the Offertory's tasting (Ps. 33, second exposition, §11).
Moral	Refuse divided mastery, walk by the Spirit, accept creaturely help without making it ultimate, work without anxious servitude, and seek God's reign and justice before every subordinate good.
Anagogical	Augustine reads the better day as everlasting life (Ps. 83, §14); the Postcommunion asks the sacraments to lead the recipients to perpetual salvation.

Scriptural Date and Location

Proper	Citation	Location	Date
Offertory	Ps. 33:8–9a (34)	David’s flight to Geth in the title’s setting	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Superscription setting: A.M. 2944. Composition: Before c. 165 B.C.
The Davidic regnal frame follows Corbett’s “usual chronology” (<i>Catholic Encyclopedia</i> , IV, p. 642). The Douay title names Achimelech; 1 Kings 21:10–15 names Achis, king of Geth. The title-setting figure is reported-excluded in the corpus and does not date composition. Thanksgiving becomes instruction for those fearing God; the critical boundary applies to the Psalter, without securely dating this poem (Ps. 33; NABRE Psalms introduction; Haydock, 1 Kings 21).			
Introit	Ps. 83:2–3a, 10–11a (84)	Sons of Core; worship and ascent toward Sion	Composition: Between the days of Isaías and the return from exile.
The title supplies the Korahite attribution. Courts, altars and Sion locate the desired worship; neither an individual writer, composition site nor earthly royal addressee is named. The received range concerns the Korahite collection (Ps. 83; <i>Catholic Encyclopedia</i> , “Psalms”).			
Alleluia	Ps. 94:1 (95)	Israel summoned to its Creator and shepherd	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
The Clementine title names David; Hebrews 4:7 receives the warning “in David.” The complete psalm joins praise to wilderness disobedience and refused rest; it names no first performance or writing place. The modern critical boundary is general, not an individual composition date (Ps. 94; Heb. 3–4; NABRE Psalms introduction).			
Gradual	Ps. 117:8–9 (118)	Israel, Aaron’s house; gates and the Lord’s altar	Composition: Before c. 165 B.C.
Personal deliverance becomes communal thanksgiving. Neither the speaker nor a particular historical procession is identified. Bellarmine uses received Davidic examples; the critical boundary dates no specific occasion (Ps. 117; Bellarmine, p. 370; NABRE Psalms introduction).			
Gospel	Matt. 6:24–33	Galilean teaching; disciples and crowds	Event – No narrated-event date in the chronology corpus. Composition – disputed: c. A.D. 38–45; c. A.D. 40–42; A.D. 40–45; c. A.D. 60–68; c. A.D. 64–67; c. A.D. 50.
<i>Narrated event: Jesus ascends an unnamed mountain after teaching in Galilee; disciples approach and crowds hear (Matt. 4:23–5:2; 7:28–29).</i>			
St Matthew is the received author. Among the disputed composition alternatives above, the <i>Catholic Encyclopedia</i> ’s “Gospel of St. Matthew” (vol. 10) supplies all except “about the year 50,” supplied by “The New Testament” (vol. 14); both report “about A.D. 38–45.” Neither witness supplies a composition place, particular hill, or independent modern-critical date.			
Communion	Matt. 6:33, adapted	Same Gospel; the kingdom command at reception	Composition – disputed: c. A.D. 38–45; c. A.D. 40–42; A.D. 40–45; c. A.D. 60–68; c. A.D. 64–67; c. A.D. 50.
The antiphon abbreviates the Gospel’s final verse (Matt. 6:31–34), with no separate biblical author, audience or composition place. Its disputed dates concern Matthew: both Encyclopedia articles report “about A.D. 38–45”; vol. 14 also gives “about the year 50,” and vol. 10 supplies the other four alternatives. They do not date the chant.			
Epistle	Gal. 5:16–24	Paul to the churches of Galatia	Composition: Preferred: A.D. 58; alternatives: A.D. 49–50, c. A.D. 53–54, A.D. 56, A.D. 57–58.
Paul defends freedom, Abrahamic promise and sonship against compulsory circumcision among converts formerly serving non-gods; the letter fixes no writing site or north/south identification (Gal. 1–6). The preferred “anno Christi 58” is reported in a Lapide’s proemium and <i>Argumentum</i> . The Encyclopedia’s “St. Paul” (vol. 11) supplies “(1 and 2 Corinthians; Galatians), 56”; “Epistle to the Galatians” (vol. 6) supplies the alternatives “A.D. 49–50,” “about A.D. 53, 54,” and “A.D. 57 or 58.”			

The Propers: Themes and Movement

God's continuing help enables the Church to seek his kingdom with an undivided allegiance. The Spirit gives moral fruit, the Father knows bodily need, and the saving offering and sacraments purify and strengthen the people who ask to be led to perpetual salvation.

Divine help sets mortal life in motion (*Coll., Ep., Gosp., Comm., Postcomm.*)

The Collect begins with the Church and then names the weakness shared by her members: *sine te lábitur humana mortalitas*. Mortal humanity slips without God. The prayer asks that the same humanity be withdrawn from harms and directed toward saving things by his continual helps. Withdrawal has a positive destination. The Church seeks the favor that makes obedience possible and the direction in which obedience can advance.

Paul gives that advance its active form: walk by the Spirit. Being led does not make the recipient motionless; the Spirit's fruit appears in charity, peace, patience and the other virtues. The flanking verses make the communal work explicit: serve one another through charity, cease biting and devouring, restore the fallen gently, and bear one another's burdens (Gal. 5:13–15, 25–6:2). The appointed warning against enmity, faction and envy belongs to this life together. Seeking the kingdom concerns the way Christ's members treat one another as well as their inward intentions.

Chrysostom locates the flesh's disorder in moral choice, not in bodily substance. The body hears, preaches and writes in God's service; strife and heresy are not properties of physical matter. Augustine distinguishes the opposition a person suffers from the sinful consent a person gives. Conflict can remain while grace makes resistance fruitful. Aquinas describes virtuous acts as fruits produced by the Spirit, with a delight that begins beatitude without becoming its final fulfillment (Chrysostom, *Galatians* 5; Augustine, *Exp. Gal.* §§47–51; Aquinas, *Super Gal.* V, lects. 6–7).

The Gospel names the decisive allegiance: God and mammon cannot both be masters. Food and clothing remain good, but they cannot dictate the end of life. The kingdom that Christ commands his hearers to seek is the kingdom Paul says the practitioners of the flesh's works will not obtain. The Communion repeats *Primum quærite regnum Dei*; the Postcommunion asks that the sacraments lead the recipients to perpetual salvation. Command, warning and petition concern one people whose salvation is still sought as a gift, with real conduct required of them.

The Father sustains the body and gives helpers their power (*Int., Coll., Grad., Gosp., Off.*)

The Gospel reasons from life and body to food and clothing: the greater gifts already received give ground for confidence about the lesser necessities. Birds fed by the heavenly Father and grass clothed more splendidly than Solomon display his care. The flesh Paul commands Christians to crucify with its vices is therefore not the bodily life Christ declares precious. The Father knows what his children need; their dependence is a reason for trust within embodied life.

Chrysostom distinguishes possessing riches from serving them and presents Job as their steward. His birds and lilies require freedom from anxious care, not cessation of work. Augustine points to Christ's common purse, Pauline collections, relief during famine and manual labor. He also names Paul's hunger and nakedness: divine providence can govern a faithful life through deprivation. A promise of necessary provision is not a promise that every faithful person will enjoy visible security (Chrysostom, *Matthew* homilies 21 §§1–4 and 22 §§1–3; Augustine, *De sermone* II.17 §§57–58).

The Gradual places confidence in God above man and princes. Augustine includes good angels among these princes and explains that good helpers act through the God who made them good. Hugh and Bellarmine likewise permit created help whose power remains received from God. Theodoret stresses another side of the comparison: humans die, change their minds, or lack power even when willing, and princely authority is short-lived (Augustine, Ps. 117 §4; Hugh, Ps. 117:8–9; Bellarmine, p. 370; Theodoret, PG 80:1811–1812).

The Offertory brings angelic protection beside this profession of confidence. Basil speaks expressly of an angel attending each believer; Augustine reads the angel as Christ, messenger of the great counsel. Their identifications differ. In both, deliverance directs the worshipper toward the Lord's goodness. The Introit's Protector and the Collect's continuing helps name the God in whom confidence rests, including when help arrives through a minister (Basil, *Hom. Ps.* 33 §5; Augustine, Ps. 33, second exposition §10).

Holy desire becomes praise and saving reception (*Int., Ep., All., Off., Sec., Postcomm.*)

The Introit gives Christian desire a positive object before the lessons expose its disorders. One day in God's courts is better than thousands; the soul longs and faints for them. Augustine understands the plea to behold Christ's face as asking that Christ become known to all. Theodoret hears the saved people, Christ's body, in that face; Hugh sees the Son shielding sinners through the wounds of his Passion; Bellarmine appeals to the Messiah's merits before the Father. These readings make divine protection inseparable from Christ and his people (Augustine, Ps. 83 §13; Theodoret, PG 80:1543–1544; Hugh, Ps. 83:10–11; Bellarmine, p. 255). Chrysostom quotes the soul's longing in Psalm 83:3 while explaining Galatians 5:17: desire can be directed toward God even while contrary desires trouble the person. The Introit's attraction to the courts and the Epistle's conflict thus have an actual link in his commentary (Chrysostom, *In Gal.*, ch. 5).

The Alleluia answers longing with a shared invitation to rejoice. Augustine explains approach to the everywhere-present God through restored likeness: sin estranges, forgiveness and renewal bring near. Hugh applies the same verse to the Invitatory: the singer who calls others to come must already walk the commandments. Bellarmine joins interior joy to the lips that express it. Praise is an act of the person, and the community's joyful voice asks for a corresponding life (Augustine, Ps. 94 §§1–4; Hugh, Ps. 94:1; Bellarmine, p. 298).

At the Offertory, the Lord's goodness is to be tasted. The complete Psalm 33 moves from deliverance to instruction in guarded speech, good action and peace; its just person still knows many afflictions. Augustine explicitly expounds the tasting by reception of Christ's Body and Blood. Basil names Christ the true bread and distinguishes a present taste of grace from its full future enjoyment. Aquinas explains inward experience that leads to spiritual sight; his paragraph does not name the Eucharistic species (Ps. 33:13–20; Augustine, second exposition §§10–13; Basil §§5–6; Aquinas, Ps. 33 nn. 8–9).

The Secret asks that the saving offering become purification of sins and propitiation before God; the Postcommunion asks purification, strengthening and a saving end. Schuster expressly links the two prayers and describes Communion as strengthening virtue toward eternal salvation. The moral demands of the lessons thus stand within an action in which the Church asks God to cleanse and sustain her. The saving offering is integral to her response, not an ornament to a lesson in composure (Schuster, *Sacramentary* III, pp. 136–138).

Temporal provision serves a lasting saving end (*Int., Coll., Gosp., Comm., Postcomm.*)

Christ's *primum* establishes an order of ends. Augustine says that necessities are sought for the kingdom, while the kingdom is not sought for necessities. Food and clothing retain their worth as aids; they become misordered when service to God is made a means of obtaining them. The Communion's shorter antiphon keeps this priority. Its *omnia* refers back to the needs the Gospel has named, even though the chant omits the Gospel's demonstrative and its phrase about justice (Matt. 6:31–33; Augustine, *De sermone* II.16–17 §§55–58).

The Father's giving and withholding remain directed toward good. Augustine uses the physician's care to explain why deprivation can belong within that direction toward perpetual rest. Anthony, expounding Matthew under his Fifteenth Sunday with a different Epistle, similarly distinguishes the supreme good from secondary goods: gifts summon thanksgiving, and loss can be a trial. This teaching leaves the sufferer's material need real while refusing to make abundance the measure of divine favor (Augustine, II.17 §58; Anthony, Sunday XV §15, trans. Spilsbury).

The Introit's better day opens toward that final good in Augustine's reading of everlasting life. The Collect asks perpetual favor amid mortal instability, and the Postcommunion seeks perpetual salvation through sacraments that purify and strengthen now. Aquinas compares present virtuous acts to flowers in relation to future beatitude: their delight has a further end. Christian hope can therefore value today's obedient act and today's necessary bread without making either the fullness promised by God (Augustine, Ps. 83 §14; Aquinas, *Super Gal.* V, lect. 6).

The community's present fruit remains concrete. The Catechism joins Communion to union with Christ, growth in charity, incorporation in the Church and commitment to the poor. The last of these belongs explicitly to paragraph 1397. Paul's charity and peace have neighbors to serve; the Church praying *nos* has members to sustain. The kingdom's priority bears fruit in shared life as the sacraments lead the worshippers onward (CCC 1391–1397; Gal. 5:13–6:2).

The Propers: Detailed Commentary

The Appointed Propers in Full

The Latin below is the complete recurring formulary between marginal nos. 1572 and 1581 in the 1962 Vatican typical Missal, printed pp. 394–396. 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. The chant and biblical verse boundaries are identified beside their texts.

Introit (*Int.*)

<i>Psalmus 83:10–11, 2–3; no. 1572</i>
<i>Protector noster, aspice, Deus, et respice in faciem Christi tui: quia melior est dies una in atriis tuis super milia. Ps. ibid., 2–3 Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. V. Gloria Patri.</i>

Douay–Rheims/Challoner, Ps. 83:10–11a, 2–3a
Behold, O God our protector: and look on the face of thy Christ. For better is one day in thy courts above thousands. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. V. <i>Gloria Patri.</i>

Witness boundary. The antiphon stops partway through v. 11 and the psalm verse partway through v. 3. The Douay clauses end at the same boundaries; neither the house-of-God comparison nor “my heart and my flesh” is appointed here.

Collect (*Coll.*)

<i>Oratio; no. 1573</i>
<i>Custodi, Domine, quæsumus, Ecclesiam tuam propitiatiōne perpétua: et quia sine te lábitur humana mortalitas; tuis semper auxiliis et abstrahatur a nóxiis, et ad salutária dirigatur. Per Dóminum.</i>

Cummiskey hand missal (1861), Sunday XIV after Pentecost, Collect
Preserve, O Lord, we beseech thee, thy Church by thy constant mercy: and since our weak mortality is continually falling without thy assistance, may thy grace withdraw it from what is hurtful, and direct it in the ways of salvation. Thro’.

Witness boundary. Cummiskey supplies “grace” as the subject of the final English clause; the Latin has the singular *humana mortalitas* drawn and directed by God’s plural *auxiliis*.

Epistle (*Ep.*)

<i>Ad Galatas 5:16–24; no. 1574</i>
<i>Lectio Epistolæ beāti Pauli Apóstoli ad Gálatas.</i> <i>Fratres: Spíritu ambuláte, et desidéria carnis non perficiétis. Caro enim concupiscit advérsus spíritum, spíritus autem advérsus carnem: hæc enim sibi ínvicem adversántur, ut non quæcúmque vultis, illa faciátis. Quod</i>

si spírítu ducímíni, non estis sub lege. Manífesta sunt autem ópera carnis, quæ sunt fornicátio, immundítia, impudicítia, luxúria, idolórum sérvitus, venefícia, inimicítia, contentiónes, æmulatiónes, iræ, rixæ, dissensiónes, sectæ, invidiæ, homicidia, ebrietátes, comessatiónes, et his simília: quæ prædíco vobis, sicut prædíxi: quóniam, qui tália agunt, regnum Dei non consequéntur. Fructus autem Spíritus est: caritas, gáudium, pax, paciéntia, benígnitas, bónitas, longanimitas, mansuetúdo, fides, modéstia, continéntia, cástitas. Advérsus huiúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vítiis et concupiscéntiis.

Douay–Rheims/Challoner, Gal. 5:16–24

I say then: Walk in the spirit: and you shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh: For these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest: which are fornication, uncleanness, immodesty, luxury, Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, Envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, Mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh, with the vices and concupiscences.

Witness boundary. The address *Fratres* is a liturgical incipit and is not part of the translated verses. The Vulgate/Douay list has twelve fruit terms; SBLGNT v. 1.2 (Holmes, 2023), Gal. 5:22–23, has nine. The textual history of the Latin expansion remains unresolved.

Gradual (*Grad.*)

Psalmus 117:8–9; no. 1575

Bonum est confidere in Dómino, quam confidere in hómine. V. Bonum est speráre in Dómino, quam speráre in princípibus.

Douay–Rheims/Challoner, Ps. 117:8–9

It is good to confide in the Lord, rather than to have confidence in man. V. It is good to trust in the Lord, rather than to trust in princes.

Alleluia (*All.*)

Psalmus 94:1; no. 1576

Allelúia, allelúia. V. Veníte, exsultémus Dómino, iubilémus Deo salutári nostro. Allelúia.

Douay–Rheims/Challoner, Ps. 94:1

Alleluia, alleluia. V. Come let us praise the Lord with joy: let us joyfully sing to God our saviour. Alleluia.

Gospel (*Gosp.*)

Matthæus 6:24–33; no. 1577

+ *Sequētia sancti Evangēlii secūndum Matthæum.*

In illo tēpore: Dixit Iesus discipulis suis: Nemo potest duobus dōminis servīre: aut enim unum odio habēbit, et alterum diliget: aut unum sustinēbit, et alterum contēmet. Non potēstis Deo servīre, et mammōnæ. Ideo dico vobis, ne solliciti sitis animæ vestræ quid manducētis, neque cōrpori vestro quid induāmini. Nonne anima plus est quam esca: et corpus plus quam vestimētum? Respīcite volatīlia cæli, quōniam non serunt, neque metunt, neque cōgregant in hōrrea: et Pater vester cælēstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cōgitans potest adicere ad statūrā suā cūbitum unum? Et de vestimēto quid solliciti estis? Considerāte līlia agri quōmodo crescunt: non labōrant, neque nent. Dico autem vobis, quōniam nec Sālomon in omni glōria sua coopertus est sicut unum ex istis. Si autem fænum agri, quod hōdie est, et cras in clībanum mīttitur, Deus sic vestit: quanto magis vos mōdicæ fidei? Nolite ergo solliciti esse, dicētes: Quid manducābimus, aut quid bibēmus, aut quo operiēmur? Hæc enim omnia gentes inquirunt. Scit enim Pater vester, quia his omnibus indigētis. Quærite ergo primum regnum Dei, et iustitiam eius: et hæc omnia adiciētur vobis.

Douay–Rheims/Challoner, Matt. 6:24–33

No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

Credo.

Witness boundary. The Missal supplies the liturgical frame *In illo tēpore: Dixit Iesus discipulis suis*; the Douay begins with Matthew's verse. The Creed itself belongs to the Ordinary.

Offertory (*Off.*)

Psalmus 33:8–9; no. 1578

Immīttet Angelus Dōmini in circūitu timēntium eum, et erīpiet eos: gustāte et vidēte, quōniam suāvis est Dōminus.

Douay–Rheims/Challoner, Ps. 33:8–9a

The angel of the Lord shall encamp round about them that fear him: and shall deliver them. O taste, and see that the Lord is sweet.

Witness boundary. The verse's final beatitude, "blessed is the man that hopeth in him," follows the invitation to taste but lies beyond the antiphon's appointed boundary.

Secret (*Sec.*)

<i>Secreta; Præfatio de Sanctissima Trinitate; no. 1579</i>
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<i>Concéde nobis, Dómine, quæsumus, ut hæc hóstia salutáris, et nostrórum fiat purgátio delictórum, et tuæ propitiátio potestátis. Per Dóminum.</i> <i>Præfatio de Sma Trinitate.</i>
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Cummiskey hand missal (1861), Sunday XIV after Pentecost, Secret

Grant, we beseech thee, O Lord, that this victim of salvation may both cleanse us from our sins, and render thy Majesty propitious to us. Thro’.
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Witness boundary. The historical English makes the worshippers the object of “cleanse”; the Latin says that the victim become *purgátio* of sins and *propitiátio* of divine power.

Communion (*Comm.*)

<i>Matthæus 6:33; no. 1580</i>

<i>Primum quærite regnum Dei, et ómnia adiciéntur vobis, dicit Dóminus.</i>

Douay–Rheims/Challoner, Matt. 6:33

Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.
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Witness boundary. The antiphon omits Matthew’s *ergo* and *et iustítiam eius*, compresses *hæc ómnia* to *ómnia*, and adds *dicit Dóminus*. The complete Douay verse includes the justice clause and “all these things”; it translates the biblical verse underlying the shorter Latin antiphon.

Postcommunion (*Postcomm.*)

<i>Postcommunio; no. 1581</i>

<i>Puríficent semper et múniant tua sacraménta nos, Deus: et ad perpétuæ ducant salvatiónis efféctum. Per Dóminum nostrum.</i>
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Cummiskey hand missal (1861), Sunday XIV after Pentecost, Postcommunion
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May these thy mysteries, O God, continually purify us and strengthen us: and procure us eternal salvation. Thro’.

Witness boundary. The Latin asks that the sacraments *ducant*, “lead,” the recipients to salvation’s perpetual effect. Cummiskey renders this movement toward the saving end with “procure us eternal salvation.”

Introit — protection for a people desiring God’s courts (*Int.*)

Psalm 83 joins longing, pilgrimage and protection. Its speaker loves the Lord’s tabernacles, faints for the courts, and sees the pilgrims advance toward Sion. The prayer for the anointed face stands beside the preference for one day in those courts. Protection serves communion with God: the worshipper wants more than escape from danger. The whole psalm blesses dwelling and praising, recalls the difficult journey, and ends with trust (Ps. 83:2–13).

The Introit appoints Ps. 83:10–11a and then 2–3a. The nesting birds at the altars, the heart and flesh rejoicing, and the preference for a low place in God’s house belong to the complete psalm, beyond the sung boundaries. The words actually appointed give desire its object in the courts and its appeal in the face of God’s Christ. The title identifies the sons of Core; the body names no particular earthly anointed king.

Augustine’s petition at §13 asks that Christ become known to all. The face is the manifestation of the Son, and the better day at §14 is everlasting life. The Church’s present longing amid tribulation stretches toward that day. His house has God himself as its wall, and pilgrimage receives strength through grace (*Enarr. Ps.* 83 §§5–8, 12–15, Tweed’s NPNF translation). Theodoret instead identifies the face corporately with the saved people who are Christ’s body. He reads the better day through the benefit of attending God’s temple, applying the captives’ desire to Christian worshippers (PG 80:1543–1544). Augustine’s eternal day and Theodoret’s account of temple attendance give distinct emphases to the same preference.

Hugh interprets the Son as a shield receiving wounds for sinners: the Passion gives the protective image its christological force. His one day is immutable eternity (*Postilla*, Ps. 83:10–11, Ed1703 f. 221rb). Bellarmine appeals to the Messiah’s merits before the Father and reads the preferred day as heavenly happiness, for which spiritual protection is needed (O’Sullivan, p. 255). His appeal to merits differs from Augustine’s prayer that Christ be made known. At the entrance, these readings give the lessons’ renunciation a positive good: the Lord already desired is the Lord whose kingdom must be sought first.

Collect — continuing favor directs slipping mortality (*Coll.*)

Custodi asks God to keep his Church through perpetual favor. The reason follows: *sine te lábitur húmana mortálitās*. The singular *humána mortálitās* is the subject of slipping, of being withdrawn from harms, and of being directed toward saving things. God’s plural *auxíliis* supplies the continuing aid. Cummiskey’s English makes “grace” the final clause’s subject; the Latin directs mortal humanity through those helps. The movement includes both removal from harm and a positive saving destination.

The prayer’s communal subject belongs beside the Epistle’s social vices and charity. Keeping the Church includes members whose hostility and faction need correction. The same dependence accompanies the active commands to walk and seek. Schuster understands the Collect through the necessity of divine aid, then relates the Sunday’s sacrifice and Communion to cleansing and strengthening toward salvation (*Sacramentary* III, pp. 136–138).

The three orations have a substantial common transmission. Wilson’s *Gregorian Sacramentary under Charles the Great*, supplement XXXIII, pp. 173–174, prints their complete text under Sunday XV from the ninth-century Vatican witnesses R (Reginae 337) and O (Ottobonianus 313). Gros’s editions corroborate their consecutive incipits in Gellone II (Montpellier ms. 18, nos. 1121–1123), Sant Ruf (nos. 427–429), and Vilabertran (nos. 488–490), again under Sunday XV. These later incipit editions identify the set without supplying a complete collation of its wording. Gellone II is the manuscript Gros dates to 1000–1025, distinct from the earlier Gelasian Gellone book, Paris BnF lat. 12048.

Wilson’s marginal chant cues from O also show a different combination: the Protector, Bonum and Inmittit group accompanies Sunday XIII with *Panís quem ego*, while the Custodi trio at Sunday XV has another chant group. Later bracketed additions include Alleluia cues. Wilson favors Alcuin as the supplement’s compiler; Gros proposes Benedict of Aniane. Neither attributes personal composition of these prayers (Wilson, introduction pp. xvii–xxii, xxx, xlii–xlv; p. 173 notes; Gros, Gellone II, pp. 54–55, 75–76, 155).

Epistle — the Spirit bears fruit through embodied freedom (*Ep.*)

Galatians moves from Paul's defense of the Gospel through Abrahamic promise, adoption and freedom to the conduct of Christ's people. Before the appointed lesson, freedom is directed to mutual service through charity; after it, Spirit-led persons restore the fallen gently and bear burdens. The works of the flesh include religious disorder and social violence as well as sexual and appetitive sins. Enmity, faction and envy tear apart the very community called to serve (Gal. 1–6, especially 5:13–6:2).

Chrysostom argues that flesh here is depraved choice, not bodily substance. The body serves in hearing, preaching and writing; strife and heresy arise through moral agency. In explaining Gal. 5:17 he actually cites the Introit's soul-longing verse, Ps. 83:3, to show that the soul desires. Longing for God is not condemned with sinful appetite. The good action called fruit requires human diligence and God's loving kindness; passions may still trouble a person without ruling effectively (*Commentary on Galatians*, chapter 5, at vv. 16–24, trans. Alexander).

Augustine distinguishes undergoing contrary desire from carrying it to completion. Christ's grace gives a stronger delight in justice through which sinful consent is resisted; complete freedom from concupiscence belongs to resurrection. Both lists are exemplary rather than exhaustive (*Epistolae ad Galatas expositio* §§47–51, PL 35:2139–2142, Latin electronic presentations). Thus the continuing struggle in v. 17 and the crucifixion of vices in v. 24 describe a life of real grace and real resistance together.

Aquinas distinguishes fruit acquired as an end from fruit produced in action. Here the Spirit produces delightful acts of virtue. Relative to future beatitude those acts are like flowers; their present sweetness resembles medicine whose pleasantness serves health. Charity begins the ordering of the virtues, and their delight serves a further good. His next lecture gives vigils, fasting and labor as bodily discipline while expressly forbidding the destruction of bodily nature (*Super Galatas* V, lect. 6 [87779], lect. 7 [87780], Latin, Turin 1953 text).

The appointed Vulgate and Douay enumerate twelve fruit terms. Michael W. Holmes's SBLGNT v1.2 at Gal. 5:22–23 enumerates nine. Chrysostom's Greek text has nine; Aquinas and Anthony expound the received twelve-term Latin list. The checked editions establish the difference but do not explain its manuscript history. Paul's warning concerns those who practice the named vices, while the Spirit's fruit gives the life the law does not condemn.

Anthony relates the twelve fruits to the cleansed Samaritan's grateful return: unity, humility, poverty and acknowledgment of mercy shape fruitful penitence. His distinction between continence and chastity depends on that twelve-term Latin list. The sermon labeled Fourteenth Sunday has Luke 17 and *Inclina Domine*, so Anthony is expounding this Epistle in a different formulary (Sunday XIV §§15–18, trans. Spilsbury). The kingdom excluded by Paul's warning is the kingdom positively sought in the Gospel and Communion.

Gradual — confidence reaches beyond the helper (*Grad.*)

The two comparisons in Ps. 117:8–9 stand between the Lord-as-helper confessions and the account of encircling enemies. Israel, Aaron's house and those who fear the Lord are summoned to thanksgiving; personal deliverance opens toward the gates of justice and the Lord's house and altar. The rejected stone and blessed arrival are later, unsung verses of that complete context. The poem does not identify a particular historical procession or speaker (Ps. 117:1–29).

Augustine includes angels among the princes: good human and angelic helpers act through God, who made them good. Their ministry is received, while ultimate trust belongs to its source (*Enarr. Ps.* 117 §4). Hugh hears the Church and martyrs in the psalm and similarly places the helpers' power under God. His further moral reading concerns secular or ecclesiastical patrons from whom people seek present glory: hope for the crown exceeds trust for victory (*Postilla*, Ps. 117:8–9, units {g}–{i}).

Theodoret presses human mortality, changeable wills and limited power, even where willingness exists; princely authority is brief (PG 80:1811–1812). Bellarmine also begins from inability and unwillingness, then permits trust in pious people and angels insofar as it refers to God acting through them (O'Sullivan, p. 370). Theodoret's emphasis is human frailty; Augustine's is God's action through good helpers. Neither makes every created assistance unacceptable. The Collect's helps and the Offertory's protecting angel place that dependence within the day's petitions and praise.

Alleluia — joyful approach takes the shape of obedience (*All.*)

The appointed Ps. 94:1 is a communal call to rejoice in the Lord. The complete psalm grounds that praise in creation, kingship and shepherding, then warns against the wilderness generation's refusal to hear. Hebrews 3–4 expressly receives the unappointed warning as an address to present faith and entry into God's rest. Joy opens a psalm whose hearers must answer God's voice (Ps. 94:1–11; Heb. 3:7–4:11).

Augustine asks how anyone approaches the God who is everywhere. Bad habits estrange by unlikeness; forgiveness and renewal restore the divine image, like a coin re-engraved. Jubilant praise expresses a joy beyond ordinary words (*Enarr. Ps.* 94 §§1–4). Hugh applies the verse morally to the Matins Invitatory: the singer inviting others must walk the commandments, with attention and devotion instead of vanity (*Postilla*, Ps. 94:1, Ed1703 ff. 249rb–vb). Bellarmine unites heart and lips, drawing on Christ's rejoicing and Mary's Magnificat; the 1866 page says the singers "express their joy" (O'Sullivan, p. 298).

Theodoret sets the psalm's dramatic voice among Josiah and the priests after idolatry's overthrow, while expressly attributing prophetic composition to David. He extends the triumphant opening especially to apostles and martyrs (PG 80:1639–1640). His Josiah setting gives the psalm a voice; its composition he assigns to David. The praise sung before the Gospel calls the assembly to the faithful approach that its words require.

Gospel — the kingdom orders work and bodily need (*Gosp.*)

The treasure and eye sayings lead directly into the two masters. The *Ideo* that begins the teaching on solicitude joins anxiety to allegiance: freedom from divided service makes room for trust in the Father. Matthew's wider Sermon has already joined kingdom and bread in prayer and will require the doing of the Father's will. Jesus teaches disciples with crowds present in the Galilean narrative setting, on an unnamed mountain (Matt. 4:23–5:2; 6:8–34; 7:21–29).

Augustine interprets the passage through one final end. Necessities are sought for the kingdom rather than the kingdom for necessities. Chrysostom distinguishes possessing wealth from serving it, with Job as steward rather than slave. His account demands generosity, not admiration for accumulation (Augustine, *De sermone* II.15–17 §§49–58; Chrysostom, *Matthew* homily 21 §§1–4). God and mammon name incompatible mastery; the saying does not abolish every subordinate human service.

The argument for providence begins with the greater gifts of life and body, then proceeds to birds, stature, lilies and passing grass. Human worth, anxiety's incapacity and the Father's knowledge converge in first seeking the kingdom and justice. The Vulgate and Douay cubit concerns stature. Food, drink and clothing are the antecedent of the things added, not an unlimited inventory of desired possessions (Matt. 6:25–33).

Chrysostom's next homily carries the argument through the lilies and treats the added necessities as lesser than the kingdom sought. Augustine's examples include Christ's purse, collections, famine relief and work, then Paul's hunger and nakedness. Responsible provision and actual deprivation both occur within providence. The physician can give or withhold temporal aids while directing the patient toward perpetual rest (Chrysostom, homily 22 §§1–3; Augustine, II.17 §§57–58).

Anthony gives a direct moral reading of the lilies as penitents flourishing amid worldly life: root, whiteness and fragrance become humility, chastity and good reputation. He distinguishes necessary labor from divided care and treats temporal loss as a possible trial. He opens by reading the two masters morally as reason and sensuality; Matthew names God and mammon. His Fifteenth Sunday pairs this Gospel with Gal. 5:25 onward and *Miserere mihi*, another medieval assemblage (Sunday XV §§2–3, 7, 12–17, trans. Spilsbury).

Francis de Sales offers related spiritual illumination when he commends careful work without over-anxiety in *Introduction to the Devout Life* III.10. That chapter explicitly turns to Martha, Luke 10:41, rather than expounding the appointed Matthew passage; III.14 begins with poverty of spirit. The checked English presentation leaves its translator unidentified. Luke 12:13–34 supplies a closer biblical parallel: its ravens and lilies stand between the rich fool and almsgiving. Matthew's own context retains necessary action and suffering, including persecution and the daily trouble of unappointed v. 34.

Offertory — protection surrounds those invited to taste (*Off.*)

Psalm 33 moves from a poor man's deliverance to instruction in fear of the Lord. After the protecting angel and the invitation to taste, it teaches restraint of speech, departure from evil, doing good and seeking peace. Its just person has many afflictions. The antiphon ends before v. 9's final beatitude; neither that conclusion nor the lack-no-good promise of vv. 10–11 is sung here (Ps. 33:7–23).

Basil expressly gives each believer an attending angel whose protection surrounds him; sinful conduct can drive the guardian away. His tasting concerns experience of Christ the true bread, with the Lord's flesh as true food. Honey's sweetness illustrates learning through experience, and a present taste of grace awakens hunger for fuller enjoyment (*Homily on Psalm 33* §§5–6, Greek and facing Latin, PG 29:363–366).

Augustine identifies the angel as Christ, the messenger of the great counsel, and explains tasting by receiving Christ's Body and Blood. His continuation warns against measuring God's goodness by the wicked person's prosperity (*Enarr. Ps. 33*, second exposition §§10–13, trans. Tweed). His christological messenger differs from Basil's personal guardian. Aquinas offers a ministering angel, Christ and a prelate guarding the flock; he then explains inward tasting that precedes spiritual sight and steadies affection (Ps. 33 nn. 8–9 [87112–87113]). That paragraph does not explicitly name Eucharistic species.

Bellarmino reads a mighty created protector and personal experience of trust, then nourishment after spiritual rebirth, with references to 1 Peter 2 and Hebrews 6 (O'Sullivan, pp. 91–92). His nourishment paragraph likewise does not explicitly identify Eucharistic species. First Peter itself reuses tasting at 2:3 and the psalm's ethical teaching at 3:10–12. Augustine therefore receives the invitation at the offering explicitly as Eucharistic, beside the other witnesses' distinct readings; its spiritual fruit is not measured by bodily sweetness.

Secret — the saving offering cleanses sins (*Sec.*)

The Church asks that *hæc hóstia salutáris* become both purification of sins and propitiation before divine power. The two predicates concern the saving offering. Cumiskey renders the first as an action cleansing the worshippers and the second as rendering divine majesty propitious; the Latin makes the offering *purgátio* and *propitiátio*. The petition asks for divine saving action, with sin itself to be cleansed.

Schuster places this sacrifice within the Collect's dependence on divine help and explicitly returns to it when explaining the Postcommunion (*Sacramentary* III, p. 138). The complete prayer stands between *Custodi* and *Purificent* in Wilson's supplement XXXIII, pp. 173–174; Gros's three incipit editions transmit the same sequence. Those witnesses name no personal composer of the prayer.

The Epistle's crucifixion of vices and the Secret's purification meet at the need for a changed life. Galatians itself names Christ's self-giving and cross outside the appointed passage (Gal. 1:3–4; 2:19–21; 6:14–18). The Mass's moral demands remain within the Church's request for a saving offering. The requested cleansing is more than the worshipper's improved composure; it concerns the sins from which the worshippers ask God to free them.

Communion — first seeking remains the rule of reception (*Comm.*)

Primum quærite regnum Dei returns to the Gospel's last appointed verse. The antiphon moves *primum* to the front, omits *ergo* and *et iustitiam eius*, reduces *hæc ómnia* to *ómnia*, and adds *dicit Dóminus*. The complete Douay verse includes justice and the demonstrative; it supplies the English Scripture witness beside the Latin adaptation (Matt. 6:33; Missal no. 1580).

The Gospel still identifies the things added as food, drink and clothing. At reception, its priority remains a command. The kingdom has not become a means of obtaining the necessities; necessities serve life under God's kingdom. Augustine's order of ends and Chrysostom's lesser added goods both expound the full verse, as does Anthony's distinction between supreme and secondary good (Augustine, II.16–17 §§55–58; Chrysostom, homily 22 §3; Anthony, Sunday XV §15). None comments on the Roman abbreviation as such.

The Epistle gives conduct its corresponding seriousness: charity and peace belong to the Spirit's fruit, while practiced vice excludes from the kingdom. The Communion's omission of the justice clause does not contradict the full Gospel. The people who receive remain the people commanded to seek.

Postcommunion — the sacraments purify, fortify and lead (*Postcomm.*)

The final petition makes *tua sacraménta* the subject of three verbs: *puríficent, múniant, ducant*. The recipients are *nos*, and the end is perpetual salvation. Cumiskey's historical English says "procure" where the Latin asks that the sacraments lead. The Church asks for continuing purification and strength toward that end; she does not declare it already attained.

Schuster directly joins this prayer to the Secret, describing Communion's strengthening of virtue and the mysteries' service to eternal salvation (III, p. 138). The Catechism explains union with Christ, growth and cleansing, charity, incorporation in the Church and commitment to the poor (CCC 1391–1397). The poor belong explicitly to paragraph 1397. These fruits concern the living bonds of Christ's people, just as the Epistle's charity and peace answer enmity and faction.

The concluding prayer thus returns the Church to dependence after reception. Her members have heard the kingdom's priority and Paul's demand for Spirit-led action; they now ask to be purified, fortified and led. The saving end remains a gift sought through perseverance, without a promise that every recipient will feel consolation or possess temporal abundance.

Source-Grounded Synthesis Across the Propers

Freedom takes the form of service (*Coll., Ep., Gosp., Comm.*)

The full argument of Galatians gives the Epistle's moral contrast an ecclesial setting. Paul addresses churches called away from their former service of non-gods and toward the promise, adoption, and freedom given in Christ (Gal. 3–4). Immediately before the appointed passage, he commands service through charity and warns against biting and devouring one another (5:13–15). The works that follow include social antagonisms as well as bodily excesses. Spirit-led freedom establishes a way of living with others.

The Gospel's two-master saying and the Communion's first priority address a corresponding question of service. The disciple's necessities remain real, but possessions cannot command the allegiance due to God. The Collect asks that divine helps move unstable mortal life toward what saves. Chrysostom's Galatians commentary excludes the body from blame as an evil substance; his Matthew homilies distinguish wealth possessed from wealth served (*In Gal.*, ch. 5; *Hom. in Matt.* 21–22). The common direction is active fidelity under God, expressed in charity toward a neighbor. Paul's kingdom warning and Christ's kingdom command have this practical force even though Galatians and Matthew address different original audiences.

Trust remembers danger and accepts aid (*Int., Grad., Gosp., Off.*)

The complete psalms place the short chants amid real vulnerability. Psalm 83 passes through a vale of tears on the way to God's house; Psalm 117 remembers distress and surrounding enemies; Psalm 33 recalls deliverance and teaches fear of the Lord, guarded speech, and the pursuit of peace. Their praise arises within lives exposed to trouble. The appointed Gradual's preference for God over princes belongs to the communal thanksgiving of Psalm 117, not to a command that persons cease helping one another.

Augustine makes this dependence explicit: good people and angels help through God's goodness (Ps. 117.4). Theodoret emphasizes how little mortal and changing princes can finally secure (PG 80:1811–1812). The Offertory's angelic camp expresses protection under the same Lord, with distinct received readings: Basil's guardian, Augustine's Christ as messenger, and Aquinas's minister, Christ, or prelate (*Hom. in Ps.* 33.5–6; Ps. 33, second exposition, §10; *In Ps.* 33.8). Matthew supplies the Father's knowledge of need. In Augustine's account, Paul's hunger and nakedness show that this knowledge brings no exemption from deprivation (*De sermone Domini*, II.17.58). Confidence can therefore accept another person's aid, act for someone in distress, and endure what present help cannot remove.

Praise opens the hearer toward obedience (*Int., All., Ep., Gosp.*)

The Alleluia appoints Psalm 94:1, the joyful invitation. The complete psalm continues into adoration, hearing God's voice today, and the warning against hardness of heart. Hebrews 3–4 explicitly receives that later warning and develops its promise of rest. Those later verses are not sung in this Alleluia; they disclose the canonical context in which its summons stands. Joyful approach and obedient hearing belong to one psalm.

Augustine's restored divine likeness gives the summons a moral depth (Ps. 94.2–3). Hugh's Matins interpretation adds the concrete discipline of attentive common praise (*Postilla*, Ps. 94:1). The Introit's desire for the courts thus meets an invitation to come as a hearer whose conduct can change. In Chrysostom's explanation of Galatians 5:17, the actual citation of Psalm 83:3 shows that longing can serve God: desire's direction distinguishes the soul's attraction to the courts from desires resisting the Spirit (*In Gal.*, ch. 5). Christ names the kingdom and its justice as the first object of seeking. The Introit's longing and Alleluia's invitation address the same worshipper whom Paul calls to walk by the Spirit and Christ commands to seek the kingdom. Praise gives voice to a desire whose direction appears in obedience.

Tasting reaches charity and peace (*Ep., Off., Sec., Postcomm.*)

The Offertory ends with tasting and seeing the Lord's goodness. Its chant does not include the following beatitude or the psalm's later instructions, but the complete Psalm 33 carries experience of deliverance into truthful speech, positive good, and pursued peace. First Peter 2:1–3 receives the tasting language beside the rejection of malice, deceit, hypocrisy, envy, and detraction; 3:10–12 receives the psalm's instruction about speech and peace. This apostolic use gives the taste of goodness a demanding communal consequence. The same kinds of hostility appear in the Galatian catalogue.

Augustine explicitly applies the Offertory verse to Christ's Body and Blood (Ps. 33, second exposition, §11). Basil's exposition speaks of Christ as true bread and an experienced knowledge of goodness; Aquinas explains inward taste before sight without explicitly naming Eucharistic species at this locus (*Hom. in Ps.* 33.6; *In Ps.* 33.9). The Secret's petition for purification and the Postcommunion's petition for strength place moral need before God in prayer. CCC 1391–1397 relates Eucharistic union and charity to ecclesial unity and the poor. The result is a specific pattern of life: someone who receives must resist faction, guard speech, pursue peace, and recognize a neighbor's need. These are consequences of grace, whose effects the prayers ask God to bring about.

Added necessities remain beneath the final end (*Int., Coll., Gosp., Comm., Postcomm.*)

Matthew's preceding temptation narrative already places bodily need under God's word by quoting Deuteronomy 8:3 (Matt. 4:4). Deuteronomy's wider chapter joins hunger, provision, obedience, and the danger of forgetting God in prosperity. Matthew 6 likewise places food and clothing within the Father's care while his kingdom and justice govern their use. In both passages, provision sustains a life of obedience and does not make possessions the source of security.

The Communion preserves that priority through a liturgical abbreviation: it moves *primum*, omits the Gospel's *ergo, et iustitiam eius*, and *hæc*, and adds *dicat Dominus*. Its promise of addition remains attached to the Gospel's named necessities. Augustine explains God's giving and withholding by the physician's direction toward perpetual rest (*De sermone Domini*, II.17.58); the Introit's better day receives an eternal application in his Psalm 83.14. The Collect's saving things and the Postcommunion's perpetual salvation name the same order of ends in petitions. Schuster's direct treatment of the closing prayers joins sacramental strength for virtue to eternal salvation (III, pp. 137–138). The present goods are received with gratitude and used responsibly; their loss does not erase the final destination for which the Church prays.

The Propers: Notable and Quotable

The kingdom becomes political independence (*Gosp.*, *Comm.*)

Biblical wording. “Seek ye therefore first the kingdom of God” (Matt. 6:33, Douay–Rheims–Challoner). The Communion repeats the kingdom’s priority in its shorter liturgical form.

Later wording. “Seek ye first the political kingdom” (Kwame Nkrumah, *Africa Must Unite*, 1963, ch. 6, “Freedom First,” p. 50, second paragraph).

Nkrumah makes the Convention People’s Party’s demand for independence the condition for social and economic advance. Substituting *political* changes the first object of seeking: the phrase orders a program of national liberation and development. Its concise English form is closer to the Authorized Version’s cadence than to the Douay wording printed here. Nkrumah’s first object is political independence; Matthew’s is the kingdom of God and his justice.

A critic claims the lilies’ exemption from work (*Gosp.*)

Biblical wording. “they labour not, neither do they spin” (Matt. 6:28, Douay–Rheims–Challoner).

Later wording. “I toil not, neither do I spin” (Joseph L. Mankiewicz, *All About Eve*, revised final screenplay, April 5, 1950, p. 3, scene 5, “CLOSE ADDISON,” opening voice-over).

Addison DeWitt describes the critic’s relation to the theatre by placing himself outside the labor of its makers and performers. His surrounding insect imagery makes the exemption parasitic and potentially harmful. The lilies’ creaturely dependence becomes a cultivated profession of detached power. The screenplay’s first person and *toil* reshape the familiar English saying. The dated script attests these words, and the finished film was not checked for them. Matthew’s lily saying also has a parallel in Luke 12.

Two masters become incompatible political principles (*Gosp.*)

Biblical wording. “You cannot serve God and mammon” (Matt. 6:24, Douay–Rheims–Challoner).

Later wording. “as opposite as God and mammon” (Abraham Lincoln, Peoria speech, October 16, 1854, paragraph beginning “But NOW it is to be transformed into a ‘sacred right.’” in the National Park Service transcription).

Lincoln opposes the Declaration’s equality principle to the proposed right to enslave another person in his argument against the Kansas–Nebraska policy. The paragraph’s language of holding to one principle and despising the other carries the biblical antithesis into political judgment. God and mammon name an incompatibility that compromise cannot reconcile. This is the Peoria speech, not the later “House Divided” speech. The biblical saying also occurs in Luke 16:13, so the verbal echo does not single out Matthew as Lincoln’s source.

The lily becomes the poet’s desired release (*Gosp.*)

Biblical wording. “they labour not, neither do they spin” (Matt. 6:28, Douay–Rheims–Challoner).

Later wording. “They toil not, neither do they spin.” (John Keats, *Ode on Indolence*, epigraph; text in G. Kim Blank, *Mapping Keats’s Progress*, ed. 3.27, University of Victoria).

The epigraph frames a poem in which Love, Ambition, and Poetry pass before the speaker. Stanzas III–IV, lines 25–40, name those figures and prefer indolence to their claims; stanza VI, lines 51–60, dismisses the visions while Poetry’s attraction remains. The lilies’ release from labor becomes a wish for freedom from demands upon the self, including artistic striving. The carefully made poem sustains that tension rather than simply renouncing poetry. Its epigraph follows the familiar Authorized Version wording, and the saying also has a Lukan parallel.

Spinning becomes an examination result (*Gosp.*)

Biblical wording. “they labour not, neither do they spin” (Matt. 6:28, Douay–Rheims–Challoner).

Later wording. “For though I toil not, neither do I spin, / I shall be spun” (R. F. Murray, “The Waster’s Presentiment,” *The Scarlet Gown*, 1891, p. 50, lines 3–4).

A student who has delayed his reading anticipates the April examinations, an uncle’s displeasure, and the absence of a degree. The collection’s own note defines *spin* as failure in an examination (p. 122). The Gospel’s image is turned through grammatical voice: the speaker’s failure to spin actively ends in his being spun passively. The full eleven-line poem makes the pun a judgment on neglected study, not a claim that Christ commends idleness. Its *toil* wording shares the Authorized Version’s cadence, and the biblical saying has a parallel in Luke 12.

The Propers: Interpretive Possibilities

The following six proposals are exploratory editorial syntheses developed in this AI-assisted guide. Their anchors are appointed words and inspected reception, but the proposed combinations are not claims about a compiler’s intention. Local precedents identify earlier repository proposals; external near analogues identify only the specific relationship each source supplies.

P1. Helpers beneath the one Master (*Grad., Gosp., Off.*)

Anchors. The Gradual prefers the Lord to humans and princes; the Offertory promises the Lord’s angelic camp; Matthew 6:24 excludes two masters.

Mechanism. Read together, these texts distinguish mediation from mastery. A helper can act under God without occupying the place of God.

Fruit. Receive human and angelic assistance gratefully while resisting the demand that a benefactor become the final object of loyalty.

What the element-by-element reading misses. The juxtaposition answers a possible apparent contradiction between mistrusting princes and welcoming an angel. Both can serve dependence on the Lord.

Precedent. Local precedents occur in earlier GPT work on this proper and in Claude’s proposal P5. An external near analogue is located in Augustine’s Psalm 117.4: good humans and angels help through God. His Psalm 33, second exposition, §10, separately identifies the angel with Christ. Neither locus joins these chants to Matthew’s two-master saying.

Strongest limit. The angel’s received identifications differ, and the proposal cannot turn every mediator into the same kind of being or office. The complete three-element arrangement remains an exploratory joining.

P2. Protection makes pilgrimage possible (*Int., Gosp., Off.*)

Anchors. The Introit calls God protector and longs for his courts; the Offertory sets an angelic camp around the reverent; the Gospel addresses anxious concern for necessities.

Mechanism. Protection supports movement toward God’s house and kingdom. Security can be received for faithful living instead of made into a demand for exhaustive control.

Fruit. Accept enough protection to act and worship without treating a fully secured future as the condition for obedience.

What the element-by-element reading misses. The desired courts and the surrounding camp become complementary spatial images: a destination and protection on the way.

Precedent. A local precedent occurs in earlier GPT work on this proper. External near analogues occur in Augustine's Psalm 83.8, where God is the house's wall, and in his Psalm 33, second exposition, §10, on the protecting angel. These passages do not explicitly combine the courts and camp or connect them with Matthew's anxiety discourse.

Strongest limit. Protection is not physical immunity. The metaphor cannot promise that a believer will escape poverty, attack, or death, and the proposed spatial joining remains exploratory.

P3. What is added serves where one is led (*Coll., Gosp., Comm., Postcomm.*)

Anchors. The Gospel and Communion promise *adiciéntur*; the Collect asks *dirigátur*; the Postcommunion asks *ducant*.

Mechanism. Addition names provision along a directed life, while the prayers name its saving destination. The end supplies the measure for the use of present goods.

Fruit. Judge a possession or opportunity by its service to faithful living and final salvation, rather than by accumulation alone.

What the element-by-element reading misses. The repeated promise of addition acquires a destination from prayers that do not use its verb.

Precedent. A local precedent occurs in earlier GPT work on this proper. An external near analogue is located in Augustine, *De sermone Domini*, II.17.58: the divine physician gives or withholds with perpetual rest in view. That passage does not join the Gospel to these Collect and Postcommunion petitions.

Strongest limit. Matthew's added things have the stated antecedent of food, drink, and clothing. The proposal cannot expand them into every wanted good or make earthly prosperity proof of saving direction.

P4. Tasting goodness loosens wealth's mastery (*Gosp., Off., Sec., Comm.*)

Anchors. Mammon can become a master; the Offertory invites tasting; the Secret presents a saving victim; the Communion puts the kingdom first.

Mechanism. The sequence can be read as an education of receiving: goodness is welcomed as gift, and goods are used and shared under the kingdom's priority instead of possessed as final security.

Fruit. Let grateful reception redirect desire toward charity and release the demand to secure happiness through ownership.

What the element-by-element reading misses. The Gospel's negative alternative and the Offertory's positive invitation address the same receiver's attachments on either side of the liturgy's movement toward Communion.

Precedent. Local precedents occur in earlier GPT work on this proper and an analogous proposal for the Eighth Sunday, whose ritual association differs. External near analogues occur in Augustine's Psalm 33, second exposition, §§8–14, especially the Body and Blood at §11, and his Psalm 117.6, which connects tasting with Christ's Passion at verse 12. That latter verse is not appointed in this Gradual. Neither source supplies the full four-element joining.

Strongest limit. Food, inward taste, and *hóstia* are not interchangeable terms. Sacramental fruit is not measured by pleasant feeling; the proposed education of desire remains a theological possibility.

P5. Desire is directed toward its object (*Int., Ep.*)

Anchors. The Introit's soul *concupíscit* for the Lord's courts. The Epistle uses *concupíscit* in the flesh–Spirit conflict and ends with the noun *concupiscéntiis* among what belongs to crucified passions.

Mechanism. The related vocabulary places a holy object of longing beside desires that oppose the Spirit. Moral transformation orders desire; it does not require the extinction of all desire.

Fruit. Examine what is desired and how its pursuit serves God, rather than treating intensity itself as proof of either holiness or sin.

What the element-by-element reading misses. Words that sound hostile in Paul’s conflict become words of devotion in the opening chant.

Precedent. A local precedent occurs in Claude’s earlier proposal P6 on this proper. An external near analogue is located in Chrysostom, who expressly quotes the soul’s longing in Psalm 83:3 while explaining Galatians 5:17 (*In Gal.*, ch. 5). Augustine’s Psalm 83.3, 7, 9–11 also develops the soul’s desire and its struggle. Chrysostom establishes a Psalm–Epistle link, without expounding this Roman appointment as a unit.

Strongest limit. The lexical echo does not make every occurrence of the word morally equivalent. The different desired objects and Paul’s specific oppositions govern the comparison.

P6. The creature cannot add what the Father can (*Coll.*, *Gosp.*, *Comm.*)

Anchors. Matthew 6:27 asks who can *adícere* a cubit to stature through anxious thought; 6:33 promises *adiciéntur*, repeated at Communion. The Collect confesses mortal instability without God.

Mechanism. The paired forms of addition contrast the reach of anxious human agency with the Father’s provision. The contrast concerns who can give, not the end to which gifts are directed.

Fruit. Work within creaturely responsibility and receive what cannot be produced by worry as gift.

What the element-by-element reading misses. The question within the Gospel is answered by a later promise whose verb returns in the Communion, and the Collect makes dependence a common petition.

Precedent. A local precedent occurs in Claude’s earlier proposal P2 on this proper. An external near analogue is located in Augustine, *De sermone Domini*, II.15–17, §§51–58, which explains stature, necessary goods, labor, and providence. It does not make the exact joining with these Roman prayers and chant.

Strongest limit. The appointed Latin and English speak of stature; the comparison must not silently replace that object with lifespan. The promise of provision remains compatible with labor and with the faithful person’s experience of need.

Appendix: Scope and Qualifications

Edition and occasion. The recurring *Dominica Decima Quarta post Pentecosten*, II class, in the 1962 Vatican typical Roman Missal. Civil-date occurrence, commemorations, and particular-calendar precedence belong to assembly. This study is not an official liturgical book.

Appointed text. The Latin, rank, headings, boundaries, references, Creed, and Trinity Preface follow the Vatican typical edition. The August 26, 2026 collation record was corrected from the September 5 image checks; Benziger’s differing Offertory punctuation and Secret conclusion remain separate edition readings. Public-domain Douay–Rheims/Challoner Scripture and Cummiskey’s anonymous 1861 oration English are historical witnesses. Their differences from the appointed Latin remain visible beside the texts.

Sources and bounds. The September 5, 2026 research brief supplies complete biblical contexts, the named reception loci, edition-mediated liturgical history, five cultural cases, and six proposal audits. The sweep is selective. Latin and Greek reception is paraphrased; English reception retains the identified translation or its stated uncertainty. Patristic passages embedded in Hugh remain mediated attributions. Anthony’s medieval Sunday assignments differ from the 1962 arrangement. The chronology table reports the corpus’s profiles, alternatives, and unresolved distinctions.

Afterlife and exploration. The five English-language cultural cases all reuse Gospel language; the bounded search supplied no additional qualified case for the other appointed texts. This does not establish an absence across other languages or unsurveyed works. None of the five cases establishes dependence on this particular Mass. The six proposals retain local precedents and external near analogues without claiming universal novelty or recovered redactor intention.

Rights and record. Protected modern texts are paraphrased or quoted briefly where needed for comparison; third-party works retain their rights. Full appointed texts and the element-by-element commentary belong to the research edition; the synthesis edition carries integrated commentary from the same canonical leaf. Source checks and their extents are recorded in `propos/verified.md` and `research/scope.md`.

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