

Sixteenth Sunday after Pentecost

DOMINICA DECIMA SEXTA post Pentecosten

1962 Roman Missal II classis Grace, humility, and the fullness of charity

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit	<i>Miserére mihi, Dómine</i> (Ps. 85:3,5; v. 1)	Mercy and need	The all-day cry rests on God's abundant mercy; poverty becomes confident prayer.
Collect	<i>Tua nos, quæsumus, Dómine, grátia</i>	Grace and good works	Grace goes before and follows, sustaining the active life the Church asks to lead.
Epistle	Eph. 3:13–21	Indwelling and charity	Paul kneels amid affliction, asking the Father for strength through the Spirit and Christ's dwelling with all the saints.
Gradual	<i>Timébunt gentes</i> (Ps. 101:16–17)	Sion and glory	God builds Sion; nations and kings recognize his glory. Inward strength opens into common praise.
Alleluia	<i>Cantáte Dómino cánticum novum</i> (Ps. 97:1)	Wonders and new song	God's wonderful deeds summon praise before the Gospel shows Christ relieving bodily distress.
Gospel	Luke 14:1–11; Credo	Mercy and received honor	Jesus heals on the Sabbath, then corrects the guests' pursuit of the first places. The inviter confers honor.
Offertory	<i>Dómine, in auxílium meum respice</i> (Ps. 39:14–15, selected)	Rescue from harm	The repeated appeal asks protection and the confounding of those seeking the petitioner's life.
Secret	<i>Munda nos</i> ; Trinity Preface	Purification and participation	The present sacrifice cleanses; divine mercy is asked to make the people fit to share in it.
Communion	<i>Dómine, memorábor</i> (Ps. 70:16–18, selected)	Justice and lifelong help	Remembrance of God's justice accompanies the request not to be abandoned in old age.
Postcommunion	<i>Purífica, quæsumus, Dómine</i>	Renewal, now and hereafter	Heavenly mysteries renew the mind, and the prayer seeks bodily assistance in both present and future life.

Sense	Synthesis
Literal	Needy petition, Paul's prayer for his Gentile hearers, Sion's restoration, universal praise, Christ's Sabbath cure and seating instruction, and the Church's purification and renewal.
Allegorical	Augustine's psalm expositions (abridged NPNF) hear Christ and the Church; Augustine, Theodoret and Bellarmine read Sion ecclesially. Augustine and Aquinas unfold Paul's dimensions through the charity of the Cross.
Moral	Mercy relieves distress; humility receives honor without grasping it. Grace sustains good works and the perseverance taught by Augustine, Cyril and Aquinas.
Anagogical	Paul's ecclesial doxology reaches all generations; Augustine (abridged NPNF) and Bellarmine see Christ's glorious judgement in the Gradual. The Postcommunion seeks bodily help hereafter.

Scriptural Date and Location

Proper	Citation	Location	Date
Offertory	Ps. 39 (40):14–15, selected	Davidic title; an endangered petitioner.	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
Corbett’s “usual chronology” supplies the Davidic regnal frame (<i>Catholic Encyclopedia</i> , IV, p. 642). Rescue and obedience return to threatened life; writing-place and enemy are unnamed. USCCB’s composition bound is shared by the Psalter, not an individual date. (Ps. 39:1–18; USCCB, Psalms introduction.)			
Communion	Ps. 70 (71):16–18, selected	An aging speaker; Davidic and captivity settings remain distinct.	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Superscription setting: Preferred: In the third year of the reign of Joakim, king of Juda; alternative: A.M. 3398. Historical setting: When he fled from the face of his son Absalom. Composition: Before c. 165 B.C.
Youth, failing strength and future hearers frame Bellarmine’s Davidic reading; writing-place is unestablished. The composition bound is general; the alternate A.M. figure concerns the superscription, not the preferred historical setting. (Ps. 70:1–24; Bellarmine, pp. 212–213; chronology sources in References.)			
Introit	Ps. 85 (86):3,5; v. 1	Davidic title; a needy servant threatened by attackers.	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
The title names David, without a particular crisis or writing-place. Prayer opens toward the nations’ worship; individual composition remains insecure within the common critical bound. (Ps. 85:1–17; USCCB, Psalms introduction.)			
Alleluia	Ps. 97 (98):1, opening	Israel’s salvation before the nations and creation.	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C. Prophetic referent – disputed: B.C. 3; c. B.C. 7.
The Douay title names David, without a particular rescue or writing-place. The composition bound is common; the Nativity dates concern prophecy, with Gerard reporting one as others’ opinion. (Ps. 97:1–9; USCCB, Psalms introduction; Gerard, “General Chronology,” “Christian era,” first paragraph; “Chronology of the Life of Jesus Christ.”)			
Gradual	Ps. 101 (102):16–17	Sion/Jerusalem restored; peoples gathered for worship.	Composition: Before c. 165 B.C.
The afflicted speaker contrasts his frailty with God’s permanence. Jerusalem is the subject; writing-place, restoration date and individual composition date are unestablished. (Ps. 101:1–29; USCCB, Psalms introduction.)			
Gospel	Luke 14:1–11	St Luke’s Gospel; an unnamed leading Pharisee’s house.	Event – No narrated-event date in the chronology corpus. Composition – disputed: c. A.D. 70; Before the end of the Roman imprisonment, when the Acts was finished.
<i>Event: Sabbath meal and cure in the journey-to-Jerusalem context (Luke 13:22; 14:1–11); town and host unnamed. The wedding is the seating parable’s setting.</i>			
Composition alternatives follow the <i>Catholic Encyclopedia</i> and Biblical Commission; writing-place, first-audience geography and a full modern authorship account remain unestablished. USCCB notes son/ox beside the ass/ox variant retained by the Missal.			
Epistle	Eph. 3:13–21	St Paul, imprisoned for his Gentile mission; saints sharing one inheritance.	Composition – disputed: A.D. 58–63; A.D. 61.
Affliction and the Gentile mission frame the prayer (Eph. 2–4). The Encyclopedia supplies the traditional dates; prison city, destination geography and a full modern authorship account remain unestablished. USCCB treats wording and interpretation.			

The Propers: Themes and Movement

God's mercy sustains a life rich in charity, fruitful in good works and open to others, while freeing it from the desire to possess its own greatness. The fullness for which Paul prays belongs with the low place Jesus teaches, the purification sought at the altar and the aging voice that still asks for help.

Grace gives strength for the work of charity

The Introit begins with a cry that lasts all day. The singer appeals to God's sweetness and abundant mercy before naming his poverty in the psalm verse. Need therefore speaks with confidence: God is accessible to those who call upon him. Augustine hears Christ and his members praying together, and reads the continuing cry across the Church's successive generations; the materially rich, too, can be God's poor when they depend upon him. (Augustine, *Enarrationes* 85, abridged NPNF "Psalm LXXXVI," §§1–3,5,7.)

The Collect gives this dependence an active purpose. Grace is asked to precede and follow so that good works receive constant attention. Paul's prayer names the divine agency more fully: the Father grants strength through the Spirit, Christ dwells through faith, and charity roots and establishes the saints. He seeks this gift for people who might lose heart at his affliction on their behalf. The prayer's abundance does not require an untroubled life; it strengthens a people within the demands of their common vocation. (Collect; Eph. 3:13–21; Chrysostom, *Homilies on Ephesians* VII.)

Mercy then receives concrete expression in the Gospel. Jesus takes hold of the sick man, heals him and sends him away before his observers have answered his question. He also corrects the guests' choice of precedence. Both bodily relief and the reform of ambition concern the life the Collect asks grace to sustain. Cyril teaches that spiritual Sabbath rest includes holy works and the cessation of sin: mercy belongs to the law's divine purpose. (Luke 14:1–11; Cyril, *Commentary on Luke*, Sermon CI, pp. 471–475.)

The Secret brings the same dependence into the offering. The Church asks the present sacrifice to cleanse her and divine mercy to make her fit for participation. Her good works remain real, but they do not render the giver of grace dispensable. Augustine's exposition of the Communion psalm makes precisely this point: God does not merely show a road and then leave the traveler to complete it alone. (Secret; Augustine, *Enarrationes* 70, abridged NPNF "Psalm LXXI," §§18–21.)

Honor becomes a gift received without grasping

Jesus' parable leaves room for honor: the host may invite a guest higher. Its rebuke falls on the guest who chooses the first place for himself. The difference concerns both action and desire. Francis de Sales exposes the false humility that takes a low place only to obtain a better one; his echo of the seating saying requires the heart to agree with its outward signs. The same chapter rejects a supposed humility that refuses God's gifts or obstructs charity. (Luke 14:7–11; Francis de Sales, *Introduction à la vie dévote* III.5.)

Paul's use of glory deepens this correction. He calls his afflictions the recipients' glory, asks from the riches of God's glory and ends by giving glory to God in the Church and Christ. Honor before dinner companions and doxological glory have different objects. Together they place human good within relations of gift: a host confers a place, an apostle suffers for others, and the Church praises the giver. Cyril likewise directs the guest beyond wealth and social display toward truthful self-knowledge and honor from God. (Eph. 3:13,16,21; Cyril, Sermon CII, pp. 476–479.)

The Offertory keeps this humility close to a threatened life. Its repeated appeal asks help and the shame of those seeking the singer's destruction. Humility can seek protection. The Communion's remembrance of God's justice gives grateful dependence a clear object; the sufferer is not responsible for an enemy's harm. (Ps. 39:14–15 and 70:16–18, appointed selections; Aquinas, *Super Psalmo* 39 n. 7.)

Christ's inward dwelling gathers a people of praise

Paul asks that Christ dwell in hearts, but the prayer never closes the heart upon itself. Comprehension is with all the saints; the doxology is in the Church. The surrounding epistle names Gentile co-inheritance and the common dwelling of God in the Spirit, then turns toward humility, patience and unity. Rooted charity grows through a life shared with others. (Eph. 2:18–22; 3:6,17–21; 4:1–6.)

The Gradual's Sion is God's work of building, revealed before nations and kings. Augustine reads this as the Church gathered and built now before Christ's glorious judgement. Theodoret begins with the restoration of the humbled city, then argues that the universal conversion promised in the psalm exceeds that return: the neighboring peoples' wonder did not mean that all had believed. Theodoret thus keeps the restored city's glory and the Church's gathering as distinct moments. (Augustine, *Enarrationes* 101, abridged NPNF "Psalm CII," §§16–18; Theodoret, *Interpretatio*, PG 80, 1679B–1682B.)

The Alleluia summons the new canticle because the Lord has done wonders. In the whole psalm, Israel's salvation becomes visible to the nations and creation welcomes the Lord's just judgement. Theodoret interprets the new song through the Savior's new manner of worship and life; Bellarmine unfolds the wonders through Christ's life and saving victory. Praise answers divine action and draws singers into its public acknowledgment. (Ps. 97:1–9; Theodoret, PG 80, 1657C–1658D; Bellarmine, *Commentary*, p. 306.)

The *Liturgical Year* continuation already joins the Epistle's inward strengthening to Sion's divine building and common praise. Its movement agrees with the prayer's own breadth: charity enlarges the saints' common life. Chrysostom interprets Paul's dimensions as the immensity of Christ's love. Augustine and Aquinas also unfold them through the Cross, where charity works, perseveres, hopes for heaven and receives its hidden beginning from God. Their spiritual readings teach a greatness whose source is gift. (*Liturgical Year*, 1909 continuation, pp. 359,363; Chrysostom VII; Augustine, Letter 140, 25.62–26.64; Aquinas, *Super Ephesios* 3.5.)

The whole person continues to receive God's help

The man before Jesus needs bodily healing. Paul asks for strength in the inner person. The Secret asks cleansing through sacrifice; the Postcommunion asks the purification and renewal of minds and help for bodies, now and hereafter. These are distinct gifts to embodied persons. The inward language of grace does not make bodily need irrelevant, and the bodily cure does not exhaust the fullness of charity for which the Church prays. (Luke 14:2–4; Eph. 3:16–19; Secret; Postcommunion.)

The sacramental prayers have a long association: Wilson's Gelasian edition sets *Munda nos* and *Purifica* in their respective positions within the same Mass; the Gregorian supplement groups all three orations under Sunday XVII. The *Liturgical Year* continuation interprets the Secret in relation to ensuing Communion and the Postcommunion's renewal as reaching bodily life and its future good. The healing in Luke remains a particular cure; the prayers after Communion promise no automatic medical recovery. (Wilson, *Gelasian Sacramentary* III.12, p. 231; *Gregorian Sacramentary*, supplement XXXV, p. 174; *Liturgical Year*, pp. 370–371.)

The Communion gives this continuing help a personal voice. God has taught the singer from youth; old age still needs his presence. Augustine reads both a person's perseverance to the last breath and the Church's endurance to the world's end. Bellarmine hears David remembering divine power rather than trusting human strength. The remembered gift is a reason to ask again. The Introit's all-day appeal, the Offertory's repeated plea and the Postcommunion's future hope therefore coexist with Paul's confidence in abundant divine power: mercy sustains the life that praises it. (Augustine, *Enarrationes* 70, abridged NPNF "Psalm LXXI," §§18–21; Bellarmine, pp. 212–213; Eph. 3:20–21.)

The Propers: Detailed Commentary

The complete appointed texts

The Latin follows the 1962 Missal, pp. 397–398, nos. 1592–1601, with its source abbreviations. Scriptural English is quoted from the Douay–Rheims/Challoner, Gutenberg eBook 1581; it gives the biblical loci in their own wording, including full comparison verses where the chant selects less. The English orations are Cummiskey, *Roman Missal for the use of the laity* (1861), XVI. Sunday after Pentecost. These historical witnesses retain their own wording.

Introit — Ps. 85 (86):3 and 5; verse 1 — no. 1592

Introit — Latin
<i>Miserére mihi, Dómine, quóniam ad te clamávi tota die: quia tu, Dómine, suávis ac mitis es, et copiósus in misericórdia ómnibus invocántibus te. Ps. ibid., 1 Inclína, Dómine, aurem tuam mihi, et exáudi me: quóniam inops et pauper sum ego. V. Glória Patri.</i>
Challoner — biblical locus
Have mercy on me, O Lord, for I have cried to thee all the day. For thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon thee. Incline thy ear, O Lord, and hear me: for I am needy and poor.

Collect — no. 1593

Collect — Latin
<i>Tua nos, quæsumus, Dómine, grátia semper et prævéniat et sequátur: ac bonis opéribus iúgiter præstet esse inténtos. Per Dóminum.</i>
Cummiskey 1861 — Collect
May thy grace, O Lord, always prevent and follow us; and make us constantly zealous in the practice of good works. Thro’.

Epistle — Eph. 3:13–21 — no. 1594

Epistle — Latin
<i>Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.</i> <i>Fratres: Obsecro vos, ne deficiátis in tribulatióne meis pro vobis: quæ est glória vestra. Huius rei grátia flecto génua mea ad Patrem Dómini nostri Iesu Christi, ex quo omnis patérnitas in cælis et in terra nominátur, ut det vobis secúndum divítias glóriæ suæ, virtúte corroborári per Spíritum eius in interiorem hóminem, Christum habitáre per fidem in córdibus vestris: in caritate radicáti, et fundáti, ut possitis comprehéndere cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublímitas, et profúndum: scire étiam supereminéntem sciéntiæ caritátem Christi, ut impleámini in omnem plenitúdinem Dei. Ei autem, qui potens est ómnia fácere superabundánte quam pétimus, aut intellégimus, secúndum virtútem, quæ operátur in nobis: ipsi glória in Ecclésia, et in Christo Iesu, in omnes generatiónes sæculi sæculórum. Amen.</i>

Challoner — biblical locus
Wherefore I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, Of whom all paternity in heaven and earth is named: That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man: That Christ may dwell by faith in your hearts: that, being rooted and founded in charity, You may be able to comprehend, with all the saints, what is the breadth and length and height and depth, To know also the charity of Christ, which surpasseth all knowledge: that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: To him be glory in the church and in Christ Jesus, unto all generations, world without end. Amen.

The Missal opens with *Fratres: Obsecro vos*; Challoner retains the biblical opening of Ephesians 3:13.

Gradual — Ps. 101 (102):16–17 — no. 1595

Gradual — Latin
<i>Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. V. Quóniam ædificávit Dóminus Sion, et vidébitur in maiestáte sua.</i>

Challoner — biblical locus
And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. For the Lord hath built up Sion: and he shall be seen in his glory.

Alleluia — Ps. 97 (98):1 — no. 1596

Alleluia — Latin
<i>Allelúia, allelúia. V. Cantáte Dómino cánticum novum: quia mirabília fecit Dóminus. Allelúia.</i>

Challoner — biblical locus
Sing ye to the Lord a new canticle: because he hath done wonderful things.

The chant adds the explicit final *Dóminus* and the Alleluia framing; the English quotes only the psalm's opening sentence.

Gospel — Luke 14:1–11 — no. 1597

Gospel — Latin
+ <i>Sequéntia sancti Evangélíi secúndum Lucam.</i> <i>In illo témpore: Cum intráret Iesus in domum cuiúsdam princípis pharisæórum sábbato manducáre panem, et ipsi observábant eum. Et ecce homo quídam hydrópicus erat ante illum. Et respóndens Iesus dixit ad legisperítos et pharisæos, dicens: Si licet sábbato curáre? At illi tacuérent. Ipse vero apprehénsus mandávit eum, ac dimísit. Et respóndens ad illos, dixit: Cuius vestrum ásinus, aut bos in púteum cadet, et non contínuo éxtrahet illum die sábbati? Et non póterant ad hæc respondére illi. Dicébat autem et ad invitátos parábolam, inténdens quómodo</i>

primos accúbitus elígerent, dicens ad illos: Cum invitátus fúeris ad núptias, non discúmbas in primo loco, ne forte honorátior te sit invitátus ab illo, et véniens is qui te et illum vocávit, dicat tibi: Da huic locum: et tunc incípías cum rubóre novíssimum locum tenére. Sed cum vocátus fúeris, vade, recúmbe in novíssimo loco: ut, cum vénerit qui te invitávit, dicat tibi: Amíce, ascénde supérius. Tunc erit tibi glória coram simul discumbéntibus: quia omnis, qui se exáltat, humiliábitur: et qui se humiliat, exaltábitur. Credo.

Challoner — biblical locus

And it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, that they watched him.
 And behold, there was a certain man before him that had the dropsy.
 And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day?
 But they held their peace. But he taking him, healed him and sent him away.
 And answering them, he said: Which of you shall have an ass or an ox fall into a pit and will not immediately draw him out, on the sabbath day?
 And they could not answer him to these things.
 And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them:
 When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him:
 And he that invited thee and him, come and say to thee: Give this man place. And then thou begin with shame to take the lowest place.
 But when thou art invited, go, sit down in the lowest place; that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee.
 Because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

The Missal opens with *In illo témpore*; Challoner retains Luke's biblical opening. The Creed is directed by the printed formulary.

Offertory — Ps. 39 (40):14 and 15 — no. 1598

Offertory — Latin

Dómine, in auxílium meum respice: confundántur et revereántur, qui quærunť ánimam meam, ut áuferant eam: Dómine, in auxílium meum respice.

Challoner — biblical comparison verses

Be pleased, O Lord, to deliver me: look down, O Lord, to help me.
 Let them be confounded and ashamed together, that seek after my soul to take it away. Let them be turned backward and be ashamed that desire evils to me.

The Latin chant selects the plea for help and the first enemy petition, then repeats its plea. It omits the opening request of verse 14 and the backward-turning continuation of verse 15; the English above gives the full biblical verses for comparison.

Secret — no. 1599

Secret — Latin
<i>Munda nos, quæsumus, Dómine, sacrificii præsentis effectū: et p̄rfice miserátus in nobis; ut eius mereámur esse partícipes. Per Dóminum. Præfatio de Ssma Trinitate.</i>
Cummiskey 1861 — Secret
Cleanse us, O Lord, we beseech thee, by the efficacy of this sacrifice: and by thy mercy make us worthy to partake thereof. Thro’.

Communion — Ps. 70 (71):16–17 and 18 — no. 1600

Communion — Latin
<i>Dómine, memorábor iustítiæ tuæ solíus: Deus, docuísti me a iuventúte mea: et usque in senéctam et sénium, Deus, ne derelínquas me.</i>
Challoner — biblical comparison verses
I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone. Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works. And unto old age and grey hairs: O God, forsake me not, Until I shew forth thy arm to all the generation that is to come: Thy power,

The Latin chant takes the last clause of verse 16, the first of verse 17 and verse 18 only through the plea not to be forsaken. The rest of the English verses is biblical context outside the Communion antiphon.

Postcommunion — no. 1601

Postcommunion — Latin
<i>Purifica, quæsumus, Dómine, mentes nostras benígnus, et rénova cæléstibus sacraméntis: ut consequénter et córporum præsens páriter et futúrum capiámus auxílium. Per Dóminum.</i>
Cummiskey 1861 — Postcommunion
Mercifully, O Lord, we beseech thee, purify our souls, and renew them by these holy mysteries; that we may receive help thereby, both while we are in these mortal bodies and hereafter. Thro’.

Introit: mercy hears the poor

The chant places the plea of Psalm 85:3 first, follows it with the reason for confidence in verse 5, then sings the poverty of verse 1. The servant calls because God is merciful; his poverty describes the dependence of someone who expects to be heard. The whole psalm holds fidelity and need together. Its servant trusts God, praises him among the nations and still faces attackers seeking his life. The return to danger in verses 14–17 gives the opening plea urgency without canceling the confidence that carries it.

The abundant mercy of verse 5 belongs with the fuller divine-mercy formula in verse 15 and Exodus 34:6–9. In Exodus, God’s proclamation accompanies forgiveness, renewed accompaniment and covenant; judgement remains within that proclamation. The psalm’s mercy is God’s faithful action toward his servant, extending into the promised worship of the nations. The Introit’s Latin also has its own liturgical shape: *mihi* replaces the Clementine *mei*, the mildness clause is recast, and the psalm verse adds *mihi* after the divine ear. Challoner’s English remains the biblical wording beside these changes.

Augustine begins his exposition with Christ and the Church praying together. The cry of the whole day passes through the generations of Christ’s members. Poverty before God concerns humility: a rich person can be poor in this sense, whereas reliance on possessions can prevent recognition of need. Augustine also locates divine graciousness in God’s patience with the distracted petitioner; God’s willingness to hear does not promise the fulfillment of every desired object. (*Enarrationes* 85, abridged NPNF “Psalm LXXXVI,” §§1–3,5,7.)

Theodoret likewise sees humility compatible with abundance in righteousness. His attention to the Greek versions adds precision: Symmachus’s daily expression and Aquila and Theodotion’s placability describe repeated approach to a God willing to receive the petitioner. Bellarmine explicitly develops Augustine’s distinction between material poverty and freedom from trust in wealth. At the entrance to Mass, this prayer therefore asks the mercy needed for the Collect’s sustained good works and the Epistle’s strengthening. (Theodoret, PG 80, 1553C–1556B; Bellarmine, pp. 259–260.)

Collect: grace before and after

The Collect asks that grace always precede and follow, with constant attention to good works as its intended fruit. Its verbs describe a dependence that surrounds action rather than suspending it. Cummiskey’s historical English uses “prevent” for the preceding gift and then asks zeal in practice. Cummiskey’s “prevent” means “go before,” as *præveniat* does, not “hinder.”

The prayer has more than one place in the Gregorian tradition. Wilson prints it among evening or morning prayers, as the fifth *Alia* on p. 135, and again in the Sunday supplement on p. 174. The apparatus records a word-order variant in the former use. In supplement XXXV, Sunday XVII after Pentecost, it accompanies *Munda nos* and *Purifica*. The supplement’s ordinal and the different post-Pentecost reckoning in Wilson’s manuscripts belong to those witnesses. (Wilson, *Gregorian Sacramentary*, pp. 133–135,174; introduction pp. xviii,xli.)

Paul’s prayer makes the Collect’s divine initiative concrete: the Father gives strength through the Spirit so that Christ may dwell through faith. Aquinas reads Paul’s knees as the bodily acknowledgment of smallness and weakness, and the perseverance requested as God’s gift. Augustine’s Communion-psalm exposition extends the same dependence through life: divine teaching initiates a way on which God remains necessary. These expositions illuminate the prayer’s preceding and following grace, while its own request remains the practical constancy of good works. (Aquinas, *Super Ephesios* 3.4; Augustine, *Enarrationes* 70, abridged NPNF “Psalm LXXI,” §§18–21.)

Epistle: charity that cannot be contained

The reading opens with apostolic affliction. Ephesians 3:1–12 has explained Paul’s mission to the Gentiles; verse 13 asks its beneficiaries not to faint at the sufferings endured for them. The knees of verse 14 resume the prayer interrupted at the beginning of the chapter. Gentile co-inheritance, access through one Spirit to the Father and the common dwelling of chapter 2 give the prayer its communal horizon. The next chapter’s humility, patience and unity show what this strengthened life demands. (Eph. 2:11–22; 3:1–21; 4:1–16.)

The prayer is explicitly Trinitarian. The Father grants, the Spirit strengthens and Christ dwells in the hearts of believers through faith. Roots and foundations are two images of charity’s stability; comprehension happens with all

the saints. The Latin *omnis paternitas* and Challoner's paternity retain one received wording. Aquinas distinguishes the order in which human beings learn the name of fatherhood from the priority of its reality in God. Chrysostom considers both derivative fatherhood and heavenly families or orders. The USCCB note on verses 14–15 explains the Father/family wordplay through alternatives concerning every family or God's whole family. (Aquinas, *Super Ephesios* 3.4; Chrysostom VII; USCCB, Ephesians 3 notes.)

The four dimensions in verse 18 have no explicit object in that verse. Christ's charity in verse 19 gives the immediate context for interpreting them; the USCCB note also records the universe as an alternative. Chrysostom explains the dimensions as immensity: the point is to recognize love's transcendence, not to measure it. He also offers two accounts of fullness, through Trinitarian knowledge or the plenitude of virtue. The doxology then gives thanks for gifts exceeding what the recipients had requested or expected, while their faith and love remain necessary responses. (Chrysostom, *Homilies on Ephesians* VII, on 3:13–21.)

Augustine and Aquinas develop an explicit reading through the Cross. Augustine describes charity's good works, perseverance, heavenly hope and hidden origin in grace; the unseen root of the Cross gives the fourth dimension its force. The gift's beginning is unearned and cannot be mastered by an explanation of God's hidden counsel. In the same letter, common life among the saints extends toward the one bread and body and toward love of enemies. (Augustine, Letter 140 to Honoratus, 25.62–26.64, Latin digital edition.)

Aquinas offers both the immeasurable perfections of God and the charity signified by the Cross. Comprehending God means attaining knowledge of his presence, not containing all that he is. Charity's breadth, perseverance, heavenly aim and divine origin permit genuine understanding while maintaining the excess of the gift over the knower. Benedict XVI similarly reads the passage as loving contemplation of Christ's inexhaustible mystery; his treatment concerns Colossians and Ephesians together. (Aquinas, *Super Ephesios* 3.5; Benedict XVI, General Audience, 14 January 2009, mystery paragraph.)

Colossians 1–2 strengthens these relations through apostolic affliction for the Church, fruitful conduct, roots and building, and fullness in Christ. John 14:15–26 joins love, obedience, divine indwelling and the Spirit's teaching. In the Mass, the Epistle's abundance belongs with the Collect's fruitful grace and the Secret's purification for participation. Paul's opening affliction continues to qualify that abundance: divine power is already at work among those who still require courage.

Gradual: the city built before the nations

Psalm 101 begins with an afflicted man's frailty: bodily wasting, wakefulness, reproach and the shortness of life. Against this stands God's enduring remembrance. Mercy for Sion and concern for its stones and dust lead into the appointed nations, kings, building and manifested glory. The next verses join the humble person's prayer to prisoners, future generations and peoples assembled for worship. The closing contrast between creation's change and God's permanence sustains the children of his servants. (Ps. 101:1–29.)

The psalm's restoration has a close counterpart in Isaiah 60, where glory over Jerusalem draws nations and kings and accompanies rebuilding. Hebrews 1:10–12 applies Psalm 101:26–28 to the Son; those are the psalm's concluding verses, not the Gradual's selection. The chant itself changes the Clementine's opening connective and renders the final glory with *in maiestate sua*. Its liturgical words announce the divine builder's majesty.

Augustine reads the nations' gathering as the Church's present construction, completed before Christ's glorious judgement. Theodoret first explains the recovery of a city whose humiliation had seemed to imply divine weakness. Yet the response of neighboring peoples to that restoration did not fulfill universal conversion: some marveled and still attacked. He therefore directs the promise beyond the return toward the Incarnation and a fulfillment still unfolding. Bellarmine places Christ's present Church-building beside the future appearance in glory after his first coming in humility. (Augustine, *Enarrationes* 101, abridged NPNF "Psalm CII," §§16–18; Theodoret, PG 80, 1679B–1682B; Bellarmine, p. 317, the Gentiles and built-Sion lemmas.)

The Epistle has already asked for Christ's dwelling in hearts and comprehension with all saints. The Gradual gives this communal divine work a city and a gathering: the *Liturgical Year* continuation joins the two in its account of inward strengthening, ecclesial unity and Sion's praise. Schuster also identifies the chant's use at the Third Sunday after Epiphany. (*Liturgical Year*, pp. 359,363; Schuster III, pp. 143–144.)

Alleluia: the new life that sings

The chant sings the opening of Psalm 97:1, with the explicit final *Dóminus*; the saving right hand and holy arm belong to the verse's continuation. The whole psalm makes Israel's salvation visible before the nations, then calls singers, instruments, sea, rivers and mountains into praise before the Lord's equitable judgement. The wonders summon a common response. Isaias 52:7–10 likewise joins salvation seen by the ends of the earth with the holy arm and the nations; Simeon's canticle in Luke 2:28–32 gives salvation seen, Gentile revelation and Israel's glory their Christological expression.

Augustine interprets new song as new life in Christ and the peace of the Church. He then distinguishes bodily recovery from inward healing for God while expounding the rest of verse 1. His immediate Gospel allusion is the raising at Nain in Luke 7, not this Sunday's cure in Luke 14. His argument is general: wonderful bodily acts call for a life renewed in its relation to God. (*Enarrationes* 97, abridged NPNF "Psalm XCVIII," §1.)

Theodoret connects the song's newness with the Savior's new manner of worship and life, and the wonders with acts beyond human expectation. Bellarmine draws those wonders through the Incarnation, healings, Resurrection, Ascension and mission. His treatment of the unappointed right hand and arm emphasizes victory through humility, obedience and the Cross. In the Mass, the acclamation precedes a Gospel where Christ heals and corrects ambition: both mercy and humility belong to the life that praises his works. (Theodoret, PG 80, 1657C–1658D; Bellarmine, p. 306.)

Gospel: healing and the lower place

Jesus enters the house of an unnamed leading Pharisee for a Sabbath meal. Luke 13:22 places the surrounding narrative on the journey toward Jerusalem; the town is not given. The observers watch Jesus; he questions them about healing, receives silence, heals the man and dismisses him. His rescue question follows the cure. The man has no recorded speech or petition, and Luke gives no cause of his illness. The subsequent wedding scene is a parable addressed to the guests, not a description of the actual meal. (Luke 13:22; 14:1–11.)

The Missal and Clementine text use ass and ox. Cyril's Payne Smith translation uses son and ox, so his appeal to parental affection rests upon a different textual witness. Cyril interprets Christ's power as revealing the law's merciful purpose and develops a spiritual Sabbath in which rest from sin accompanies holy action. Deuteronomy 22:4 commands aid to a fallen ass or ox; Exodus 23:4–5 includes an enemy's animal and verse 12 extends Sabbath rest to servants and animals. Luke 13:10–17 contrasts animal watering with the freeing of a daughter of Abraham. These comparisons give the rescue question its concrete moral weight. (Cyril, Sermon CI, pp. 471–475; USCCB, Luke 14:5 note.)

The meal's second scene concerns guests who choose the first places. Jesus allows the inviter to confer a higher place and honor before the company. Proverbs 25:6–7 gives a close wisdom parallel; Luke 18:9–14 repeats the final reversal in a parable directed against self-trust and contempt. Luke 22:24–30 places the disciples' competition for greatness beside Christ's table-service. These passages reveal a humility deeper than avoiding an embarrassing seating mistake.

Cyril grounds the low place in truthful self-knowledge. Wealth is transient, the body weak and mortal; the person who recognizes this can relinquish even honor he might claim without blame. Ambrose praises Christ's gentle correction, in which persuasion reforms ambition. Ambrose reads the dropsy spiritually as fleshly excess; Luke gives no cause of the man's illness or account of his character. Ambrose then develops generosity to poor and disabled guests from verses 12–14, which lie beyond this Sunday's Gospel. (Cyril, Sermon CII, pp. 476–479; Ambrose, *Expositio in Lucam* VII.195, PL 15, 1752A–B, Latin web text.)

Francis de Sales's last-place echo exposes an inward contradiction: performing lowliness in order to secure greater honor keeps ambition alive. He also refuses a false humility that declines divine gifts or interrupts charity. Benedict XVI reads the overlapping postconciliar Gospel through humanity's need for redemption and the humility of Christ's Cross, interpreting exaltation as nearness to the Lord. The latter address concerns Luke 14:1,7–14, not the present formulary's whole selection. (Francis de Sales, III.5; Benedict XVI, Angelus, 29 August 2010.)

The Gospel thus gives the Collect's good works both mercy's positive act and ambition's correction. Received honor remains possible, as does the afflicted apostle's glory in serving others. Neither the healed man's seat nor the observers' eventual inward conversion is narrated.

Offertory: the threatened members call for help

The chant repeats its opening plea around a request that those seeking the singer's life be confounded and ashamed. It selects from Psalm 39:14–15, omitting the first petition of verse 14, the word *simul* and the latter part of verse 15. The whole psalm has already remembered rescue, spoken of obedience and proclaimed justice in the assembly before returning to evils and iniquities surrounding the speaker. Prior mercy makes renewed need speak with hope. Psalm 69 repeats the closing petitions of Psalm 39; Hebrews 10:5–10 applies earlier verses 7–9 to Christ's obedient offering, not to the appointed chant. Hebrews' prepared body and the psalm's pierced ears also differ within the same English Bible.

Augustine hears the suffering members appeal to their physician in the setting of Christ's Passion. On the continuation about turning enemies backward, he develops conversion: those who tried to precede Christ can learn to follow him. That backward-turning clause is omitted by the chant. The chant still asks for the frustration and shame of a real destructive threat. (*Enarrationes* 39, abridged NPNF "Psalm XL," §§21–25.)

Theodoret gives the Church one voice that includes strong and weak members, and emphasizes the thwarting of persecutors' intended harm. Aquinas understands divine regard as help to escape evil and to perform good. His alternatives for the enemy's shame include both penitence and punishment under God's justice. These readings preserve the seriousness of harm while entrusting its defeat to God. In their distinct explanations the prayer is neither a general mood of peace nor permission for personal vengeance. (Theodoret, PG 80, 1159A–1160D; Aquinas, *Super Psalmo* 39 nn. 6–7.)

The Offertory's dependence belongs with the Introit and Communion, and its aid toward good with the Collect. Schuster calls its wording similar to the Offertory of Friday after the Second Sunday in Lent; he does not call the two identical. (Schuster III, pp. 143–144.)

Secret: cleansed for participation

The Secret asks cleansing through the effect of the present sacrifice and merciful completion in the people so that they may participate. Sacrifice, mercy and fitness for participation belong together in the prayer. Cummiskey expresses its requested fruit as being made worthy through mercy. The communicant's self-appraisal is not the source of that effect.

The Secret and Postcommunion already occupy their respective places together in Wilson's Old Gelasian book III, section XII. Its two opening prayers differ from the current Collect. Wilson's Gregorian supplement XXXV then gives the present triad, but under Sunday XVII. These historical associations distinguish the sacramental pair from the longer history of its present arrangement. (Wilson, *Gelasian*, p. 231; *Gregorian*, p. 174.)

The *Liturgical Year* continuation relates this Secret to the imminent consecration and ensuing Communion. Its interpretation develops the ritual position of a prayer whose Latin already attributes cleansing to the present sacrifice. The Epistle asks divine strength for Christ's indwelling; the Secret seeks divinely effected fitness for participation. Both ask for transformation in the recipient, and the Postcommunion continues to ask renewal after reception. (*Liturgical Year*, p. 370; Eph. 3:16–20.)

Communion: the justice remembered through life

The chant assembles three clauses: remembrance of God's justice alone, instruction from youth and the plea not to be forsaken in old age. Psalm 70's complete setting includes failing strength and enemies who claim that God has abandoned the petitioner. His answer is continued hope and praise. The chant stops before the purpose of proclaiming God's arm to the coming generation; that continuation gives the whole psalm's request a public fruit. Psalm 77:3–7 likewise joins remembered wonders, children and the transmission of hope.

Augustine interprets God's justice alone as the renunciation of self-grounded righteousness. Youth means conversion received without prior deserving; old age means continued need for the grace that began the life. God remains indispensable after teaching the way. Augustine extends the ages both to the person persevering to the last breath and the Church enduring to the world's end. (*Enarrationes* 70, abridged NPNF "Psalm LXXI," §§18–21.)

Theodoret gives a different corporate subject to the ages: the people schooled through Moses and the oldness of the law, followed by testimony to the Church from the nations. His relation to Hebrews 8:13 belongs to that exposition. The PG edition brackets some additions, and the Christian-grace comparison is one of them, set apart from the

surrounding text. Bellarmine instead develops David's personal remembrance of God's help and testimony through the Psalms, with divine power taking precedence over human counsel and strength. (Theodoret, PG 80, 1423B–1426C; Bellarmine, pp. 212–213.)

The psalm narrates no Eucharistic meal. Its Communion placement makes remembrance and dependence the voice of those receiving the sacrament, and the *Liturgical Year* continuation reads its thanksgiving toward fruitfulness. Schuster identifies the same Communion verses on Thursday after the Fourth Sunday in Lent. The old-age prayer remains fitting after a divine gift: remembrance does not make the giver unnecessary. (*Liturgical Year*, pp. 370–371; Schuster III, pp. 143–144.)

Postcommunion: renewal reaches embodied life

The Postcommunion asks God to purify minds kindly and renew them through heavenly mysteries, so that bodily help may follow, both now and hereafter. The Latin expressly names bodies. Cumiskey's historical English speaks of purification of souls and help while in mortal bodies and hereafter; its wording carries that translation's own articulation of the prayer.

The Gelasian pairing with the Secret and the Gregorian three-prayer group keep purification before and after participation within the same sacramental sequence. The *Liturgical Year* continuation develops the bodily good in this life and the next. The prayer's interior renewal therefore includes embodied need, while its future horizon exceeds the particular cure described in Luke. (Wilson, *Gelasian* III.12, p. 231; *Gregorian*, supplement XXXV, p. 174; *Liturgical Year*, pp. 370–371.)

The Lord who helps the sick man and strengthens the saints is asked to continue his work in the worshippers. The Communion's aging voice and the Postcommunion's future help give received grace a continuing horizon. Neither the body's mortality nor the need to pray again refutes the abundance Paul celebrates; their endurance is entrusted to the giver whose power works within the Church. (Luke 14:4; Eph. 3:16–21; Ps. 70:16–18, selected.)

Source-Grounded Synthesis Across the Propers

Fruitfulness remains dependent on its giver

The Collect asks grace to sustain good works, the Epistle seeks strength for indwelling charity, and the Secret asks purification for participation. Augustine's exposition of the Communion psalm rejects a life that receives God's teaching and then proceeds without him: the giver remains necessary along the way. Aquinas explains why the Epistle's inward strength belongs with that continuing need. Paul's bent knees acknowledge weakness, and the perseverance he requests requires God's gift. Strength enables the faithful to act without making them independent of its source. The Collect's fruitful works and the Secret's worthy participation therefore remain reasons for gratitude and further prayer; success in charity never makes mercy dispensable. (Collect; Eph. 3:14–20; Secret; Augustine, *Enarrationes* 70, abridged NPNF "Psalm LXXI," §§18–21; Aquinas, *Super Ephesios* 3.4.)

Humility permits the reception of good

The Gospel's inviter can confer honor, while its guests must relinquish their self-assigned precedence. Cyril grounds this relinquishment in truthful self-knowledge: wealth passes and bodily weakness remains, so even honor one could claim without blame need not be demanded. Francis de Sales carries the correction into desire itself. Taking the last place to secure promotion keeps ambition intact; refusing God's gifts when charity needs them is another failure of humility. Together their reasoning distinguishes freedom from a demand for precedence from a refusal of received good. Paul's glory can include affliction for others and end in praise of God; the Communion can remember divine justice without turning its benefits into a claim to superiority. Humility receives and uses the gift while leaving its honor to the giver. (Luke 14:7–11; Eph. 3:13,21; Communion; Cyril, *Commentary on Luke*, Sermon CII, Payne Smith 1859, pp. 476–479; Francis de Sales, III.5.)

Interior growth bears a common form

Christ's dwelling in hearts is joined in Ephesians to all the saints and the Church. The Gradual brings nations and kings before Sion's divine builder, and the Alleluia turns wonders into public praise. The *Liturgical Year* continuation's indwelling–Sion–praise relation thus develops a communal movement already present in the texts. Augustine's present Church-building and future judgement and Theodoret's restoration exceeding its first observers give that movement distinct theological articulations. Charity's growth is shared, though heart, city and Church are different objects. (*Liturgical Year*, pp. 359,363; Augustine, *Enarrationes* 101, abridged NPNF "Psalm CII," §§16–18; Theodoret, PG 80, 1679B–1682B.)

Purification concerns embodied persons

Inward strengthening, a bodily cure, cleansing through sacrifice and renewal with bodily help are different works of divine aid within one formulary. The sacramental prayers' ancient pairing and the continuation's interpretation of bodily renewal give this relation historical depth. The person who receives interior grace remains a person with a body, and the future good sought for that body exceeds its immediate relief. The prayer for bodily help after Communion carries no guarantee of immediate medical cure. (Eph. 3:16; Luke 14:4; Secret; Postcommunion; Wilson, *Gelasian* III.12, p. 231; *Liturgical Year*, pp. 370–371.)

Abundance sustains continuing need

Paul's doxology is preceded by affliction; the Communion's remembrance ends in a plea; the Offertory repeats its call for rescue. Received help and continuing vulnerability coexist. Augustine's prayer of the members and Bellarmine's lifelong testimony make the recurrence intelligible: the history of mercy gives reasons to turn again toward God. The Church can sing wonders, ask that a threat be defeated and pray for help hereafter within the same act of worship. (Eph. 3:13,20–21; Augustine, *Enarrationes* 39, abridged NPNF "Psalm XL," §§21–25; Bellarmine, pp. 212–213; Postcommunion.)

The Propers: Notable and Quotable

An eternity spent waiting for a lover

The Epistle ends its doxology with "world without end" (Eph. 3:21, Challoner). Shakespeare's Sonnet 57 turns the phrase into "Nor dare I chide the world-without-end hour" (line 5, Folger edition). The speaker presents himself as the beloved's slave, unable to complain of absence while jealousy makes a single hour oppressive. Doxological eternity becomes the subjective duration of waiting. The hyphenated expression is a biblical and liturgical idiom echoed; dependence specifically on this Pauline verse or this Mass is not documented. (Shakespeare, *Sonnets* 57, lines 1–6,9–14; Folger edition, Mowat and Werstine, with Poston and Niles, FDT 0.9.0.1.)

Humility accused of ambition

The Gospel promises that "he that humbleth himself shall be exalted" (Luke 14:11, Challoner). Nietzsche rewrites the saying: "He that humbleth himself wisheth to be exalted." His heading is "Luke 18:14 Improved." The explicit target is the parallel saying in Luke 18, not the appointed pericope. Alexander Harvey's English makes the change from promised vindication to suspected desire unmistakable: humility itself is accused of concealing ambition. This is a hostile psychological reversal of wording heard in the Gospel. (Nietzsche, *Human, All Too Human*, trans. Harvey, 1908, "History of the Moral Feelings," aphorism 87, p. 109; Gutenberg eBook 38145.)

Paul's dimensions in a human love poem

Paul asks comprehension of "the breadth and length and height and depth," then names Christ's charity (Eph. 3:18–19, Challoner). Elizabeth Barrett Browning writes: "I love thee to the depth and breadth and height / My soul can

reach” (*Sonnets from the Portuguese* XLIII, lines 2–3). She reorders the dimensions and omits length. The verbal and contextual echo transfers immeasurable love toward a human beloved, while the sonnet retains soul, grace, faith, saints and God. The poem does not simply remove religion from the language, and no authorial acknowledgment of dependence on Ephesians was located. (Caradoc Press printing, 1906; David Price transcription, Gutenberg eBook 2002.)

A dean who wants the higher place

The Gospel’s “Friend, go up higher” and final humiliation–exaltation saying become social satire in Percy Fitzgerald’s *Fatal Zero*. A fictional narrator remembers the dean preaching on “Go up higher,” then watches him seek a place beside a lord and interprets his humility as a hope for promotion. The scriptural language becomes an accusation against status-seeking, but the narrator also admits that his judgement may be unfair. The judgements are the fictional narrator’s, and the story establishes no event in a real dean’s life. (*All the Year Round*, new series I, 16 January 1869, p. 163, left column, paragraph beginning “Of course he had not heard of my fall in the world.”)

The journal’s conductor was Charles Dickens; the story was Fitzgerald’s. Dickens himself identifies its author in his letter to Mrs James T. Fields of 16 December 1868. Fitzgerald’s authorship gives the joke its literary setting; the journal’s running head names its conductor, not the story’s author. (Dickens, *Letters*, ed. Mamie Dickens and Georgina Hogarth, III, 1882, that letter; Gutenberg eBook 25854.)

An ox the Senate should leave in the ditch

Jesus asks who would not rescue “an ox fall into a pit” even on the Sabbath (Luke 14:5, Challoner). During a natural-gas pricing debate, Senator Riegle declared: “Sometimes you have to leave the ox in the ditch, if that is where it belongs.” He opposed treating a substantive dispute and the risk of higher consumer costs as merely an obstruction to Senate business. Rescue ceased to be the automatic good: the legislative predicament might properly remain unresolved. (*Congressional Record—Senate*, 4 October 1977, p. 32287, right column.)

“Ditch” belongs to the later idiom; Challoner prints “pit.” Doug Batchelor explicitly links the idiom to Luke 14:5 in *How to Keep the Sabbath Holy*, p. 78 (2014). Batchelor’s book shows the idiom consciously tied to Luke 14:5; whether Riegle had read Luke is not established. The political reversal is Riegle’s own and concerns legislative action, not Christ’s cure.

The Propers: Interpretive Possibilities

These six connections are exploratory editorial and AI-assisted proposals, not sourced historical intent or teaching attributed to the witnesses. Their precedent results refer to the bounded comparison recorded in the research audit.

Distorted fullness and receptive plenitude

Anchors. Gospel, Luke 14:2–4: the dropsical man and his cure; Epistle, Eph. 3:19–20: divine fullness and abundant power; Secret: cleansing for participation.

Mechanism. Bodily swelling and being filled through a gift offer sharply different images of enlargement. Placed beside the Secret’s cleansing, their contrast can become an examination of desire: accumulation may enlarge a claim to importance, while charity enlarges a capacity to receive and give. Ambrose’s spiritual account of fleshly excess in Luke 14 supplies one received point of comparison; no checked precedent supplies this exact three-element relation. (Ambrose, *Expositio in Lucam* VII.195.)

Fruit. A worshipper may ask what kind of growth a desired good enables. Receiving charity gives a different account of plenitude from collecting reasons to occupy the first place.

What the element-by-element reading misses. The two images of fullness ordinarily remain in different passages; cleansing for participation makes their difference spiritually productive; the two images are not synonyms.

Precedent result. Near analogue located: the Eleventh-Sunday study's "From unvoid grace to heavenly fullness," and Anthony's *Dominica XVII post Pentecosten*, §§8–12, Basilica del Santo Latin web edition. Anthony pairs this Gospel with Ephesians 4, not the present Epistle.

Strongest limit. Bodily disease is no proof of personal sin. Divine plenitude is not a physiological quantity, and the analogy fails if it makes Luke's patient morally guilty or his cure an increase in the quantity of divinity.

Grace across daily, lifelong and final horizons

Anchors. Collect: grace preceding, following and always present; Communion, Ps. 70:17–18: youth and old age; Postcommunion: present and future help; Introit, Ps. 85:3: the all-day cry.

Mechanism. These spans can be heard together as simultaneous horizons of dependence. A day's petition belongs within a remembered life; grace needed for an action belongs with grace still needed afterward; bodily help now stands beside help hereafter. The spans illuminate each other and are not stages on a single calendar.

Fruit. Perseverance can include both today's task and the tasks a changed life will bring. Memory becomes a resource for asking help in circumstances not yet encountered.

What the element-by-element reading misses. Separate exposition leaves daily prayer, aging and final hope in their own units. Their coexistence allows the person to understand one received life across different scales of need.

Precedent result. Near analogue located: the Fifteenth-Sunday study's "The proper's several clocks" and the Twelfth-Sunday study's "Mercy's longer clock." Neither comparison coordinates these three principal prayers.

Strongest limit. No timetable of grace, guarantee of longevity or uninterrupted health follows. The words supply no chronological assignment or ritual-age numerology.

Interior hospitality and room for another

Anchors. Epistle: Christ dwelling in hearts, rooted and founded in charity; Gradual: God building Sion; Gospel: yielding a place and reclining at the contested table.

Mechanism. The established relation between inward dwelling and common building can be extended into the use of shared space. Receiving a guest inwardly and being built into a people may change the will to control a seat outwardly. Hospitality then concerns a disposition as well as a room: a place ceases to be only a possession that fixes one's rank.

Fruit. The invitation to receive Christ can test the habits by which others are granted room, attention and honor. A heart made hospitable has reason to loosen its grasp upon precedence.

What the element-by-element reading misses. Separate exposition does not develop the movement from the Pauline heart and the psalmic city into the Gospel's social allocation of places.

Precedent result. Near analogue located for the fuller conjunction. The shorter indwelling–Sion–praise relation has precedent in the *Liturgical Year* continuation, pp. 359,363; the Fourteenth-Sunday study's camp-and-courts proposal supplies a further dwelling analogue.

Strongest limit. Heart, Sion and dining room have different referents. The parable does not explicitly identify the inviter as Christ. The healed man is dismissed and is never narrated taking a seat; no architectural code or compiler's programme follows.

Lowliness compatible with enlargement

Anchors. Introit: the inclined divine ear and the needy petitioner; Epistle: bent knees, height and depth; Gospel: reclining in the low place and ascending at the inviter's word.

Mechanism. Divine inclination, bodily kneeling, charity's dimensions and honor received from another put lowliness beside enlargement. A lowered posture and a higher place can each express reception, while an insistence on taking height for oneself can obstruct it.

Fruit. Humility can be understood without contempt for one's worth or resistance to God's gifts. Kneeling and growth in charity need not compete, and accepting an honor can remain obedient to the giver rather than self-promoting.

What the element-by-element reading misses. The different spatial expressions cross chant, prayer and parable. Together they disclose how lowliness and enlargement can belong to the same disposition, though they are not one literal movement.

Precedent result. Near analogue located: the Tenth-Sunday study's "Downcast eyes can accompany a lifted soul" and the Fifteenth-Sunday study's inclined ear and raised appeal.

Strongest limit. Posture alone proves no virtue. God's ear is figurative, whereas kneeling is bodily prayer. Paul's dimensions are not a map of ritual gestures, and the sequence licenses no numerological scheme.

The petitioner also receives correction

Anchors. Offertory: shame requested against those seeking the singer's life; Gospel: the shame of a guest told to yield a place he assumed for himself.

Mechanism. The prayer's requested judgement about another can stand beside the guest's possible experience of correction. A person who rightly seeks deliverance can also relinquish pride. The change of direction concerns willingness to be corrected, not the substitution of self-accusation for protection.

Fruit. Prayer against harm can be truthful and still no certificate of personal superiority. The worshipper can ask that a threat fail while also accepting correction of an unrelated fault.

What the element-by-element reading misses. Independent accounts leave the endangered singer and the ambitious guest apart. Their juxtaposition asks whether the praying self is prepared to receive the kind of moral correction he readily desires for another.

Precedent result. Near analogue located: the Tenth-Sunday study's "Divine leveling without competitive self-ranking" compares protection from adversaries with correction of self-exaltation.

Strongest limit. The threatened singer is not blamed for the threat; enemies are not identified with fellow guests or current opponents. A victim is never required to accept injury as deserved humiliation. Augustine's conversion, Theodoret's thwarted persecution and Aquinas's penitence-or-punishment readings retain their distinct meanings.

A new song in an aging voice

Anchors. Alleluia, Ps. 97:1: the new canticle; Communion, Ps. 70:17–18: instruction from youth and prayer into old age; Postcommunion: renewal through heavenly mysteries.

Mechanism. New praise and sacramental renewal can coexist with a long received history. Augustine's separate readings of new life and persevering dependence support the two psalmic anchors; their conjunction allows memory to become a condition for fresh thanksgiving rather than an obstacle to it. (*Enarrationes* 97, abridged NPNF "Psalm XCVIII," §1; 70, "Psalm LXXI," §§18–21.)

Fruit. Renewal need not imitate chronological youth. An aging Christian can discover new reasons for praise through the very history of help that makes the present plea possible.

What the element-by-element reading misses. Separate exposition leaves new song, old-age prayer and sacramental renewal as parallel themes and misses their coexistence in one present worshipper.

Precedent result. Not located in the checked corpus: the 328-file English and Latin proper-study snapshot, Anthony's *Dominica XVI* and *XVII post Pentecosten*, Basilica del Santo Latin web edition, and the *Liturgical Year* continuation's complete Sixteenth-Sunday chapter. The nearest age and song passages did not develop this combined interpretation; unsearched psalm homilies, poetry, music and sermon collections remain outside that result.

Strongest limit. The chants do not identify their historical speakers as one person. Spiritual renewal promises no reversal of biological aging, and the bounded precedent result supports no claim of universal novelty or priority.

Appendix: Scope and Qualifications

This study concerns the *Missale Romanum*, Vatican typical edition of 1962, *Dominica decima sexta post Pentecosten*, II class, printed pp. 397–398, nos. 1592–1601. The formulary orders the Creed and Trinity Preface; civil-date occurrence, commemorations and particular calendars belong to Mass assembly. No non-Eucharistic ritual-sacrament appendix applies.

The source audit of 5 September 2026 collated all ten Latin elements and their boundaries against the controlling page images, with the public-domain Pustet 1862 printing as antecedent. No unresolved Latin reading remains. The full edition reproduces the complete Latin at the source’s abbreviated length and quotes Challoner Scripture and Cummiskey’s 1861 orations as distinct historical English witnesses. Biblical English is not an exact rendering of each liturgical adaptation. Cummiskey is an anonymous pre-1955 lay-book translation, not an approved English text of the 1962 typica. The synthesis edition omits the full appointed texts and the element-by-element exposition and supplies an integrated commentary; both retain the complete synthesis, gallery and exploratory proposals.

The direct reception includes Latin and Greek patristic traditions, medieval Doctors, later saints and liturgical commentators at the cited loci. Augustine’s NPNF Psalm volume contains abridgments; its English section numbers are retained. Cyril is read in Payne Smith’s English from the Syriac; Theodoret’s detailed reading follows the paired Latin with Greek cross-checks. Digital Latin editions of Ambrose, Aquinas and Augustine’s Letter 140 are not claimed as new critical collations. The ancient sacramentaries supply an oration pair, triad and separate chant group, not a first-use date or named compiler for the complete formulary. No such compiler or complete-set first use was established within the checked Wilson editions, Schuster passages and *Liturgical Year* continuation chapter.

Biblical dates come solely from the Scripture chronology corpus. It supplies no date for the Gospel event. Its Psalter-wide composition boundary does not securely date any individual psalm. Exact composition geography and a full modern authorship discussion of Luke and Ephesians are not supplied by the consulted material; page 2 states those bounds. The narrative settings, traditional composition alternatives and modern chapter-level textual qualifications have their own distinct sources.

The cultural gallery’s five entries were checked at their cited texts and loci. Phrase searches for the other scriptural elements located no qualifying redirection within the recorded English searches, not throughout all literature. Proposal comparisons covered the specified English and Latin proper-study snapshot, Anthony’s two sermons and the continuation’s Sixteenth-Sunday chapter. Their findings establish bounded precedents or analogues, not universal novelty. The complete reception matrix, searches, discarded leads, citation qualifications and proposal and gallery audits remain in `research/scope.md`; appointed-text provenance is in `propers/verified.md`, with the uncorrected finding aid in `propers/retrieved.txt`.

The Latin’s publication basis is its independently witnessed public-domain antecedent; neither the complete 1962 facsimile nor modern host presentation is declared public domain. Challoner and Cummiskey have separate United States public-domain bases. Short cultural quotations retain the named editions; modern commentary and host material retain their own rights. Source collation and research checks are recorded; they confer no ecclesiastical approval. This is a study companion, not an official liturgical book or substitute for the cited authorities.

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