

Tenth Sunday after Pentecost

DOMINICA DECIMA post Pentecosten

TLM propers: mercy, diverse gifts, humble prayer, entrusted offering, and sustaining help

Proper	TLM text / reference	Scriptural axis	Connection
Introit	<i>Cum clamarem ad Dominum; iacta cogitatum tuum</i> (Ps. 54:17–18, 20, 23, 2)	Cry heard; care entrusted	The lamenting speaker calls continually, confesses the Eternal as judge, and casts care upon the sustaining Lord.
Collect	<i>omnipotentiam tuam parcendo maxime et miserando manifestas</i>	Mercy manifests power	The Church asks multiplied mercy so that those running toward God's promises may share heavenly goods.
Epistle	1 Cor. 12:2–11	One divine source; diverse gifts	Spirit, Lord, and God ground diverse gifts, ministries, and operations; each manifestation is given for common benefit.
Gradual	<i>Custodi me, Domine; videant aequitatem</i> (Ps. 16:8, 2)	Guarding and equitable judgment	The singer asks protection as the pupil of an eye and submits judgment to God's countenance.
Alleluia	<i>Te decet hymnus, Deus, in Sion</i> (Ps. 64:2)	Praise and vow	Praise is fitting in Zion and the vow is rendered in Jerusalem.
Gospel	Luke 18:9–14; Credo	Comparison overturned by mercy	Jesus addresses those trusting in their own justice and despising others; the publican petitions mercy and goes home justified.
Offertory	<i>Ad te, Domine, levavi animam meam</i> (Ps. 24:1–3)	Soul lifted in trust	The speaker entrusts shame, enemies, and expectation to God while the gifts are prepared.
Secret	<i>sacrificia dicata reddantur;</i> Trinity Preface	Dedicated gifts become remedy	The prayer asks that sacrifices assigned to the honor of God's name become remedies for the offerers.
Communion	<i>Acceptabis sacrificium iustitiae</i> (Ps. 50:21)	Sacrifice accepted	The final verse of the Miserere anticipates accepted sacrifice after contrition and restored Zion.
Postcommunion	<i>quos divinis reparare non desinis sacramentis</i>	Continual renewal and help	Those continually restored by divine mysteries ask never to be deprived of God's gracious aid.
Sense	Synthesis		
Literal	A lamenting singer is heard and sustained; Paul orders diverse manifestations toward common benefit; Jesus contrasts two worshipers; the Church asks mercy, accepted gifts, renewal, and help.		
Allegorical	Christ gives the Spirit, justifies the penitent, receives the Church's offering, and continually renews his members in sacramental communion.		
Moral	Refuse comparison as the measure of justice; receive every gift as grace for service, lift the soul in trust, confess sin, and await divine acceptance.		
Anagogical	The people running toward the promises anticipate heavenly goods, Zion's praise, equitable judgment, exaltation by God, and worship wholly accepted in the restored city.		

Scriptural Date and Location

Canonical order governs. Psalm headings supply received frames, not recovered writing scenes; Gospel composition and its parabolic setting remain distinct. Psalm numbers follow the Vulgate, with common modern numbering in parentheses.

Proper	Citation	Location	Date
Gradual	Ps. 16:2, 8 (modern 17)	Israel; place unknown	Date unknown
The received heading calls this a prayer of David but supplies no episode. The whole poem is an individual plea for vindication, guarded conduct, and refuge from violent enemies. Neither its author and life stage nor its first audience, composition place, and date can be securely recovered; Israel nevertheless received it as prayer (Psalm 17 and notes, <i>NABRE</i>).			
Offertory	Ps. 24:1–3 (modern 25)	Israel; place unknown	Date unknown
The received heading associates the partly irregular alphabetic prayer with David but names no event or site. Its petitions for guidance, pardon, covenant fidelity, and rescue combine lament with instruction. The speaker's life stage, historical setting, first audience, place, and date remain unknown (Psalm 25 and notes, <i>NABRE</i>).			
Communion	Ps. 50:21 (modern 51:21)	Judah; David–Nathan frame received	Final layer disputed
The heading places David after Nathan's confrontation over Bathsheba (2 Sam. 11–12); that is the psalm's received penitential frame, not a recovered writing scene. The complete psalm moves from an individual's confession and cleansing to Zion and restored sacrifice. Many modern interpreters judge vv. 20–21 a post-587 BC liturgical addition, but the poem's compositional stages, authors, audiences, and places cannot be fixed with certainty.			
Introit	Ps. 54:2, 17–18, 20, 23 (modern 55)	Israel; perhaps an urban sanctuary horizon	Date unknown
The Davidic heading names no episode. The whole individual lament describes betrayal by a companion, violence within a city, desire for flight, repeated prayer, and renewed trust. Those literary coordinates do not identify Jerusalem or a particular crisis. Author, life stage, first audience, composition place, and date remain unrecoverable (Psalm 55 and notes, <i>NABRE</i>).			
Alleluia	Ps. 64:2 (modern 65:2)	Zion/Jerusalem worship horizon	Date unknown
This communal hymn gathers praise and vows at Zion, forgiveness, God's mastery of creation, and harvest thanksgiving. Its Greek and Latin title supplies an exilic-return orientation, while the Hebrew heading calls it Davidic; neither heading recovers a writing scene. Author, first audience, composition place, date, and the relation of the hymn's cultic and agricultural horizons remain uncertain (Psalm 65 and notes, <i>NABRE</i>).			
Epistle	1 Cor. 12:2–11	Ephesus to Corinth	c. AD 56
Paul, with Sosthenes named in the letter's opening, writes from Ephesus during the third missionary journey, in the mature missionary and pastoral stage after he had founded the Corinthian church. The recipients are the mixed Jewish and Gentile Christian community at Corinth in Roman Achaia (present-day Greece). The unit opens the sustained treatment of manifestations, members, love, and ordered assembly in chapters 12–14. Catholic scholarship commonly treats First Corinthians as coherent while preserving composite proposals (1 Corinthians introduction and 12–14, <i>NABRE</i>).			
Gospel	Luke 18:9–14	Outside Palestine; city unknown	c. AD 80–90
<i>Parabolic setting, not a dated event</i>	Luke 18:9–14	Jerusalem Temple	No independent date
Ancient tradition identifies Luke, the Antiochene physician and Pauline companion, and associates his writing with Achaia; the traditional c. AD 60 orientation is not the modern historical judgment. Modern Catholic orientation commonly places the Gospel's final composition about AD 80–90, outside Palestine, for a substantially Gentile Christian audience, with the city unknown. Within Luke's final-journey sequence, Jesus tells a parable whose two fictional worshipers go up to the Jerusalem Temple. The text does not report an independently locatable incident involving those men (Luke introduction and 18, <i>NABRE</i>).			

The Propers: Themes and Movement

Governing thesis: mercy dismantles religious self-possession and forms a people able to receive, offer, and persevere together

Across this Mass, nothing spiritually decisive is self-certified. Prayer is heard, mercy is multiplied, gifts are distributed, judgment proceeds from God's sight, sacrifice is accepted, and communicants are continually restored. The answer to self-exalting comparison is therefore not passivity or self-contempt, but a common worship in which every good remains gift.

1. **Standing is received:** God, not comparison, establishes the worshipper.
2. **Difference becomes service:** gifts disclose one giver and a common good.
3. **Humility becomes worship:** confession turns outward and upward.
4. **Mercy remains active:** offering and Communion deepen dependence.

How to read the movement. These are recurring conversions, not four stops in the order of the propers. The chants, lessons, and orations restate and qualify one another until the assembly's cry, gifts, judgment, offering, and hope can no longer be possessed as evidence of superiority. The architecture is source-grounded editorial synthesis; no cited witness is made author of the complete formulary.

The end of self-certified standing

The Mass repeatedly moves the question "Where do I stand?" out of the worshipper's private tribunal. Psalm 54 begins in fear, betrayal, and continual prayer; its confidence consists in casting care upon the One who hears and sustains. Psalm 16 asks that judgment proceed from God's countenance and that God's eyes see equity. Luke then makes the contrary posture visible: the Pharisee converts real observances into a comparison that certifies himself by despising another, whereas the publican supplies no counter-inventory and asks God for mercy. The Collect states the governing divine premise: omnipotence is manifested above all in pardon and mercy.

The witnesses sharpen the common logic without collapsing the texts. Augustine reads the three hours of Psalm 54 as persevering prayer and its command to cast care as dependence on the sustaining Creator. Aquinas and Cassiodorus locate judgment in God's sight rather than outside testimony; Aquinas also directly contrasts the deceitful prayer of Luke's Pharisee with the prayer that is heard. Augustine's *Sermon 115* distinguishes self-praise joined to accusation from confession opened toward pardon, while Cyril identifies comparison as the corruption of what might otherwise have been praiseworthy. None condemns fasting, tithing, moral effort, or Jewish worship. The object rejected is their conversion into a private verdict over oneself and one's neighbor.

Difference released from rivalry

The same displacement governs spiritual abundance. First Corinthians distinguishes gifts, ministries, and operations while referring them to the same Spirit, Lord, and God; manifestation is given toward benefit before the individual manifestations are named. Thus difference need not become rank, and unity need not become sameness. Chrysostom calls the manifestations gifts rather than debts and refuses to infer a different giver from unequal distribution. Ambrosiaster joins grace to ecclesial usefulness; Basil and Aquinas preserve both the Spirit's agency and the distinction of the gifts. The larger Pauline context—one body, the more excellent way of charity, and ordered edification—prevents the catalogue from functioning like the Pharisee's inventory.

The surrounding worship broadens the social end. Zion's praise and rendered vow are corporate rather than private possession. The Secret asks that gifts already granted for the honor of God's name become remedies for the offerers; Psalm 50 anticipates accepted sacrifice only after confession, contrition, and restored Zion. Gift, worship, and sacrifice therefore travel beyond the recipient without ceasing to be real. The common good is not a pious afterthought added to spiritual excellence: it is the form in which received difference becomes ecclesial.

Humility as a Godward act

Humility here is not lowered self-estimation performed for its own sake. Luke's publican lowers his eyes, but his petition is directed wholly to God. Psalm 24 lifts the soul, but that elevation remains a request to be taught, forgiven, guarded, and delivered. The two movements are compatible: lowered eyes refuse comparison, while the lifted soul refuses despair. Augustine, Cassiodorus, and Aquinas each read the psalmic ascent as hope and dependence rather than arrival or mastery. The Gradual's guarded eye adds another qualification: sight itself is protected before judgment is requested.

Praise gives this humility a public horizon. Psalm 64 renders praise and vow in Zion, and its larger canonical movement passes through heard prayer, pardon, the goodness of God's house, and a creation made fruitful. Cassiodorus explicitly names both the diverse gifts of First Corinthians 12 and Luke's lowered publican while expounding that larger psalm. His correspondence is documented later reception, not proof of Roman compiler intent; nevertheless it shows that confession, differentiated gift, and common praise can inhabit one theological field without one being reduced to another.

Mercy that does not produce self-sufficiency

The Collect does not merely cancel a past liability. Multiplied mercy makes people run toward promises and become sharers in heavenly goods. Aquinas receives its axiom as an account of supreme agency: pardon and elevation into divine good display power precisely because their source is God. The Offertory gives that movement the grammar of waiting; those who lift the soul still ask for instruction and forgiveness. Mercy creates motion, but not autonomy.

The altar intensifies rather than resolves this dependence. The Secret asks God to make the offered sacrifices medicinal. The Communion's *acceptabis* leaves acceptance with God, and the complete Miserere places sacrifice after a contrite heart and the rebuilding of Zion. The Postcommunion then withholds a tidy ending: persons whom God does not cease to restore by the sacraments still ask not to be deprived of his gracious aids. Guéranger, Schuster, and Nicolau develop this continuing need in distinct liturgical and sacramental registers. The Mass therefore preserves effort, gift, judgment, sacrifice, and sacramental fruit while denying that any of them becomes a certificate the recipient can close over the self.

Common conversion	Positive form	Controlling limit
From comparison to judgment	Standing is entrusted to the God who hears, sees, pardons, and justifies.	Neither observance nor penitential posture certifies a person; the Jewish setting cannot be made an ethnic indictment.
From possession to communion	Diverse gifts and offered goods serve praise, remedy, and common benefit.	Difference is not rivalry; charism, office, talent, and claimed phenomenon are not interchangeable.
From abasement to hope	Lowered eyes, guarded sight, and a lifted soul become one Godward dependence.	Humility is neither self-hatred nor despair, and trust does not deny distress.
From reception to perseverance	Mercy sets the Church in motion and sacramental renewal sustains it.	Acceptance and restoration remain divine acts, not achieved spiritual closure.

The Propers: Detailed Commentary

The false liturgy of the self

The most serious disorder exposed by this formulary is not simply pride as an isolated feeling. It is a counterfeit liturgical grammar in which a person becomes giver, witness, judge, and beneficiary of his own religious standing. Luke identifies the mechanism before telling the parable: some trusted in themselves that they were just and despised the rest. The Pharisee's fasting and tithing are not vices in themselves. They are corrupted when narrated as a comparative account that turns another person into the evidence for one's own verdict.

That mechanism makes the Gospel a concentration of pressures already present elsewhere. Psalm 54 knows the danger of persons who were painfully near; it answers betrayal by entrusting judgment and care to the Eternal, not by making the enemy's degradation a measure of the singer's justice. Psalm 16 asks that judgment come from God's countenance and that God's eyes behold equity. First Corinthians 12 places conspicuous manifestations under a giver who distributes as he wills and under an end received in advance: *ad utilitatem*. Psalm 50 anticipates an accepted sacrifice, but the verb *acceptabis* keeps the verdict at God's altar rather than in the offerer's inventory. Across lament, charism, moral practice, prayer, and sacrifice, the same limit appears: a real good becomes spiritually distorted when possessed as proof of superiority.

The reception history makes the distinction more exact. Augustine contrasts the Pharisee's self-praise and accusation with the publican's confession and pardon (*Sermon 115.2–3*). Cyril observes that boastful comparison spoils what could have been praiseworthy. Chrysostom draws two different consequences from the parable in *On the Statues 3*: fasting without its fitting moral life is fruitless, and even a true accusation does not authorize detraction. Those readings exclude an easy reversal in which the sinner merely boasts of not being the Pharisee. They also exclude an anti-Jewish reading: the parable indicts self-trust and contempt, not Israel, fasting, tithing, disciplined religion, or good works.

God's action is the controlling grammar

The formulary's answer is expressed through a dense field of divine verbs. God hears and sustains the afflicted singer; mercy is multiplied; the Spirit distributes; judgment proceeds from God's face; the publican is justified; dedicated gifts are made remedies; sacrifice is accepted; communicants are continually restored and aided. Human acts remain everywhere—crying, running, confessing, fasting, tithing, waiting, praising, vowing, lifting, offering, and receiving—but none provides its own origin, measure, verdict, or completion.

The Collect states this agency most compactly. God's omnipotence is manifested above all in sparing and showing mercy, and multiplied mercy enables the petitioners to run toward promises and share heavenly goods. Aquinas receives the axiom in two complementary registers. In the *Summa* he associates mercy with supreme power and participation in divine good; in his commentary on the *Sentences* he explains that pardon belongs to the one subject to no higher authority, while distinguishing the goodness of the act from the power disclosed in it. Mercy is therefore neither indulgent inertia nor an alternative to truth. It is God's effective movement of persons from defect toward a good they could not confer on themselves.

The opening lament guards that claim from abstraction. Psalm 54 moves through fear, violence, and intimate betrayal before commanding the worshipper to cast care upon the Lord. Augustine's evening, morning, and noon become persevering prayer through Christ's Passion, Resurrection, and Ascension; his reading of casting care emphasizes the creature sustained while still unable to grasp everything. Trust does not redescribe danger as harmless or relieve the petitioner of responsible action. It transfers final custody of the burden to God. Mercy's power is first encountered as dependence within unresolved distress.

A body of differences, not a hierarchy of owners

Paul's triadic sequence of gifts, ministries, and operations under the same Spirit, Lord, and God gives a social form to received mercy. The list of manifestations is framed by confession of Jesus as Lord, the common benefit, the Spirit's free distribution, the one body's mutual need, charity's more excellent way, and ordered edification. Difference is neither erased nor allowed to harden into religious rank.

Chrysostom presses precisely this anti-competitive force: manifestations are gifts rather than debts, unequal distribution does not imply unequal divine sources, and the Spirit works as he wills. Ambrosiaster similarly excludes boasting by grace and orders the gifts to ecclesial usefulness. Basil uses the same verses to confess the Spirit's genuine agency within inseparable divine operation; Aquinas preserves the distinctions among gift, ministry, and operation. Vatican II's later reception in *Lumen gentium* 12 and *Apostolicam actuositatem* 3 extends the common-good criterion into renewal, service, and pastoral discernment. That development does not make Paul's vocabulary identical with every later use of "charism," but it confirms that intensity, spectacle, or self-report cannot authenticate a claim.

The liturgical field supplies two complementary images of this corporate end. Psalm 64 locates praise and the rendering of a vow in Zion. In the complete psalm, heard prayer and pardon open into the goodness of God's house and a fruitful creation; worship exceeds private display. Cassiodorus, commenting on that context, names both the gifts of First Corinthians 12 and Luke's publican humbled and raised. This is a remarkable documented later correspondence, though not evidence for the formulary's original design. The Secret then describes offered goods as granted for the honor of God's name and asks that they become remedies for the offerers. Gift moves from God, through differentiated service and common worship, back toward God and outward toward healing. It never becomes the recipient's sealed possession.

Humility has two simultaneous motions

The most fruitful cross-proper tension is spatial. The publican stands far off, will not lift his eyes, strikes his breast, and asks propitiating mercy. At the Offertory the psalmist lifts his soul to God. These are not rival anthropologies. Lowered eyes refuse the upward comparison by which the Pharisee makes himself superior; the lifted soul refuses the downward collapse of despair. Both movements are directed away from self-verdict and toward God.

The complete Psalm 24 makes the distinction unmistakable. Elevation leads immediately into waiting, instruction, remembrance of sin, forgiveness, integrity, and deliverance with Israel. Augustine treats the soul as lifted from earthly attachment by God and distinguishes hope in God from presumption in oneself. Aquinas calls elevation and confidence conditions of prayer but retains the interval in which hope can be tested; Cassiodorus joins heavenly direction to a request to know God's ways. The soul rises as petitioner, not as possessor.

The Gradual places vision under the same discipline. Its reordered Psalm 16 first asks protection as the pupil of an eye and beneath God's wings, then submits judgment to God's countenance. Augustine, Aquinas, Cassiodorus, and Theodoret develop the eye and wings Christologically, morally, and ecclesially, but converge in refusing self-certified sight. Guarded vision, lowered eyes, and the lifted soul together describe humility as truthful relation: the person can confess fault without claiming omniscience, receive protection without denying vulnerability, and hope without converting hope into entitlement.

Offering after confession

The altar does not replace the publican's prayer with a successful religious transaction. It gives confession a sacrificial and sacramental horizon while preserving divine acceptance. The Secret's grammar makes the point: God has granted the sacrifices to be offered for his name, and God is asked to render them remedies for those who offer. Nikolaus Gíhr receives this movement as the Godward honor and human fruit of sacrifice, but the prayer itself does not say that the offerer earns mercy or specify the remedy's mode.

The Communion antiphon intensifies the same limit by selecting the close of the Miserere. Its appointed wording omits the biblical "then" clauses, yet the complete psalm remains necessary context: confession, cleansing, the contrite heart, restored joy, teaching, praise, God's favor toward Zion, and rebuilt Jerusalem precede the expectation of accepted sacrifice. Augustine reads the sacrifice of justice as praise and the holocaust as the whole person ordered toward immortality, after grounding both in contrition and the one saving sacrifice. Aquinas preserves several referents—Christ's offering, works of justice and mercy, complete self-gift, and heavenly praise—while Theodoret retains the historical horizon of rebuilt Jerusalem and restored worship. Their plurality prevents two reductions at once: neither inward feeling nor external performance exhausts sacrifice.

This also explains why the formulary does not oppose mercy to works. Fasting, tithing, service, praise, vow, offering, and sacramental reception are all retained. What is denied is their use as self-authenticating evidence. The publican's confession opens toward offering; the offering remains dependent on the God who grants, accepts, and makes medicinal.

No closed spiritual account

The Postcommunion supplies the decisive ending because it refuses closure. God does not cease restoring recipients through the divine mysteries, yet those same recipients ask not to be deprived of his gracious aids. Receipt of the sacrament does not produce a completed spiritual balance sheet. It deepens the relation of dependence with which the Introit began.

Guéranger understands the sacrament as repairing losses caused by human misery and the requested aids as further graces needed to preserve and increase what was received. Schuster compares bodily nourishment with spiritual restoration while insisting on continuing help; Nicolau relates the prayer to Eucharistic strengthening amid venial sin and weakness. These are distinct later theological receptions, not definitions carried by *reparare* alone. Together with the Collect's runners, Psalm 24's waiting soul, and Paul's accountable recipients, they show why the Mass ends without religious self-possession.

The complete movement can therefore be stated without following the propers one by one. Self-certification is displaced by divine judgment; possession by distribution; comparison by common benefit; abasement by Godward hope; transaction by accepted sacrifice; and achieved closure by continual repair. Mercy does not make the worshipper less active. It makes every act answerable to its giver, neighbor, altar, and promised end.

Source-Grounded Synthesis Across the Propers

The formulary's several kinds of religious good—moral observance, spiritual manifestation, confident prayer, sacrificial offering, and sacramental fruit—are governed by one distinction: they may be received and enacted, but not possessed as self-grounded verdicts. Hearing, pardon, distribution, judgment, acceptance, restoration, and aid remain divine actions. The worshipper's activity is therefore real without becoming its own origin, measure, or completion.

This synthesis does not oppose grace to works, spiritual gifts to order, contrition to sacrifice, or humility to hope. It explains how the paired motions can remain together. Lowered eyes and a lifted soul both refuse self-verdict; differentiated gifts and common praise both refuse rivalry; contrition and accepted sacrifice both refuse a merely interior or merely external account of worship. Fasting, tithing, service, waiting, offering, and reception remain real, but none becomes a private certificate of superiority.

The result is ecclesial as well as personal. The common-benefit criterion, Zion's praise, medicinal offering, restored city, and continuing sacramental aid all prevent divine gifts from terminating in their recipients. Mercy forms a people whose differences become service and whose worship remains open to judgment, neighbor, altar, and promised end. God is not only the first cause of this movement, but its continuing giver, judge, receiver, and sustaining end.

The Propers: Notable and Quotable

"Diversities of gifts, but the same Spirit" in statistics

Peter J. Green gave the exact Pauline phrase to his 2003 Royal Statistical Society presidential address on diversity within statistics. The published summary reviews the discipline's variety, seeks an essential unity, and urges stronger bonds against fragmentation. A statement about charisms becomes a title for intellectual specialization and common scientific purpose. The verbal allusion is transparent; the checked record does not include Green's own account of choosing it.

The Pharisee given a satirical Scots voice

Robert Burns's "Holy Willie's Prayer," composed in 1785, makes the Pharisee's self-congratulating prayer into an ironic dramatic monologue. Holy Willie blesses God for making him a chosen "sample" and a "pillar" in the temple, excuses his own misconduct, and calls down destruction on his opponents. Luke's spiritual inventory becomes a satire of ecclesial hypocrisy. This is a strong structural and verbal echo, not a quotation of the appointed English; the checked poem is public domain.

The Pharisee and publican after Emmett Till

Martin Luther King Jr.'s Dexter Avenue manuscript "Pride Versus Humility: The Parable of the Pharisee and the Publican," probably preached 25 September 1955, moves from the parable to imperial powers, white lynchers, and the jury that had just acquitted Emmett Till's killers. The temple contrast becomes a civil-rights indictment of ceremonial Christianity detached from justice, before King returns to the publican's plea. The short appointed biblical wording is public domain; King's protected sermon is paraphrased from the archival transcript, paragraphs 111–118 and 136–139.

The Propers: Interpretive Possibilities

These exploratory proposals arose in an AI-assisted editorial process. They are attributed to none of the cited authorities and claim no historical compositional intent. Each names its anchors and controlling limit.

Divine leveling without competitive self-ranking. (*Int., Gosp.*) *Classification: not located in the checked corpus.* The Introit says the Eternal humbles threatening adversaries; the Gospel says self-exalters are humbled and self-humblers exalted. Together they distinguish protective divine judgment from using another person's fall as one's own proof of justice. The fruit is resistance to both oppression and moral scorekeeping. Enemy language may not be assigned to contemporary opponents, and no checked witness joins these texts.

Downcast eyes can accompany a lifted soul. (*Grad., Gosp., Off.*) *Classification: near analogue located.* The publican will not lift his eyes; the Offertory lifts the soul; the Gradual asks God to guard the eye. Bodily abasement need not mean spiritual collapse: Godward desire can coexist with lowered gaze and protected vision. Anthony says the publican does not look so that he may be looked upon, but no located witness joins the two psalms. Posture alone does not establish humility.

Gift received, boast relinquished, offering accepted. (*Ep., Gosp., Comm.*) *Classification: near analogue located.* The Spirit distributes as he wills; the Pharisee inventories achievements; Communion awaits God's acceptance of sacrifice. Keeping giver, recipient, and acceptance distinct can make charisms and offerings noncompetitive. Chrysostom controls unequal gifts and one source, but no checked witness supplies the three-element relation. Stewardship is not excused by denying ownership.

Mercy is omnipotence enacted without spectacle. (*Int., Coll., Ep., Gosp.*) *Classification: near analogue located.* The Collect's received axiom locates power chiefly in pardon; the Gospel's sinner goes home justified; the Introit names sustaining help even while the Epistle lists miracles. Divine power's decisive movement here may be restoration rather than display. Aquinas receives the axiom but does not establish this Sunday-wide relation. Mercy does not negate judgment, repentance, or genuine signs.

The altar receives what boasting cannot secure. (*Gosp., Sec., Comm.*) *Classification: not located in the checked corpus.* Fasting and tithing cannot self-justify; the Secret asks God to make gifts remedy; Communion says God will accept sacrifice. The sequence opposes self-authentication, not works or sacrifice, to mercy. Psalm 50's contrite-heart context supports the distinction but is canonical context beyond the selected verse. No compositional intent is claimed.

Many voices remain one heard prayer. (*Int., Ep., All.*) *Classification: near analogue located.* Prophecy, tongues, and interpretation stand between one afflicted cry heard by God and praise owed in Zion. Charismatic plurality may be framed by prayer and praise rather than display. Chrysostom's common-benefit reading is the nearest analogue; no source ties chant to Pauline tongues, and liturgical song must not be identified mechanically with a charism.

Appendix: Scope and Qualifications

Scope. This hand-missal companion studies the recurring *Dominica Decima post Pentecosten*, II class, in the 1962 typical Missal. It is not an official liturgical book, homily, civil-date assembly sheet, or exhaustive corpus survey. Latin was visually collated against the identified facsimile; complete English comes from registered public-domain historical witnesses and is not official 1962 text. Ancient, medieval, Eastern, magisterial, and cultural reception was searched within the bounds recorded in the audit; no compiler intent or universal novelty is inferred. **Full records.** `propers/verified.md`; `research/scope.md`.

References

Sources

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- *The Roman Missal, Translated into the English Language for the Use of the Laity* (Philadelphia: Eugene Cumiskey, 1861), Tenth Sunday after Pentecost, pp. 416–418; Collect, Secret, and Postcommunion visually checked. Scriptural English: public-domain Douay–Rheims/Challoner registered in the repository source library.
- Holy Scripture: Psalms 16 (17), 24 (25), 50 (51), 54 (55), and 64 (65); Luke 18; 1 Corinthians 12–14. *NABRE* Psalms, Luke, and First Corinthians introductions, texts, and notes; protected modern text is summarized.
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- St. John Chrysostom, *Homily 29 on First Corinthians*; *Homily 3 on the Statues*, §§8, 13.
- Ambrosiaster, *Commentary on First Corinthians* 12:1–11, PL 17, cols. 150–152; St. Basil, *On the Holy Spirit* 16.37.
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- Leo La Fontaine, *The Historical Development [sic] of the Postcommunion Collects* (S.T.M. thesis, Concordia Seminary, 1967), p. 59; transmission history.
- St. Augustine, *Sermon 115*, §§2–3 (older English New Testament-series Sermon 65); St. Cyril of Alexandria, *Commentary on Luke*, Sermon 120.
- St. Anthony of Padua, *Eleventh Sunday after Pentecost*, §§3–14; its Sunday numbering and accompanying propers differ from the 1962 formulary.
- Greek Orthodox Archdiocese, Triodion orientation; Orthodox Church in America, Sunday of the Publican and Pharisee; distinct Byzantine reception.
- Second Vatican Council, *Lumen gentium* 12; *Apostolicam actuositatem* 3; Pope Francis, *Misericordiae vultus* 6.
- Peter J. Green, “Diversities of Gifts, but the Same Spirit,” *JRSS Series D* 52.4 (2003): 423–438; Robert Burns, “Holy Willie’s Prayer,” composed 1785, in James Cunningham, ed., *The Complete Works of Robert Burns*.
- Martin Luther King Jr., “Pride Versus Humility: The Parable of the Pharisee and the Publican,” Dexter Avenue sermon manuscript, probably 25 September 1955.

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