

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, quāsumus</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 Isaias 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

Divine help directs active obedience (*Coll., Ep., Gosp., Comm., Postcomm.*)

The Collect asks God to guard the Church with perpetual mercy because human mortality slips without him. Its two movements belong together: divine helps withdraw the person from harmful things and direct the person toward saving things. Paul's command to walk in the Spirit gives that direction a moral form. Christ's command to seek the kingdom first gives it a governing end. The Communion places the same priority upon those receiving, and the Postcommunion asks the sacraments to lead them to the effect of perpetual salvation. Dependence on God sustains a life of action.

Chrysostom makes the character of that action especially clear. In his commentary on Galatians 5:16–24, bodily substance is not the enemy: the body serves hearing, preaching, and writing, while Paul's catalogue includes hostility and faction. In the Matthew homilies, possessing wealth differs from serving it, and the birds do not abolish labor. Job's stewardship and Paul's work exemplify the right use of created means (*In Gal.*, ch. 5; *Hom. in Matt.* 21.1–4; 22.1–3). The flesh–Spirit conflict and the two-master saying thus meet in the ordering of human life under God; neither makes material existence evil.

Augustine's *Exposition of Galatians* adds an account of the struggle within obedience. Desires may trouble a person without receiving consent; grace makes justice more delightful, while freedom from all such conflict belongs to resurrection (§§47–51). The Collect's mortal petitioner can therefore pray honestly without pretending to have become invulnerable. Charity, patience, peace, and chastity are determinate acts within that struggle. Aquinas calls fruit delightful action produced by the Spirit and relates its present sweetness to future beatitude (*Super Gal.*, V, lects. 6–7). The closing prayer asks that present reception carry the worshipper toward that final effect.

The Father cares through gifts and helpers (*Int., Coll., Grad., Gosp., Off., Postcomm.*)

The Gradual ranks confidence in God above confidence in humans and princes. The Offertory announces the Lord's angel around those who fear him. Augustine explains the former by making good people and angels instruments of a goodness they receive from God; even angelic princes cannot replace its source (*Enarr. in Ps.* 117.4). Theodoret emphasizes the appointed verses' contrast between God's power and the mortality, changeability, and brief authority of human helpers (PG 80:1811–1812). Bellarmine likewise allows created aid while directing final confidence to God (*Commentary*, p. 370). Help can be real without becoming absolute.

The witnesses read the angelic promise itself in several ways. Basil treats the believer's guardian and the moral danger of driving that protection away (*Hom. in Ps.* 33.5–6). Augustine identifies the angel with Christ, the messenger of great counsel (Ps. 33, second exposition, §10). Aquinas includes an angelic minister, Christ, and a prelate (*In Ps.* 33.8); Bellarmine's explanation begins with a created angel (pp. 91–92). Their readings differ in their immediate referent. Together with the Gradual they teach reverence for God's protection without making a human office or an angel an independent object of final trust.

Christ names the Father as the one who feeds birds and clothes grass, knows his children's needs, and commands the kingdom's priority. Augustine retains both ordinary provision and severe deprivation within this teaching: Christ's purse, collections for famine relief, and manual labor are lawful, while Paul's hunger and nakedness do not disprove providence. God the physician gives or withholds with perpetual rest in view (*De sermone Domini in monte*, II.17, §§57–58). The Collect's saving direction and the Postcommunion's lasting end explain why the Mass's confidence exceeds a promise of material safety.

Desire becomes approach, praise, and tasting (*Int., Ep., All., Gosp., Off., Comm.*)

The Introit desires God's courts and asks him to regard the face of his anointed. Augustine interprets that petition as a desire that Christ become known to all and the better day as eternity (Ps. 83.13–14). Theodoret reads the face corporately as the saved people who are Christ's body, then relates the preference for God's house to captives' longing and Christian worship (PG 80:1543–1544). Bellarmine gives a further, distinct account: the Father's regard for the Messiah's merits and the excellence of heavenly life (p. 255). The shared chant supports several received christological and ecclesial emphases.

The Alleluia's invitation to come and rejoice gives desire a public voice. Augustine describes approach as restored likeness to God and jubilation as joy beyond adequate words (Ps. 94.2–3). Hugh of Saint-Cher's exposition places the opening verse in the Matins Invitatory, where coming involves faith, obedience, and attentive praise (*Postilla*, Ps. 94:1, ff. 249rb–vb). Theodore presents David speaking prophetically in the person of Josiah and the priests, then extends the hymn to apostles and martyrs (PG 80:1639–1640). Hugh's Invitatory and Theodore's Josiah give the psalm a use and a voice; its composition Theodore assigns to David.

The Offertory adds experience to invitation: taste and see the Lord's goodness. Augustine explicitly speaks of Christ's Body and Blood (Ps. 33, second exposition, §11); Basil joins Christ as true bread with an inward experience of truth (*Hom. in Ps.* 33.6). Aquinas explains spiritual taste before sight without explicitly identifying Eucharistic species at this locus (Ps. 33.9). Augustine therefore reads the tasting most directly as sacramental, while the psalm's invitation remains wider than sensory pleasure. Christ's command at Communion orders the receiver's desire: God's kingdom comes first. Chrysostom's citation of the soul's longing in Psalm 83:3 while explaining Galatians 5:17 already joins the Introit's psalm with the Epistle's struggle; the desired object matters (*In Gal.*, ch. 5).

The saving offering bears fruit in a people (*Coll., Ep., Off., Sec., Comm., Postcomm.*)

The Collect names the Church; the Secret speaks of our sins; the Postcommunion asks for purification, strength, and a lasting saving effect for us. The Epistle's catalogue reaches the same communal life through hatred, quarrels, envy, and divisions, then through charity, peace, patience, and gentleness. Moral transformation and sacramental grace concern a people whose members must learn to live together.

The Secret calls the offering a saving victim and asks that it purify sins and propitiate divine power. Schuster connects this prayer and the Postcommunion with the strength needed for virtue and the attainment of eternal salvation (*Sacramentary*, III, pp. 137–138). The Catechism explains Eucharistic fruit through union with Christ, growth in charity, preservation from sin, the unity of Christ's body, and commitment to the poor (CCC 1391–1397). The Galatian virtues give daily conduct to that charity. The Eucharist's strengthening of love reaches someone whose hunger or exclusion requires another member's action.

Paul's kingdom warning retains its force beside these prayers. The Spirit's fruit cannot become a collection of achievements independent of grace; sacramental reception cannot become indifference to the sins named by the Apostle. The Catechism places growth in charity and the unity of Christ's body among Communion's fruits (CCC 1394, 1396). The prayers ask for purification and strength because the receiving Church needs both.

Independent witnesses transmit the orations together. Wilson's Gregorian supplement, Gellone II, Sant Ruf, and Vilabertran place the three prayers together under Sunday XV in their respective arrangements. Wilson's Ottobonian chant annotations, however, distribute the present chants and the prayer trio differently (pp. 173–174 and p. 173 notes a–c). The prayers have a history as a set; those witnesses do not establish an unchanged ancient version of the complete 1962 Mass.

Present provision serves perpetual salvation (*Int., Coll., Gosp., Comm., Postcomm.*)

Matthew's discourse specifies food, drink, and clothing before promising that these things will be added. The Communion's shorter form places the kingdom first and retains the addition, but its *omnia* receives its antecedent from that Gospel context. Reception is not a promise that every ambition will be supplied. The Collect asks for *salutária*; the Postcommunion asks for the effect of perpetual salvation. Temporal provision belongs within this larger direction.

Augustine explains this through the divine physician. God may give what serves that direction and withhold what does not, while Paul's need and his labor remain real (*De sermone Domini*, II.17.57–58). Anthony of Padua similarly counsels gratitude for gifts and patience under loss in his Sunday XV sermon (§§12–17). That sermon treats Matthew 6 within a different medieval formulary, with Galatians 5:25ff. and a *Miserere* Introit. Its teaching on use and loss illuminates the Gospel that the two arrangements share.

Augustine's eternal reading of the Introit's one better day supplies the same horizon in the language of worship (Ps. 83.14). Earthly days, their work, and their necessities have value under that end. The closing prayer entrusts both the receiver's purification and the course ahead to the sacraments' saving effect. The Mass ends with people

who still need food and clothing, still must work and help their neighbors, and have asked to be led beyond the limits of all present provision.

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 *dicit 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 *concupiscit* for the Lord's courts. The Epistle uses *concupiscit* 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 `propers/verified.md` and `research/scope.md`.

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