

Fourteenth Sunday in Ordinary Time

Year A

PC-S40-A

Textual unit	Text / citation
Introductory Rites	
Entrance Antiphon	<i>Cf. Ps. 48:10–11; mercy in the Temple</i>
Collect	<i>Deus, qui in Filii tui humilitate. . .</i>
Liturgy of the Word	
First Reading	Zech. 9:9–10
Responsorial Psalm	Ps. 145:1–2, 8–9, 10–11, 13–14; A: <i>cf. Ps. 145:1</i> ; B: <i>Alleluia</i>
Second Reading	Rom. 8:9, 11–13
Gospel Acclamation	<i>Cf. Matt. 11:25</i>
Gospel	Matt. 11:25–30
Liturgy of the Eucharist	
Prayer over Offerings	<i>Oblatio nos. . . tuo nomini dicata purificet</i>
Communion Antiphon	A: Ps. 34:9; taste and refuge; B: Matt. 11:28; the burdened invited
Prayer after Communion	<i>Tantis. . . repleti muneribus</i>

Sense	Synthesis
Literal	Zion receives a humble king; Israel praises the gracious sovereign; Paul commands Spirit-enabled mortification; Jesus reveals the Father and calls the burdened to his meek yoke.
Allegorical	Jesus is the promised King whose peace comes through humility. His risen Spirit dwells in his members, and Eucharistic Communion joins them to the Son who reveals the Father.
Moral	Become little enough to receive revelation; reject self-salvation and bodily contempt; put sinful deeds to death by the Spirit; take up Christ's teachable obedience.
Anagogical	Universal peace, resurrection through the indwelling Spirit, lasting joy, saving gifts, and promised rest disclose the kingdom's consummation.

Scriptural Date and Location

Canonical order governs; composition and narrated event remain distinct. Marked Cf. texts are adaptations, and dates orient rather than claim autograph precision.

Textual unit / alternative	Citation	Location	Date
Communion A	Ps. 34:9	Kingdom of Israel; exact composition place unknown	Davidic attribution traditional; final date unknown
The inherited heading places David in flight from Saul; modern study cannot recover author, place, or date. Afflicted prayer becomes shared instruction in reverent trust; Communion A appoints one clause of that wisdom invitation.			
Entrance	Cf. Ps. 48:10–11	Jerusalem sanctuary in the poem’s cultic horizon; composition place unknown	Korahite attribution traditional; date unknown
Zion is the great King’s city and divine mercy is received in the Temple. The sons-of-Korah heading locates sanctuary tradition, not a recoverable autograph event. The Missal adapts Temple, mercy, praise, and worldwide horizon for the gathered Church.			
Responsorial Psalm	Ps. 145:1–2, 8–9, 10–11, 13–14	Israel; exact place unknown	Davidic attribution traditional; likely late final form, date disputed
The alphabetic hymn praises God’s kingship through graciousness, compassion, fidelity, universal care, and support for the fallen. Davidic title and likely later shaping are distinct judgments. It answers the peaceful-king oracle while still addressing God directly.			
First Reading	Zech. 9:9–10	Judah and Jerusalem; exact collection place unknown	Postexilic period; final date of Zech. 9–14 disputed
The heading names Zechariah son of Berechiah in the Persian period. Modern Catholic study distinguishes undated chapters 9–14 from 1–8 and places their final form later; authorship and date remain debated. Daughter Zion receives a just, saving, humble king who removes war and extends peace to the nations.			
Acclamation / Gospel / Communion B	Cf. Matt. 11:25; Matt. 11:25–30; Matt. 11:28	Palestine in traditional attribution; Antioch in Syria plausible for the final Greek Gospel	Traditional early apostolic date; modern majority c. AD 80–90
Narrated event	Matt. 11:20–30	Galilee; exact place unrecorded	Public ministry, c. AD 28–29
Tradition: Matthew the Apostle to Jewish believers in Palestine. Modern majority: unknown final Greek author, after AD 70, often Antioch. After rebuking Galilean towns, Jesus thanks the Father for revelation to little ones, declares the Son’s unique knowledge and mediation, and calls the burdened to learn his meekness.			
Second Reading	Rom. 8:9, 11–13	Corinth, Achaia (present-day Greece)	c. AD 57
Paul addresses mixed Jewish and Gentile house churches at Rome near his eastern mission’s end. Spirit-governed life opposes disordered flesh and hopes for bodily resurrection. Lectionary 100 omits v. 10, then resumes with the Spirit who raised Jesus and the duty to mortify evil deeds.			

The Propers: Themes and Movement

A king whose strength is humble

The officially correlated strand presents one royal paradox: God's reign arrives in a king whose strength is humble and whose yoke gives rest. Beside it, Romans continues its own apostolic course, locating Christian freedom in the Spirit who raises bodies and puts sinful deeds to death, while the offering and Communion texts carry these themes toward purification, salvation, and enduring praise.

Mercy, meekness, Spirit, praise

- 1. Gathered by mercy — Entrance; Collect.** Temple mercy and the Son's humility gather and raise a fallen people.
- 2. The humble King speaks — First Reading; Psalm; Acclamation; Gospel.** Peaceful rule and filial revelation form the officially correlated strand, and each text keeps its own history.
- 3. Freedom under the Spirit — Second Reading.** Paul's semi-continuous strand calls hearers to Spirit-enabled mortification and bodily hope.
- 4. Purified, fed, praising — Prayer over Offerings; Communion; Prayer after Communion.** The appointed prayers and antiphons order disciples toward salvation and praise.

1. Mercy gathers those who cannot raise themselves (*Entrance; Collect*)

The Entrance begins with received mercy rather than religious achievement. Its Temple setting makes the gathering ecclesial, while praise reaches beyond one sanctuary. The Collect then attributes the world's raising to the Son's humility. These texts establish dependence before the readings specify kingship, Spirit, and discipleship; because they belong to Week XIV in every cycle, the relation is liturgical juxtaposition.

2. Royal power takes the form of meekness (*First Reading; Psalm; Acclamation; Gospel*)

Zechariah removes the normal machinery of conquest from the king's arrival: humble riding, abolished weapons, peace proclaimed outward. Psalm 145 answers by praising the Lord whose kingdom is manifested through compassion, fidelity, and support. Matthew then gives the correlation its Christological center. Jesus does not merely recommend gentleness; as Son he reveals the Father, and as the meek teacher he summons disciples beneath his yoke.

3. Rest and mortification are not rivals (*Second Reading; Gospel*)

Romans remains a semi-continuous strand, yet it prevents sentimental readings of rest. The Spirit's indwelling generates obligation: evil deeds are to be put to death. Chrysostom and Augustine insist that this mortification concerns disordered action rather than hatred of the created body. The Gospel's light yoke likewise names obedient discipleship, not inactivity. Their liturgical co-occurrence permits this comparison.

4. Gift becomes purified life and enduring praise (*Prayer over Offerings; Communion; Prayer after Communion*)

The Prayer over the Offerings asks that worship purify and redirect conduct. Communion Antiphon A stresses tasting and refuge; alternative B repeats Christ's invitation to the burdened. The final prayer asks that great gifts issue in salvation and unceasing praise, making reception a beginning of transformed life rather than a terminus.

Theological and Spiritual Synthesis

The peaceful king promised to Zion and the meek Son who reveals the Father disclose a form of divine rule in which power serves peace and authority teaches the burdened. Psalm 145 answers with praise of the gracious sovereign, so meekness appears as the exercise of faithful strength rather than its absence.

Romans gives this discipleship an interior and bodily depth. The Spirit who raised Jesus dwells in believers and enables them to put sinful deeds to death without treating the body itself as evil. Receptive littleness, Spirit-enabled obedience, and Christ's fitting yoke belong together as graced participation rather than self-salvation. The celebration looks toward universal peace, resurrection, saving reception, and enduring praise. Communion may voice either Psalm 34's invitation to taste and seek refuge or Christ's summons to the burdened; both paths direct the assembly toward life received from God and lived under the gentle kingship of the Son.

Dimension	Appointed anchors	Source-grounded synthesis	Limit
Christological	Zech. 9:9–10; Ps. 145; Matt. 11:25–30	Jesus discloses the peaceful King's power as filial revelation, meekness, and a yoke fitted by the Son who knows the Father.	The Lectionary officially correlates Zechariah and Matthew, and Zion remains the oracle's own horizon.
Pneumatological and anthropological	Rom. 8:9, 11–13	The indwelling Spirit joins belonging to Christ, mortification of sinful deeds, and hope for the life of mortal bodies.	Romans remains semi-continuous; flesh is not bodily substance, and the proclamation omits verse 10.
Ecclesial and sacramental	Entrance; Collect; Prayer over Offerings; Communion A/B; Prayer after Communion	A people gathered by mercy is raised through the Son's humility, purified in offering, fed through a real alternative Communion path, and ordered toward salvation and praise.	The Week XIV orations serve A/B/C, and the Communion choice is unresolved.
Moral and eschatological	Gospel; Second Reading; Psalm; final prayer	Receptive littleness, meek strength, and Spirit-enabled obedience tend toward universal peace, bodily resurrection, salvation, and enduring praise.	Christ's yoke does not commend passivity before abuse, and promised rest is not present exemption from duty or suffering.

The Propers: Detailed Commentary

Received mercy and the humiliation that raises (*Entrance; Collect*)

Psalm 48's cultic geography is exacting: mercy is received *in the midst* of God's Temple, while praise extends to earth's ends. Gathering is neither private consolation nor possession of God by one place. The antiphon lets the Church enter as recipient and witness.

Augustine's *Exposition on Psalm 48* receives Zion and the temple ecclesially, placing the city's praise within the spread of the Gospel among the nations. This direct reception extends the psalm's Israelite city and worship toward the nations. Christian universality grows from a text addressed through Zion. Augustine's widening horizon presents praise to the earth's ends as mercy received at the center and carried into a world that remains God's.

The Collect's Latin axis joins the Son's *humilitas*, a fallen world, release from sin's servitude, and enduring joy. Humility is therefore neither self-contempt nor mere style. It is first Christological: the Son descends and raises. Only then is it moral, because the raised people may share holy gladness.

A king without the instruments of domination (*First Reading; Responsorial Psalm*)

Zechariah 9:9–10 holds apparently contrary predicates together. The king is just and saving, yet humble; royal, yet riding the ordinary animal of peaceful entry; victorious, yet abolishing chariot, horse, and warrior's bow. His dominion from sea to sea is not an unlimited version of coercive empire. The text interprets its scope through the peace he proclaims to the nations.

The reading's two verses form one movement. Verse 9 addresses Daughter Zion and Jerusalem with joy at the king's coming; verse 10 removes Ephraim's chariots, Jerusalem's horses, and the battle bow before announcing peace and world-spanning rule. The animal alone does not carry the political-theological reversal. The ruler is not weak because he lacks the equipment of domination. His justice and saving arrival are displayed precisely in a peace that reaches former battle centers and then the nations.

Justin Martyr's *Dialogue with Trypho*, chapter 53, directly adduces Zechariah 9:9 in interpreting Jesus' entry and extends the royal sign toward the nations. His second-century apologetic argument quotes Zechariah 9:9 and reads it of Christ. Origen's *Commentary on John* X.17 cites both verses and asks how the abolition of chariots and proclamation of peace follow if interpretation stops at the literal entry. He develops a spiritual account of Christ's pacifying rule. Origen comments on the verses themselves; in their literal sense, Zechariah's disarmament is public and communal.

Cyril of Jerusalem's *Catechetical Lecture 12*, section 10, uses the humble king and the covenant language later in the chapter as recognizable signs of Christ. Chrysostom's *Homily 66 on Matthew* contrasts the entering king with rulers surrounded by chariots and guards, drawing moral attention to his meekness. Clement of Alexandria also receives the oracle in *Paedagogus* I. These Greek witnesses differ in genre—apology, commentary, catechesis, homily, moral instruction—but converge on a kingship whose recognizable form is humility. Their convergence is on Christ; what each phrase first referred to in Zechariah's own day is a separate question.

Their differences are as informative as their agreement. Justin argues from fulfillment, Origen presses the relation between the entry and the disarmament of verse 10, Cyril forms catechumens through prophetic signs, and Chrysostom draws the king's manner into moral vision. No single witness exhausts the oracle. Read cumulatively, they make it harder to detach Christological fulfillment from peace to the nations or to retain the animal while forgetting the abolished weapons. The modern pairing with Matthew 11 shares this received focus on meek kingship.

The oracle addresses Zion and gives voice to Israel's hope. Matthew's passion narrative explicitly receives the entry image elsewhere, while this Sunday pairs the oracle with Jesus' self-identification as meek. That liturgical correlation warrants Christological fulfillment while the first reading retains its original communal horizon.

Psalm 145 responds with a vocabulary of divine kingship that is ethical rather than merely titular. The Lord is gracious, compassionate, good to all, faithful, and near to those bowed down. The textual refrain names God as King; the authorized *Alleluia* response instead lets paschal praise frame the same verses. Neither changes the appointed strophes. The Psalm also qualifies human hopes: the assembly praises God as King while receiving the promised human royal figure in relation to him.

Augustine's *Exposition on Psalm 145* emphasizes the difference between mortal rulers and the Creator who remains faithful, executes justice, feeds, frees, raises, and reigns forever. The appointed strophes do not include every one of those acts, but their full psalmic setting makes the refrain morally concrete. To call God king is to praise a rule known by compassion and fidelity. This direct psalm reception also prevents the Zecharian ruler from becoming an autonomous rival: Christian interpretation recognizes the Son's kingship within the saving action of the one God, not as a second model of domination.

The Spirit's dwelling and the body's future (*Second Reading*)

Romans 8:9 locates Christian existence by indwelling: belonging to Christ is inseparable from the Spirit of Christ. After the appointed omission of verse 10, verse 11 grounds hope in the Spirit who raised Jesus and will give life to mortal bodies. The body is mortal and awaits vivification; it is not the evil that must be destroyed.

Verses 12–13 then announce an obligation without returning to self-salvation. Hearers are debtors, but not to disordered flesh as a ruling power. They must put evil deeds to death *by the Spirit*. Chrysostom's direct exposition treats the warning as real while distinguishing sinful deeds from bodily substance. Augustine likewise keeps divine aid and human action together. Grace neither ratifies passivity nor turns obedience into autonomous achievement.

Chrysostom's *Homily 13 on Romans* treats the Spirit's indwelling and the promise that the Spirit who raised Christ will vivify mortal bodies. Resurrection hope confirms embodiment rather than canceling it. *Homily 14* then reads the debt and warning of verses 12–13 as a call to mortify evil actions, not to hate the body's created nature.

Augustine's *Sermon 156*, sections 6–15, argues from the same command that human action is real because it is enabled: "by the Spirit" excludes both fatalistic passivity and proud self-sufficiency. Aquinas's *Commentary on Romans* VIII, lectio 3, gives a medieval analysis of the debt, mortification, Spirit-led action, and the filial movement that follows just beyond the appointed verses. The latter context may explain the direction of Paul's argument, but the assembly did not hear verses 14–17 in this proclamation. These direct Latin and Greek receptions agree on the main boundary: the "flesh" to which Christians owe nothing is disordered rule and sinful deed, not the body promised resurrection.

The Lectionary omits verse 10, creating a proclamation that moves from Spirit-defined identity directly to resurrection and obligation. The complete chapter informs the reading, but worshippers do not hear the unappointed verse.

Revelation to the little and the yoke of the Son (*Acclamation; Gospel*)

The acclamation adapts Matthew 11:25 and performs what it says: the assembly blesses the Father and receives the Gospel as gift rather than mastery. "Little ones" does not canonize ignorance or forbid disciplined study. In context it contrasts receptive dependence with the self-securing posture that refuses Jesus' works and wisdom.

Chrysostom's *Homily 38 on Matthew* reads the "little ones" as simple and receptive rather than unintelligent, and he directs the saying against pride. Revelation remains the Son's gift; it is not the reward of anti-intellectualism. The acclamation's liturgical act is therefore exact: before analysis continues, the assembly praises the Father and receives the proclaimed Son. Disciplined study belongs inside that posture, not over against it.

The Gospel's center is relational before it is therapeutic. The Son receives all from the Father; only Father and Son know one another in the unique manner expressed here; those to whom the Son reveals enter by gift. The invitation to the burdened follows this claim. Rest is communion under the revealing Son, not a technique detached from his identity.

Chrysostom insists on the unique reciprocity of Father and Son and then follows the turn toward invitation: the one making the high Christological claim summons all who labor and are burdened, not a spiritually accomplished class. The same homily refuses to make the yoke effortless in the sense of having no labor; it is good and light because disciples learn meekness and humility from this teacher and are aided under his rule. The passage's "all" therefore joins universality to a definite relation with the Son.

Augustine's *Sermon 19 on the New Testament* (Benedictine Sermon 69) centers the invitation on humility as the deep foundation by which human frailty is healed rather than flattered. In *Confessions* VII.21 he illuminatingly reuses Matthew 11:25–29 to contrast ideas found in Platonist books with the way of the humble Christ: intellectual ascent alone did not give him the face, tears, and healing of the incarnate mediator. Augustine passes no verdict on all philosophy here, but he sharply distinguishes Christian rest from a technique of mental elevation.

Aquinas's *Catena Aurea* on Matthew 11:25–30 attests only a medieval compilation practice that arranged inherited excerpts verse by verse. Its embedded fragments, not independently traced to their underlying editions and loci, remain leads and ground no patristic claim. Chrysostom's homily and Augustine's sermon carry the substantive direct reception, and the catena adds no authority beyond them.

This reception history also clarifies the Gospel's internal order. Thanksgiving in verses 25–26 is addressed to the Father; the Son's unique knowledge and power to reveal are stated in verse 27; only then does the universal invitation sound in verses 28–30. Humility is consequently not a method for bypassing Christology, and rest is not offered by an anonymous wisdom teacher. The meek heart belongs to the Son who reveals the Father. Conversely, the high claim of mutual knowledge does not terminate in exclusion: it opens into “come to me” for all who labor. Chrysostom and Augustine keep the doctrinal claim and the ascetical invitation together, neither swallowing the other.

The same order controls “learn from me.” Jesus does not ask disciples to admire meekness from a distance but to enter a teacher–learner relation embodied in a yoke. Learning can include study, correction, practice, and perseverance; the promise of rest describes the goodness of belonging to this master, not exemption from formation. Chrysostom's warning against pride and Augustine's foundation image converge here as two distinct interpretations. Receptivity makes serious learning possible because knowledge of the Father is received through the Son rather than seized as a possession.

The yoke image prevents an interpretation of rest as absence of claim. A yoke joins a learner to directed labor; Jesus calls hearers to take and learn. Its goodness lies in the teacher's meek and humble heart and in the fittingness of his lordship. Christian meekness therefore cannot mean acquiescing in abuse or refusing duties of protection. It is strength governed by truth and charity under Christ.

Ambrose's *Exposition of the Christian Faith* V.167 receives the yoke as a glorious subjection borne in humility and gentleness. Leo the Great, in *Letter 14*, applies the meek and humble Master to ecclesial leadership, warning pastors against placing unbearable burdens on those they govern. These are illuminating doctrinal and pastoral reuses, not verse-by-verse Gospel commentaries. Their applications expose a test internal to the text: an authority claiming Christ's yoke while multiplying crushing burdens contradicts the teacher whose heart defines that yoke.

The Fathers and Doctors on each text

Augustine expounds Psalms 48, 145, and 34; Justin, Origen, Cyril, Clement, and Chrysostom cite Zechariah's king and read it of Christ; Chrysostom, Augustine, and Aquinas expound Romans 8; and Chrysostom and Augustine expound Matthew 11. Ambrose, Leo, and Augustine's *Confessions* apply the yoke and the invitation in doctrine, pastoral rule, and autobiography rather than in verse-by-verse comment. Aquinas's *Catena* attests only medieval compilation practice, and its embedded fragments, not independently traced, remain leads.

Purification and heavenly conduct (*Prayer over Offerings*)

The Prayer over the Offerings moves from a dedicated oblation to purification and heavenly conduct. It does not identify the gifts with moral effort or make purification the congregation's purchase. God receives the Church's offering within Christ's action and is asked to transform those who offer. Because the prayer is common to A/B/C, relating it to the meek yoke is a synthesis from its place beside this Gospel, not a Lectionary correlation.

Two Communion paths and one final petition (*Communion A; Communion B; Prayer after Communion*)

Communion Antiphon A appoints Psalm 34's invitation to taste and see within sacramental reception. Its full psalmic context joins tasting to blessing, seeking, deliverance, instruction, and refuge. It does not reduce Eucharistic truth to a pleasant feeling; objective gift and fitting disposition remain distinct.

Augustine's *Exposition on Psalm 34* treats tasting as knowledge gained through participation and presses the invitation toward life and conduct rather than curiosity at a distance. He reads the psalm of Christ and the Church centuries after its composition, and that reading explains why the verse became durable Eucharistic language: the good is not merely discussed but received. The full psalm's fear of the Lord, guarded speech, turning from evil, and pursuit of peace supplies the moral horizon; sacramental tasting cannot be isolated from conversion.

Alternative B repeats Matthew 11:28 and gives this cycle a particularly transparent Gospel–Communion correspondence. On this path, the burdened hear the same invitation at proclamation and sacramental approach. The two appointed antiphons remain distinct alternatives, each with its own textual contribution.

The Prayer after Communion asks that recipients filled with great gifts receive salvation and continue in praise. Its order matters: divine gift precedes enduring response. “Unceasing” praise cannot mean continuous speech; it names a life ordered toward God, including work, rest, service, repentance, and the next Eucharistic gathering.

The Propers: Notable and Quotable

- **“My yoke is easy and my burden light” — a spectacularly indecent burden.** (*Gospel*) In James Gillray’s 1782 satire of the Worsley scandal, Sir Richard physically supports his wife’s lover so the man can look through a bathhouse window. He announces Christ’s line while bearing the voyeur on his shoulders. The visual pun makes “yoke” bodily, and the sacred promise becomes savage ridicule of complaisance and humiliation.
- **“My burden is light” — a novel titled for a burden that is anything but.** (*Gospel*) Agatha Christie’s official site confirms that her 1956 Mary Westmacott novel *The Burden* prints Matthew 11:30 as its epigraph. Its fierce sisterly story blurs love, jealousy, obsession, family, and identity, letting the promised lightness sit tensely over a psychologically crushing form of love.
- **“My yoke is easy and my burden is light” — a sweetheart supplies the weight.** (*Gospel*) An 1862 California newspaper prints the line as a young man’s joke while his sweetheart sits on his lap with her arm around his neck. “Yoke” becomes the embrace and “burden” the woman herself: a sacred paradox is compressed into a flirtatious physical pun.

The Propers: Interpretive Possibilities

The following exploratory proposals were developed in an AI-assisted editorial process. They are attributed to none of the cited authorities and claim no historical compositional intent. Each states its anchors and limits.

The King replaces the war machine with a school. (*First Reading; Gospel*) Zechariah removes chariot, warhorse, and bow; Matthew gives yoke, teacher, and learning. The mechanism changes authority’s instrument from force to pedagogy—a conversion missed separately. Its fruit tests political, ecclesial, parental, and intellectual rule by whether it forms truthful agency. Justin’s colt bearing Christ’s word-yoke is a genuine ancient analogue. Yet Matthew 11 does not cite Zechariah: neither authorial design nor the illegitimacy of every coercive restraint follows.

Disarmament reaches the habits that can rebuild the bow. (*First Reading; Second Reading*) Zechariah removes weapons; semi-continuous Romans mortifies bodily deeds by the indwelling Spirit. The mechanism makes institutional and interior disarmament correct each other: separate reading misses how systems return through desire, fear, domination, and vengeance. Its fruit joins justice to conversion without substitution. Paul is not commenting on Zechariah, “flesh” is not the body, and privatizing war, excusing aggressors, or blaming victims disconfirms the analogy.

Revelation to the little becomes resurrection from within. (*Second Reading; Acclamation; Gospel*) The acclamation and Gospel give the little ones revelation of the Father; Romans gives the indwelling Spirit who vivifies bodies. The mechanism is participatory knowing: the gift inhabits and remakes the knower. Separate reading leaves an anti-intellectual slogan beside an isolated datum; the fruit is rigorous, humble study tested in prayer and embodied change. Hilary and Irenaeus closely join indwelling to renewal, but no checked source joins this Pauline account to Matthew’s little ones. It fails against expertise or by confusing the Son’s revelation with the Spirit’s indwelling.

The one raised from collapse is entrusted with a fitted weight. (*Responsorial Psalm; Gospel; Communion B*) Psalm 145 raises the bowed; the Gospel gives rest, then Christ's yoke; Communion B repeats the summons only if selected. The mechanism moves from rescue through restored capacity to freely borne, shared discipline. Separate reading misses rehabilitated agency; its fruit resists earned worth and permanent infantilization. The branch remains unresolved; invoking the yoke to preserve abuse, deny medical or legal relief, rush trauma recovery, or disguise a manipulator's burden as divine command rules the proposal out.

Two Communion branches propose two ways of learning the good. (*Gospel; Communion A; Communion B; Prayer after Communion*) The Gospel says "learn"; A, if chosen, answers by tasting and seeing; B, if chosen, repeats "come"; the final prayer tests knowledge in continuing praise. Compared as alternatives, the two branches reveal participation and reiterated call—branch architecture missed separately. Cyprian's yoke–tasting juxtaposition is a near analogue, not this liturgical argument. The fruit is learning verified in durable life. Neither branch makes feeling grace's measure, guarantees worthy reception, or licenses both antiphons for one undocumented celebration.

Appendix: Liturgical Resolution

Liturgical Instance

Field	Resolved liturgical instance
Celebration	Fourteenth Sunday in Ordinary Time; Sunday rank; green.
Formula	PC-S40-A; canonical Year A target; dated U.S. occurrence 2026-07-05.
Books	U.S. <i>Roman Missal, Third Edition</i> (implemented 2011), Week XIV owner; U.S. <i>Lectionary for Mass</i> , Second Typical Edition, Volume I, no. 100.
Calendar scope	General Roman Calendar as implemented for the United States; national scope.
Cycle	Sunday Year A.
Textual branches	Two Responsorial Psalm responses and two Communion Antiphons.

Branch Resolution

Branch ID	Authority and trigger	Status	Units affected	Resolution
psalm-response-textual	Lectionary 100	Appointed alternative	Textual response marked <i>cf.</i> Ps. 145:1	Documented, not selected
psalm-response-alleluia	Lectionary 100	Appointed alternative	<i>Alleluia</i> response to the same Psalm verses	Documented, not selected
communion-antiphon-psalm-34	Week XIV formulary	Appointed alternative	Communion Antiphon A	Documented, not selected
communion-antiphon-matthew-11	Week XIV formulary	Appointed alternative	Communion Antiphon B	Documented, not selected

Appendix: Scope and Qualifications

Formula. Lectionary 100, both Psalm responses, both Communion alternatives, and the Week XIV orations and antiphons were audited; the England and Wales bishops' *Antiphonary* corroborates the antiphon assignments. **Historical study.** Every directly appointed scriptural passage and marked adaptation appears in canonical order, with Matthew's composition separated from the narrated event. **Reception.** A passage-by-passage search retained direct Greek, Latin, and medieval witnesses for the appointed psalms, Zechariah 9, Romans 8, and Matthew 11, including Justin, Origen, Cyril, Clement, Chrysostom, Augustine, and Aquinas; Ambrose and Leo are explicitly marked as illuminating reuse. No witness is made commentator on the complete modern formulary. **Rights.** Only citations, short incipits, and original summaries appear. **Outstanding.** 2008 page-image typography and layout, full U.S. altar-book English-oration collation, and independent theological review; this working guide is not publication-final. **Audit trail.** `instance/manifest.md`; `propers/verified.md`; `../shared/ordinary-time/weeks/14/propers/verified.md`; `research/scope.md`.

References

Liturgical and scriptural sources

- *Missale Romanum*, editio typica tertia (Vatican City, 2002), Week XIV, p. 464; the shared audit records exact owner evidence and the official 2008 variation-list result (Ordinary Time changes only at pp. 457 and 471; none at pp. 464–466).
- United States Conference of Catholic Bishops, *2026 Liturgical Calendar* and Lectionary 100 occurrence page, checked 2026-07-15.
- Bishops' Conference of England and Wales, official *Antiphonary*, p. 74, corroborating the ICEL antiphon assignments; protected wording is not reproduced.
- Holy See, *General Instruction of the Roman Missal*, especially 46–90; approved *General Introduction to the Lectionary*, especially 65–69, 78–91, and 93–110.
- Holy Scripture: Psalms 34, 48, and 145; Zechariah 9; Matthew 11; Romans 8. Historical orientation used the corresponding *New American Bible, Revised Edition* introductions, texts, and notes at Zechariah, Matthew, and Romans.
- Holy See, *Nova Vulgata Bibliorum Sacrorum Editio*, editio typica altera (1986), Matthew 11:29, official Latin wording checked 2026-07-18.

Cultural, humorous, and literary afterlives

- James Gillray, *Sir Richard Worse-than-Sly, Exposing His Wife's Bottom*; — *O Fye!*, hand-coloured etching, 14 March 1782, British Museum 1851,0901.63.
- Agatha Christie Limited, *The Burden*, official work record for the 1956 Mary Westmacott novel, checked 2026-07-19.
- *Knight's Landing News*, vol. 6, no. 9 (Knight's Landing, California), 28 June 1862, p. 1, California Revealed / Internet Archive scan, accession cawoyca_000276; issue line, column context, and wording checked 2026-07-19. Public domain in the United States.

Reception and doctrinal illumination

- St. John Chrysostom, *Homily 13 on Romans* and *Homily 14 on Romans*, direct treatment spanning Romans 8:9–17.
- St. Augustine, *Sermon 156* §§6–15, direct treatment of Romans 8:12–17, Latin text.
- St. Thomas Aquinas, *Commentary on Romans* VIII, lect. 3, nos. 634–651, Latin and English.
- St. Augustine, *Exposition on Psalm 48*, *Exposition on Psalm 145*, and *Exposition on Psalm 34*.
- St. Justin Martyr, *Dialogue with Trypho*, ch. 53; Origen, *Commentary on John* X.17; St. Cyril of Jerusalem, *Catechetical Lecture 12*, sec. 10; St. John Chrysostom, *Homily 66 on Matthew*; Clement of Alexandria, *Paedagogus* I, direct or closely identified reception of Zechariah 9:9–10.
- St. John Chrysostom, *Homily 38 on Matthew*; St. Augustine, *Sermon 19 on the New Testament* and *Confessions* VII.21; St. Thomas Aquinas, *Catena Aurea on Matthew* 11, lect. 10.
- St. Ambrose, *Exposition of the Christian Faith* V.167; St. Leo the Great, *Letter 14*, illuminating reception of Christ's yoke and meek pastoral authority.
- *Catechism of the Catholic Church* 541–550, the Kingdom present in Christ and disclosed in his ministry; doctrinal illumination, not direct commentary on the Week XIV formulary.

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