

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 canticum 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

Grace makes the saints capable of charity

The Collect asks for good works as the fruit of grace that goes before and follows. The Epistle gives the corresponding act of prayer: Paul kneels before the Father and asks strength through the Spirit, Christ's indwelling through faith and rootedness in charity. What the Collect asks for continually is the very life for which the apostle asks divine power. The Secret then names a sacramental means of cleansing and asks mercy to perfect the people for participation. These requests make activity and dependence mutually intelligible.

Aquinas's exposition of Ephesians 3:14 reads knees as the body's acknowledgment of weakness and smallness, and perseverance as a gift. Augustine's exposition of Psalm 70:16–18 refuses to make God dispensable once he has shown the way: the teaching from youth and the prayer into old age express a life whose initiation and continuance require him. The Communion brings that latter prayer to those receiving the sacrament. Their capacity to act is a received good, and its exercise never makes mercy superfluous. (Aquinas, *Super Ephesios* 3.4; Augustine, *Enarrationes* 70, abridged NPNF "Psalm LXXI," §§18–21.)

Chrysostom's prayerful account joins the recipients' faith and love to gifts beyond their prior asking. The same passage begins with the apostle's affliction for them. Strength therefore concerns a charity capable of common life amid difficulty: Ephesians 2 gives the two peoples access in one Spirit, and chapter 4 requires humility, patience and unity. In the Gospel, Christ's actual relief of distress and his correction of ambition give good works concrete direction. (Chrysostom, *Homilies on Ephesians* VII; Eph. 2:18–22; 4:1–6; Luke 14:1–11.)

The giver of honor frees the guest from rivalry

Luke distinguishes the healing from the seating instruction. Jesus cures and dismisses the man before he addresses the guests; the wedding is the parable's imagined setting. No seat is assigned to the man who was healed. The guests, however, are shown choosing precedence, and the parable gives the inviter the power to confer a higher place. Received honor remains a good while self-exaltation receives correction.

Cyril grounds humility in truthful self-knowledge: wealth passes, bodily weakness and mortality persist, and even a claim to honor can be relinquished. Francis de Sales's last-place echo uncovers the heart that performs lowliness to obtain greater honor. His refusal of false humility that obstructs charity belongs to the same argument: humility should receive gifts truthfully and use them. (Cyril, *Commentary on Luke*, Sermon CII, pp. 476–479; Francis de Sales, *Introduction à la vie dévote* III.5.)

Paul's glory has a different setting. The apostle's sufferings serve the hearers, and the doxology gives glory to God in the Church. The Communion likewise remembers God's justice. Together these texts free good from the demand that it certify one's precedence: the host can honor a guest, the apostle can serve through affliction, and the communicant can acknowledge a received righteousness. The Offertory's threatened singer still asks protection and the shame of destructive enemies. Humility does not make injury desirable or confer a right to harm. (Eph. 3:13,21; Ps. 70:16 and 39:14–15, appointed selections; Aquinas, *Super Psalmo* 39 n. 7.)

The heart's indwelling belongs to the Church's building

The Epistle places Christ's indwelling within comprehension shared with all the saints. The Gradual answers with Sion built before nations and kings; the Alleluia calls for a new canticle in response to divine wonders. The *Liturgical Year* continuation explicitly joins inward strengthening, ecclesial unity, Sion and praise. Indwelling (Eph. 3:17), Sion (Ps. 101:17) and the new canticle (Ps. 97:1) each keep their own scriptural subject. (*Liturgical Year*, 1909 continuation, pp. 359,363.)

Theodoret begins the Gradual psalm with the restoration of the humbled city. Its neighbors' amazement, followed by continuing unbelief and attacks, shows why the universal promise exceeds that restoration. Augustine reads the building as the Church's present gathering before Christ's glorious judgement, and Bellarmine contrasts that glorious appearance with the humility of his first coming. The city and the inward life therefore open toward an assembled people whose future exceeds the present work. (Theodoret, PG 80, 1679B–1682B; Augustine, *Enarrationes* 101, abridged NPNF "Psalm CII," §§16–18; Bellarmine, p. 317, the Gentiles and built-Sion lemmas.)

Chrysostom reads Paul's dimensions as the immensity of Christ's love. Augustine and Aquinas unfold a further reading through the Cross: charity works broadly, perseveres, hopes for heaven and receives its hidden beginning in grace. Aquinas also explains the dimensions through divine perfections and distinguishes knowing God's presence from containing all that God is. Charity can be known without being possessed as a measurable quantity. Benedict XVI develops this into an account of contemplation in which mind and heart enter Christ's inexhaustible mystery through love. (Chrysostom VII; Augustine, Letter 140, 25.62–26.64; Aquinas, *Super Ephesios* 3.5; Benedict XVI, General Audience, 14 January 2009.)

The Alleluia makes praise the response to this divine work. Theodoret's new song belongs to the Savior's new manner of worship and life; Bellarmine traces the wonders through Christ's saving acts. The whole Psalm 97 makes Israel's salvation visible before the nations and summons creation to welcome just judgement. The new canticle has that public breadth, not merely the freshness of an individual's sensation. (Theodoret, PG 80, 1657C–1658D; Bellarmine, p. 306; Ps. 97:1–9.)

Divine assistance embraces mind and body

The man in the Gospel receives a bodily cure. The saints in the Epistle receive inward strength; the Secret asks cleansing through the present sacrifice and the Postcommunion renewal through heavenly mysteries with bodily assistance now and hereafter. The forms of help differ, yet bodily distress remains within the prayer for the whole person's good.

Cyril presents Sabbath mercy as revealing the law's divine purpose and holy action as belonging to spiritual rest from sin. His son/ox text differs from the Missal's ass/ox, and his appeal to parental affection depends on his own witness. Augustine distinguishes bodily recovery and inward healing when expounding the continuation of the Alleluia's verse. His Gospel allusion there concerns Nain in Luke 7, not the present Luke 14 healing. Each exposition joins Christ's power to the reform of life, and neither treats physical disease as evidence of personal guilt. (Cyril, Sermon CI, pp. 471–475; Augustine, *Enarrationes* 97, abridged NPNF "Psalm XCVIII," §1.)

The sacramental pair has an actual history together: the Gelasian book III, section XII sets *Munda nos* and *Purifica* in their offering and closing positions, with different opening prayers. The Gregorian supplement groups the present three orations under Sunday XVII. The *Liturgical Year* continuation develops their sequence toward Communion and renewal affecting the body in this life and the next. Eucharistic participation differs from the Gospel's immediate cure, and the future bodily good exceeds the preservation of present health. (Wilson, *Gelasian*, p. 231; *Gregorian*, p. 174; *Liturgical Year*, pp. 370–371.)

Remembered mercy becomes renewed petition

The Introit's all-day cry, the Offertory's repeated request for aid and the Communion's old-age plea persist alongside Paul's praise of abundant power. Their wider psalms remember help already received and still name enemies, weakness and threatened life. The Postcommunion continues prayer after reception. Thanksgiving and petition belong to the same dependence on the giver.

Augustine hears the Introit as Christ and his members praying through successive generations. In the Offertory psalm he hears suffering members call to their physician. His conversion reading of the enemy's backward turn concerns a clause that the chant omits. Theodoret emphasizes the thwarting of persecution; Aquinas retains both penitential and punitive shame under divine justice. The request remains a serious plea that destructive harm be defeated. (Augustine, *Enarrationes* 85, abridged NPNF "Psalm LXXXVI," §§1–3,5,7; 39, "Psalm XL," §§21–25; Theodoret, PG 80, 1159A–1160D; Aquinas, *Super Psalmo* 39 n. 7.)

The Communion's ages also have distinct received interpretations. Augustine develops conversion and perseverance, applying age to a person and to the Church. Theodoret reads the people's schooling through Moses and the oldness of the law toward testimony to the Church from the nations; some added clauses in the PG text are bracketed. Bellarmine hears David's personal reliance on God's power and continuing testimony. The chant's omitted next-generation purpose illuminates the whole psalm but does not extend its appointed wording. Remembrance of God's help prepares further praise and further asking, through the vulnerability the giver continues to sustain. (Augustine, *Enarrationes* 70, abridged NPNF "Psalm LXXI," §§18–21; Theodoret, PG 80, 1423B–1426C; Bellarmine, pp. 212–213.)

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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