

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 Appointed Propers in Full

The Latin below is collated against the 1962 Vatican typical Missal, printed pp. 389–390. Scriptural English is the public-domain Douay–Rheims/Challoner; the orations are quoted from the public-domain 1861 Cummiskey hand missal. The English witnesses aid study and are not represented as the official 1962 liturgical text.

Introit (*Int.*)

<i>Psalmus 54:17, 18, 20, 23; 54:2</i>
<i>Cum clamárem ad Dóminum, exaudivit vocem meam, ab his qui appropínquant mihi: et humiliávit eos qui est ante sæcula, et manet in ætérnum: iacta cogitátum tuum in Dómino, et ipse te enútriet.</i>
<i>Psalmus. Exáudi, Deus, oratióem meam, et ne despéxeris deprecatióem meam: inténde mihi, et exáudi me.</i>
Douay–Rheims/Challoner, Ps. 54:17–19, 20, 23, 2
But I have cried to God: and the Lord will save me. Evening and morning, and at noon I will speak and declare: and he shall hear my voice. God shall hear, and the Eternal shall humble them. He hath redeemed my soul in peace from them that draw near to me. Cast thy care upon the Lord, and he shall sustain thee. Hear, O God, my prayer, and despise not my supplication. The English prints the complete source verse 19; the Latin chant appoints only its final clause, <i>ab his qui appropinquant mihi</i> .

Collect (*Coll.*)

<i>Oratio</i>
<i>Deus, qui omnipoténtiam tuam parcéndo máxime et miserándo maniféstas: multiplica super nos misericórdiam tuam; ut, ad tua promíssa curréntes, cæléstium bonórum fácias esse consórtes. Per Dóminum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.</i>
Cummiskey hand missal (1861), Collect, p. 416
O God, who chiefly manifestest thy Almighty power in pardoning and shewing mercy, increase thy goodness towards us: that having recourse to thy promises, we may be partakers of thy heavenly blessing. Thro ^o .

Epistle (*Ep.*)

<i>1 ad Corinthios 12:2–11</i>
<i>Fratres: Scitis quóniam cum gentes essétis, ad simulácula muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spíritu Dei loquens, dicit anáthema Iesu. Et nemo potest dicere, Dóminus Iesus, nisi in Spíritu Sancto. Divisiónes vero gratiárum sunt, idem autem Spíritus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuique autem datur manifestátio Spíritus ad utilitátem. Alii quidem per Spíritum datur sermo sapiéntiæ: álíi autem sermo sciéntiæ secúndum eúndem Spíritum: álteri fides in eódem Spíritu: álíi grátia sanitátum in uno Spíritu: álíi operátio virtútum, álíi prophétia, álíi discrétio spirítuum, álíi génera linguárum, álíi interpretátio sermónum. Hæc autem ómnia operátur unus atque idem Spíritus, dívidens singulis prout vult.</i>

Douay–Rheims/Challoner, 1 Cor. 12:2–11

You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore, I give you to understand that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit: to another, faith in the same spirit: to another, the grace of healing in one Spirit: to another the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, diverse kinds of tongues: to another, interpretation of speeches. But all these things, one and the same Spirit worketh, dividing to every one according as he will.

Gradual and Alleluia (*Grad., All.*)

Psalmi 16:8, 2; 64:2

Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. V. De vultu tuo iudícium meum pródeat: óculi tui vídeant æquitátem.

Allelúia, allelúia. V. Te decet hymnus, Deus, in Sion: et tibi reddétur votum in Ierúsalem. Allelúia.

Douay–Rheims/Challoner, Ps. 16:8, 2; 64:2

Keep me as the apple of thy eye. Protect me under the shadow of thy wings. Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable. A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.

Gospel (*Gosp.*)

Lucas 18:9–14

In illo témpore: Dixit Iesus ad quosdam, qui in se confidébant tamquam iusti, et aspernabántur céteros, parábolam istam: Duo hómines ascendérunt in templum ut orárent: unus phariséus, et alter publicánus. Phariséus stans, hæc apud se orábat: Deus, grátias ago tibi, quia non sum sicut céteri hóminum: raptóres, iniústi, adúlteri: velut étiam hic publicánus. Ieiúno bis in sábbato: décimas do ómnium, quæ possídeo. Et publicánus a longe stans nolébat nec óculos ad cælum leváre: sed percutiébat pectus suum, dicens: Deus, propítius esto mihi peccatóri. Dico vobis: descéndit hic iustificátus in domum suam ab illo: quia omnis qui se exáltat, humiliábitur: et qui se humiliat, exaltábitur.

Douay–Rheims/Challoner, Luke 18:9–14

And to some who trusted in themselves as just and despised others, he spoke also this parable: Two men went up into the temple to pray: the one a Pharisee and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

Offertory (*Off.*)

Psalmus 24:1–3

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim univérsi, qui te exspéctant, non confundéntur.

Douay–Rheims/Challoner, Ps. 24:1–3

To thee, O Lord, have I lifted up my soul. In thee, O my God, I put my trust; let me not be ashamed. Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

Secret (*Sec.*)

Secreta; Praefatio de Sanctissima Trinitate

Tibi, Dómine, sacrificia dicáta reddántur: quæ sic ad honórem nóminis tui deferénda tribuísti, ut eádem remédia fieri nostra præstáres. Per Dóminum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate.

Cummiskey hand missal (1861), Secret, p. 417

May the sacrifice, we offer, O Lord, be presented before thee: which thou hast appointed to be offered in honour of thy name; and at the same time become a remedy to us. Thro’.

Communion (*Comm.*)

Psalmus 50:21

Acceptábis sacrificium iustítiæ, oblatiões et holocáusta, super altáre tuum, Dómine.

Douay–Rheims/Challoner, Ps. 50:21

Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

Postcommunion (*Postcomm.*)

Postcommunio

Quæsumus, Dómine Deus noster: ut, quos divínis reparáre non désinis sacraméntis, tuis non destítuas benígnus auxiliis. Per Dóminum nostrum.

Cummiskey hand missal (1861), Postcommunion, p. 418

We beseech thee, O Lord our God, that in thy mercy thou wouldst never deprive those of thy help, whom thou continually strengthenest by these divine mysteries. Thro’.

A cry gathered from within betrayal (*Int.*)

The Introit is a cento rather than a continuous extract. Its printed marginal reference names Psalm 54:17, 18, 20, and 23, followed by verse 2 as the psalm verse. The sung wording also preserves the clause *ab his qui appropinquant mihi*, “from those who draw near to me,” from verse 19. The Missal’s printed citation and the verbal sources of its text must therefore be reported separately: the former is not silently corrected, and the latter is not reduced to the verses printed in the margin.

That small textual distinction recovers the pressure inside the chant. The complete psalm moves from urgent petition through fear and the desire to flee, violence and deceit in the city, and betrayal by an intimate companion who had walked in God’s house. Only then come the cry to God, prayer at evening, morning, and noon, redemption from those who draw near, judgment by the One who abides before the ages, and the command to cast care upon the Lord. The selected confidence does not pretend that treachery or danger is imaginary; it transfers the burden’s final custody to God while the danger remains.

Augustine’s *Enarratio in Psalmum 54* follows this movement rather than extracting a placid maxim from it. Sections 16–19 treat the cry, the three hours, deliverance amid those nearby, and the Eternal’s humbling judgment. His reading of evening, morning, and noon through Christ’s Passion, Resurrection, and Ascension is ecclesial and Christological reception, not a replacement for the lament’s human horizon and not evidence of Roman compiler intent. It also keeps the phrase “those who draw near” attached to the painful nearness of divided former companions rather than turning it into a license to nominate present-day enemies.

At §23 Augustine directly treats *Iacta cogitatum tuum in Dómino*. His pastoral force is dependence: the hearer casts self and care upon the Lord rather than putting a creature in the Lord’s place, and the Lord nourishes the one not yet able to grasp everything. Section 24 begins the following verse’s descent into the pit; it supplies adjacent context but is not the direct locus for the appointed command. Casting care therefore means entrusted dependence on the sustaining Creator, not denial of danger, abandonment of duty, or passivity toward a burden one can responsibly address.

The opening psalm verse returns the whole entrance chant to petition: *Exáudi, Deus, oratiónem meam*. The liturgical speaker does not first announce mastery of fear and then approach God. The speaker asks to be heard, rehearses the prayer that has been heard, confesses divine judgment, and receives the imperative to entrust care. Within this Introit, confidence is the form taken by persevering prayer under pressure.

Mercy as the work of omnipotence (*Coll.*)

The Collect advances in three movements. First it confesses what divine power is like: God manifests his omnipotence above all by sparing and showing mercy. Then it petitions that this mercy be multiplied over the worshippers. Finally the purpose clause gives mercy a direction: those who run toward God’s promises are to be made sharers in heavenly goods. Pardon is therefore neither divine passivity nor permission to remain where one is. Mercy is powerful because it restores sinners for movement toward the good that God promises and gives.

Thomas Aquinas receives the prayer’s axiom directly in the *Summa theologiae*. He teaches that mercy is especially attributed to God, that it belongs to supreme power, and that its effect extends to participation in the divine good (II–II, q. 30, a. 4, ad 3). His commentary on the *Sentences* supplies the more juridically precise account: God can remit punishment and give beyond what is owed by his own authority, subject to no higher power (IV, d. 46, q. 2, a. 1, qc. 3, ad 1). Thomas adds an important limit there: considered in the substance of pardoning, the act manifests goodness above all. The prayer therefore does not oppose power and goodness; it identifies merciful restoration as the characteristic exercise of power that is wholly God’s.

The transmission record also requires precision. The Old Gelasian, Book III, section VI, no. 1198, transmits the prayer within an *Item alia missa* set, but reads *gratiam* where the 1962 Missal reads *misericordiam*. Checked transmission records report the same three-prayer set at SupG 1159–1161 under *Dominica XI post octabas Pentecosten*; Deshusses’s protected edition was not directly inspected. It is supplementary material, not the core Hadrianum. These witnesses establish transmission, a textual variant, and a historically different assignment. They do not prove personal authorship by Gelasius or Gregory, the date of composition, or a common origin for every element of the later 1962 formulary.

Later Roman reception keeps the theological claim alive without explaining its original placement on this Sunday.

The postconciliar Missal assigns the Collect, again with *gratiam*, to the Twenty-sixth Sunday in Ordinary Time. The *Catechism of the Catholic Church* 270 and 277 connects this merciful omnipotence with forgiveness, conversion from sin, and restoration to friendship by grace. *Misericordiae vultus* 6 likewise cites Thomas and the ancient prayer to insist that mercy is not weakness but the disclosure of divine omnipotence. These are authoritative receptions of the axiom, not evidence for the compiler’s intention in the 1962 sequence.

Charisms ordered to confession, service, and the common good (*Ep.*)

The appointed reading begins after Paul’s heading concerning *spiritual things* (*tōn pneumatikōn*, 1 Cor. 12:1), a phrase whose range should not be reduced in advance to the later technical category “charisms.” Verses 2–3 first establish a passage from former pagan leading toward mute idols (*apagomenoi*) to confession of Jesus as Lord in the Holy Spirit. The opposed formulas, “Anathema to Jesus” and “The Lord Jesus,” provide a basic Christological criterion; they are not presented as an exhaustive test that authenticates every subsequent spiritual claim. Paul’s own argument continues through the testing, intelligibility, mutual edification, and order required in chapter 14.

Verses 4–6 coordinate three real differences without dividing their divine source: distributions of gifts (*diaireseis charismatōn*), ministries (*diakonion*), and operations (*energēmatōn*) stand under the same Spirit, the same Lord, and the same God. The triadic form is neither a list of three unrelated economies nor a warrant to collapse gift, ministry, and operation into synonyms. Verse 7 states the social end before the examples appear: manifestation is given *pros to sympheron*, toward benefit. Verse 11 then preserves divine freedom and personal distribution: the one Spirit works all these things, allotting individually to each as he wills (*idia hekastō kathōs bouletai*).

The canonical setting prevents the catalogue from becoming a prestige scale. Paul has already treated idol food and participation in idolatrous worship (1 Cor. 8:1–13; 10:14–22). After this list, one body has many mutually dependent members (12:12–27), God appoints differentiated services and gifts without giving all of them to all (12:28–31), love is the indispensable “more excellent way” (ch. 13), and intelligible speech, testing, edification, and peace govern the assembly (ch. 14). Diversity is therefore neither competition nor formless spontaneity: a manifestation is received, tested, and exercised for the body.

John Chrysostom’s *Homily 29* supplies a running ancient reception. Sections 1–3 contrast the former pagan compulsion he describes with rational Christian confession; section 4 calls the manifestations gifts rather than debts and reads verses 4–7 toward common profit; section 6 emphasizes that the Spirit distributes and acts “as he wills.” Chrysostom’s historical account of baptismal manifestations and of gifts later becoming obscure is his fourth-century reception, not a universal doctrinal settlement that all such gifts ceased. Ambrosiaster, at 1 Corinthians 12:1–11 (PL 17, cols. 150–152), likewise excludes boasting by grace and relates differentiated gifts to one divine working and ecclesial usefulness.

Aquinas, commenting on chapter 12, preserves the distinctions among gifts, ministries, and operations while returning them to one source and useful end. Basil’s *On the Holy Spirit* 16.37 is a doctrinal reuse rather than a running commentary: he cites verses 4–6 and 11 to confess inseparable divine operation together with the Spirit’s genuine agency. Vatican II receives verse 7 in *Lumen gentium* 12 and *Apostolicam actuositatem* 3: charisms, whether striking or ordinary, are ordered to the Church’s renewal and building and remain subject to discernment by legitimate pastors. This later vocabulary must not be retrojected as though it exhausted Paul’s first-century terms, but it rules out both private possession and untested enthusiasm.

Textual movement	Exegetical force	Ecclesial consequence	Controlling limit
Former leading	Mute idols give way to confession of Jesus as Lord in the Spirit.	Discernment begins from Christological allegiance.	The formula is not by itself an exhaustive authentication test.
Differences	Gifts, ministries, and operations remain distinguishable under one divine source.	Difference can serve communion without becoming rivalry.	Charism, office, talent, and claimed phenomenon are not interchangeable terms.
Manifestation	Each manifestation is given toward benefit.	The recipient is accountable to the body rather than made its superior.	Spectacle, intensity, or self-report does not prove divine origin.

Textual movement	Exegetical force	Ecclesial consequence	Controlling limit
Distribution	The Spirit allots individually as he wills.	No member authors the gift's status, and no member possesses every gift.	Divine freedom does not remove testing, stewardship, pastoral judgment, or order.

Judgment from God's sight; shelter under his wings (*Grad.*)

The Gradual reverses its Psalm source's order. It first sings the latter part of Psalm 16:8—protection as the pupil of an eye and beneath wings—and then answers with verse 2, asking that judgment proceed from God's countenance and that God's eyes behold equity. The selected Latin omits the first clause of verse 8, *a resistentibus dexterarum tuarum*; the complete Douay–Rheims/Challoner verse therefore cannot be printed as though all of it were appointed. This liturgical ordering moves from guarded vulnerability to judgment submitted to God, but it does not establish the Psalm's native movement or a recoverable compiler's intent.

The complete Psalm begins by asking God to hear justice from lips without deceit, moves through scrutiny and a plea for safe keeping, describes encircling enemies, and ends with the hope of beholding God's face. Aquinas directly connects that opening criterion of undecitful prayer with this Sunday's Gospel: in *Super Psalmo 16*, no. 1, he contrasts the Pharisee of Luke 18, who was not heard, with the other worshiper whose right prayer was heard and who went home justified. This is direct medieval reception joining the Psalm's immediate context to Luke 18; it is not exegesis of the Gradual's selected verses and does not prove why the two texts were appointed together.

At verse 2 Aquinas says that judgment is asked to come from God's own knowledge and as equity accommodated to human weakness rather than untempered severity (*Super Psalmo 16*, no. 1). At verse 8 he treats the pupil as an image of diligent, safe protection: an eye is guarded from whatever may injure it. His further identifications of the pupil with Christ or the soul, and of the wings with charity and mercy, angels, or Christ's outstretched arms, are received spiritual readings rather than the only literal sense (*Super Psalmo 16*, no. 3).

Augustine prays the Psalm in the voice of Christ together with his body and reads the pupil Christologically as the small center through which light is received (*Exposition on Psalm 16*, §§2, 8). Cassiodorus likewise makes God's own sight, not outside testimony, the ground of judgment; he treats the pupil as precious and discerning and the wings as paternal protection, mercy, and charity (*Exposition of the Psalms*, Psalm 16, §§8, 14). Theodoret emphasizes exact divine discernment and shelter (*Interpretatio in Psalmos*, PG 80, cols. 968–969). These witnesses develop the imagery differently while agreeing that neither innocence nor judgment is self-certified by the petitioner.

Jerome's *Letter 106*, §8, preserves two textual cautions. For verse 2 he defends *oculi tui* against copies reading “my eyes,” because the judgment proceeds from God's countenance and God's eyes see what is right. For verse 8 he reports that *Domine* is absent from the Hebrew and from the other translators he consulted. These are fourth-century recensional observations, not permission to correct the 1962 Missal, whose appointed *Custodi me, Domine* remains controlling. The Alleluia takes only the opening of Psalm 64, but that opening announces a larger movement: praise and a fulfilled vow at Zion lead into heard prayer, pardon for overpowering sins, the good things of God's house, and finally a creation so abundantly watered that valleys and fields sing. The appointed verse therefore names neither private admiration nor a merely interior resolution. Its praise belongs to assembled worship, and its vow is something rendered to God. The inherited Greek and Latin title associates the psalm with return from exile; that title is a traditional interpretive horizon, not proof of authorship, date, or the historical occasion of the Hebrew psalm.

Augustine and Bellarmine preserve different stages of a literal-to-spiritual movement. Augustine reads Zion and Jerusalem as the heavenly homeland toward which Christian hope is already anchored. He develops the vow eschatologically: what is begun now is rendered whole in the resurrection, soul and incorruptible body together, as a total offering kindled by charity (*Enarratio in Psalmum 64* 3–4). Bellarmine begins instead with the people's desire to return from Babylon to the Temple, where praise and sacrificial vows are rightly offered, and only then argues *a fortiori* for the heavenly Jerusalem, whose citizens offer themselves in ardent love (*Commentary on Psalm 64*, explanation 1–2). These are Christian receptions of the psalm, not replacements for its canonical horizon. Augustine's anti-Jewish and supersessionist rhetoric in the immediately preceding sections is neither repeated nor made to support the retained exegesis.

Cassiodorus supplies an unusually close reception of the psalm's full context. Among the “good things” of God's house he names the diverse gifts of 1 Corinthians 12—wisdom, knowledge, faith, healings, tongues, and interpretations.

When the psalm's valleys later abound with grain, he names Luke's publican: the man lowers his eyes, refuses presumption in merits, confesses his weakness, and is raised by the Lord after humbling himself (*Expositio Psalmorum*, on Psalm 64, local verses 5 and 14). Cassiodorus thus lets the larger psalm illuminate both the Epistle and the Gospel. That is a documented later correspondence, not evidence that a Roman compiler chose or arranged these chants for this reason. Within the appointed sequence, the Gradual's appeal to God's equitable sight and the Alleluia's God-directed praise move away from self-certifying judgment; that final observation remains editorial synthesis rather than recovered intent.

The publican's petition and the Pharisee's comparison (*Gosp.*)

Luke supplies his interpretive control before the story: Jesus addresses "some" who trusted in themselves that they were just and despised the rest. The two men and the Temple belong to the parable's narrated world; they are not two independently recoverable worshipers or a datable Temple incident. The narrative follows the persistent widow and precedes Jesus' reception of children, the rich ruler, and the blind beggar. It therefore tests prayer, status, dependence, and the reception of God's kingdom across a larger Lukan sequence, not merely two bodily postures.

The Jewish setting needs equal care. Fasting and tithing are not condemned: the Pharisee's fault is making real observances into a comparative claim against another person. "Pharisee" cannot serve as a cipher for Judaism or the Jewish people, and Luke's own Gospel presents Pharisees in more than one role. Nor is the publican's occupation endorsed. Tax collectors worked within an imperial revenue order vulnerable to abuse; elsewhere Luke requires repentance and restitution from Zacchaeus. The reversal concerns self-trust, contempt, confession, and God's judgment, not an ethnic contrast or a declaration that vice is preferable to observance.

Three Greek details sharpen rather than settle the reading. The phrase *pros heauton* can be construed with the Pharisee's standing or with his praying, so it should not bear a complete theology by punctuation alone. The publican's *hilastheti moi* asks God to deal mercifully or propitiatingly with "me, the sinner"; the passive form keeps the saving action with God. The comparative phrase *par' ekeinon* has generated discussion over whether the publican goes home justified "rather than" or "in comparison with" the other. Either construction remains governed by Luke's explicit conclusion: everyone exalting himself will be humbled, and the one humbling himself will be exalted.

Tertullian reads the scene against Marcion to insist that the same Creator who condemns pride justifies the humble petitioner (*Adversus Marcionem* IV.36). Augustine, *Sermon 115.2-3* (the same sermon numbered 65 in an older English series), distinguishes the Pharisee's self-praise and accusation from the publican's confession and pardon; his anti-Pelagian application is reception, not a warrant that spoken self-accusation works automatically. Cyril's *Sermon 120 on Luke* likewise contrasts boastful comparison with embodied confession and leaves justification as God's act.

Later reception develops different consequences without collapsing them. Chrysostom uses the parable at *On the Statues* 3.8 to show that fasting without the accompanying life of virtue is fruitless, and at 3.13 to show that even a true charge does not license detraction. The *Rule of Benedict* 7 places the publican's lowered gaze and breast-beating near the summit of humility, but does not make posture self-validating. Anthony of Padua's historically numbered Eleventh Sunday after Pentecost interprets Luke 18 with a different Introit and Epistle, so it witnesses medieval reception of the Gospel rather than this complete 1962 formulary.

The Byzantine Sunday of the Publican and Pharisee gives the parable a distinct liturgical afterlife at the opening of the Triodion and preparation for Lent. Its liturgical use praises humility while refusing the inference that good works themselves are evil. This reception neither derives from nor explains the Roman Sunday. No checked source established the familiar Jesus Prayer as a simple historical development from Luke 18:13; the verbal affinity may be noted only as affinity, not origin.

The soul lifted by trust and waiting (*Off.*)

Psalm 24 is a partly irregular alphabetic prayer whose opening is not a self-contained maxim. The psalmist lifts the soul to God, entrusts the threat of shame and hostile derision to him, and immediately widens the claim: those who wait for God will not be confounded, while treachery is the shameful course. The following verses ask to be shown God's ways, taught his paths, forgiven the sins of youth, guarded in integrity, and delivered with Israel. The appointed verses therefore begin a movement of teachable dependence. "Lifting" names the direction of trust; it does not claim that the speaker has already arrived, mastered the divine ways, or identified present-day enemies.

Augustine reads the lifted soul as one made light enough by God to rise from earthly attachment, then distinguishes hope placed in God from presumption placed in oneself. For him the promise that those who wait will not be ashamed does not abolish the interval of waiting; perseverance is tested precisely because fulfillment is not yet visible. He then follows the prayer into instruction, pardon, meekness, covenant, affliction, and deliverance (*Enarratio in Psalmum* 24 1–11, 15–22). His spiritual enemies include secret temptations and flattering approval; that reading does not erase human opposition in the psalm’s literal prayer.

Cassiodorus first describes the Church’s plea not to appear contemptible before enemies and its request to know God’s ways; at the opening he reads the lifted soul as a turn from earthly conduct and carnal vice toward heavenly things (*Expositio Psalmorum*, Psalm 24, *divisio* and exposition of vv. 1–3). Aquinas gives the sequence a particularly exact prayer-grammar: elevation of mind and confidence prepare the prayer; shame may arise from enemy oppression, disappointed hope, or remembered sin; long-suffering expectation grounds the promise of non-confusion (*Super Psalmo* 24, nos. 1–3). These readings converge on ascent that remains petitionary, but none turns the chant into a guarantee against temporal embarrassment or defeat. Theodoret (PG 80, cols. 1033–1037) and Bellarmine (Psalm 24, scan pp. 68–72) were also checked; no distinct move from them is needed for the published argument.

Heard immediately after Luke’s parable, the chant makes a precise distinction possible. The publican refuses the Pharisee’s upward comparison and will not raise his eyes, yet his prayer is wholly directed to God; the psalmist lifts the soul, yet continues to wait, learn, and ask forgiveness. Lowered eyes and a lifted soul are thus textually compatible because the decisive contrast is not down versus up but self-trust versus Godward dependence. This is a source-grounded reading of the liturgical sequence, not a claim that Luke glosses the psalm or that a compiler designed the juxtaposition.

The 1962 Missal appoints the same *Ad te, Domine, levavi animam meam* at the Offertory of the First Sunday of Advent. There the chant accompanies the Church’s liturgical beginning and expectation; here it follows the publican’s plea and precedes a Secret asking that offered gifts become remedies. The verified reuse shows that Roman reception can place one psalmic act of trust in more than one formulary. The Third Sunday after Pentecost also returns to the opening as the psalm verse of an Introit formed chiefly from vv. 16 and 18, placing trust beside loneliness, affliction, sin, and mercy. These reuses do not make the Tenth Sunday an Advent celebration, establish which use came first, or supply a historical explanation for any assignment.

The Secret: an offering God makes medicinal (*Sec.*)

The Secret’s grammar assigns both the offering and its saving effect to God. Dedicated sacrifices are rendered to him because he granted them to be brought for the honor of his name; he is then petitioned to make those same gifts remedies for the offerers. Gift and giver remain distinct, but neither the offering nor its fruit is self-authenticating. The prayer does not say that an offering earns mercy, specify the remedy’s mode, or make sacrifice a merely subjective devotion.

Nikolaus Gehr quotes the complete Secret in his account of the Mass’s value and efficacy. He uses its movement—honor rendered to God and remedy granted to human beings—as theological evidence for the sacrificial act’s Godward and human fruits. This is direct later reception of the prayer, not a close word-by-word commentary. Gehr’s surrounding fourfold account of praise, thanksgiving, propitiation, and petition must not be read back as four categories expressly enumerated by this Secret.

The prayer is also older than its 1962 placement. Old Gelasian Book III, section VI transmits it in the same three-prayer set as the Collect and Postcommunion; the Gregorian supplement, SupG 1159–1161, later transmits that set under a historically offset post-Pentecost Sunday heading. These witnesses establish transmission, not authorship by Gelasius or Gregory, the date of composition, or the reason for the modern Sunday assignment. No close ancient, patristic, or Doctoral commentary on the Secret was located in the checked corpus.

Sacrifice received, not self-certified (*Comm.*)

The Communion adapts rather than reproduces Psalm 50:21. It omits both of the source verse’s “then” clauses and the calves, retains sacrifice, oblations, holocausts, and God’s altar, and adds the vocative *Dómine*. Its English must therefore translate the appointed chant rather than silently restore the omitted biblical wording:

Acceptábis sacrificium iustitiæ, oblationes et holocáusta, super altáre tuum, Dómine.

Thou shalt accept a sacrifice of justice, oblations and whole burnt offerings, upon thy altar, O Lord.

The antiphon's brevity does not sever it from the Miserere. Confession, cleansing, the contrite and humbled heart, God's gracious dealing with Zion, and the rebuilding of Jerusalem lead to the psalm's expectation of accepted sacrifice. The word *acceptábis* keeps the decisive judgment with God: neither the Pharisee's inventory nor the worshipper's offering certifies itself.

Augustine comments on the source verse in *Enarratio in Psalmum 50* §23, not §21. He reads the "sacrifice of justice" as unending praise and the holocaust as the whole person consumed by divine fire, soul and body ordered toward immortality. His preceding §§21–22 supplies the necessary sequence: former victims pointing toward the one saving sacrifice, the contrite heart, Zion receiving God's favor rather than claiming its own merits, and walls built in faith, hope, and charity. This is a Christian reception of the complete psalm, not evidence that the Roman antiphon's shortened ending was composed to encode Augustine's exposition; the local passage does not identify Psalm 50:21 specifically with Eucharistic oblation.

Aquinas, commenting directly on the same final verse, preserves more than one referent. He relates it to Christ's self-offering and those who offer themselves for Christ; to works of justice and mercy and the complete self-gift of the perfect; and to praise in the heavenly Jerusalem. Theodoret provides a needed historical counterweight, taking the close as prayer for the city's restored prosperity, rebuilt walls, and worship according to the Law. Neither proves the Roman compiler's intent or makes the verse a direct commentary on Eucharistic Communion. Its placement during Communion permits a locally labeled liturgical synthesis, not a new attribution to these exegetes.

The text also appears to have a Mass-chant life wider than this Sunday. Hesbert's catalog, retained here only as a bibliographic lead rather than an independently inspected chant witness, reports the Communion at both Thursday after Ash Wednesday (no. 38) and the Tenth Sunday after Pentecost (no. 182) across several early witnesses. Pending direct collation, this indicates a research lead for more than one early medieval Mass assignment; it does not establish which assignment came first, why either was made, or the age of the melody in its later Mode IV form.

Sacramental renewal sustained by divine help (*Postcomm.*)

The Postcommunion asks that God not leave without his aids those whom he continually renews through the divine sacraments. Its grammar keeps both actions in God: *reparare non desinis* names his unceasing sacramental renewal, while *non destituas* asks that the same recipients not be deprived of *tuis auxiliis*. The adjective *benignus* characterizes the giver as gracious or kind. The prayer itself does not specify bodily healing, divide its effects between body and soul, promise complete restoration, or name a technical category of grace.

Direct liturgical commentators develop this compact petition in distinct ways. Guéranger says that the sacrament repairs the losses caused by human misery, then identifies the requested aids as further graces needed to preserve and increase the soul's received treasure. Schuster compares bodily food's restoration of spent forces with spiritual nourishment's repair of the soul's losses; he treats continuing help as necessary for eternal life and for the preservation of Eucharistic fruit. Miguel Nicolau, treating Communion and the life of grace, cites the prayer while explaining Eucharistic restoration of spiritual strength diminished by venial sin and weakness. These are attributed theological receptions of the oration, not meanings supplied by *reparare* alone.

The prayer has a longer and more mobile history than its present Sunday placement. The Old Gelasian prints it twice in adjacent formularies (III.V, no. 1197, and III.VI, no. 1200), without assigning either occurrence to the Tenth Sunday after Pentecost. Mohlberg's diplomatic text has *distituas* in both occurrences; Wilson normalizes *destituas* and judges the first occurrence probably inserted through scribal error. La Fontaine's inspected modern synthesis reports later Gellone/Gregorian- supplement, Vilabertran, Alemannic, and Ambrosian assignments. Those underlying editions were not all directly inspected for this publication, so their detailed variants and calendar assignments remain secondary orientation. The evidence supports durable, portable transmission, not authorship, an original date, or the reason for the Roman prayer's eventual Pentecost-X location.

Comparative Reception Dossier

How to use this dossier

The witnesses below do not supply one inherited commentary on this complete Mass. They receive different appointed units in different genres and periods. The comparison therefore asks three questions at every stage: what the source text says in its own literary setting; what a later reader adds; and what the 1962 sequence permits the assembled Church to hear without turning juxtaposition into a claim about compiler intent.

Psalmic distress: from a betrayed speaker to the praying Church (*Int.*)

The Introit is a liturgical cento from Psalm 54 (modern 55), not a continuous reading of the psalm. Its first movement retains the repeated cry and expected deliverance; its second identifies the enthroned Eternal and the moral unchangeableness of the adversaries; its third commands the worshipper to cast care upon the Lord; the opening invocation then returns as the verse. The omitted psalmic setting matters. The complete lament speaks of violence in the city and, most painfully, betrayal by a companion with whom the speaker once shared worship. The antiphon does not disclose that whole plot, but neither does it convert the cry into generic serenity.

The Greek and Latin fathers receive this instability ecclesially in different ways. Theodoret keeps the threatened speaker and divine rescue prominent, while Augustine repeatedly moves from the psalmist to Christ's body praying amid division. Augustine's evening, morning, and noon become continual prayer; his interpretation of casting care addresses the "little one" sustained by God. Bellarmine, writing in another exegetical culture, gives closer attention to the sequence of distress, petition, judgment, and trust. None of the three licenses the worshipper to identify a disliked neighbor with the psalm's unchangeable enemies. Their useful disagreement is about scale: threatened individual, afflicted ecclesial body, and moral-spiritual instruction.

The liturgical cento makes a further move that belongs to the Missal rather than to any commentator. It begins the Mass with a burden already voiced before God and ends its antiphonal unit with entrustment. The Collect will not ask for the removal of every burden; it asks multiplied mercy and movement toward promises. Distress is therefore neither the final word nor an embarrassing prelude to be hurried past.

Omnipotence and mercy: an oration received as theology (*Coll.*)

The Collect's celebrated clause says that God manifests omnipotence chiefly in sparing and showing mercy. Its grammar first addresses God through a relative clause, then asks that mercy be multiplied, and finally gives the purpose: those hastening toward the promises may be made sharers in heavenly goods. Mercy is not only remission behind the runner; it is the power that creates and sustains the runner's movement.

The Gelasian witness is indispensable and limited. It proves an early sacramentary form and records *gratiam* where the 1962 Missal reads *misericordiam*; it does not prove Gelasian authorship or the antiquity of this Sunday's later assignment. Aquinas receives the underlying axiom theologically when he explains that the exercise of mercy displays power precisely because pardon belongs to the one who has authority to punish and because mercy draws creatures from defect toward good. The Catechism places the same prayer in its account of divine omnipotence. Francis, in *Misericordiae vultus* 6, reads mercy as the mode in which divine power is made visible.

These witnesses deepen rather than flatten the petition. The sacramentary shows transmission and variation; Aquinas analyzes agency; the Catechism locates the prayer doctrinally; the modern papal reception presses its ecclesial visibility. None turns mercy into indifference to truth, victim, or conversion. In this Mass the Gospel will specify the obstacle as self-justifying contempt, while the Secret and Postcommunion keep divine action necessary after confession.

Charism: difference, divine unity, and the common good (*Ep.*)

First Corinthians 12:2–11 has an argumentative order often lost when its gift list is read alone. Paul begins from former subjection to mute idols, gives a criterion centered on confession of Jesus as Lord in the Holy Spirit, names gifts, ministries, and operations in relation to Spirit, Lord, and God, and only then enumerates manifestations. The

controlling purpose is *ad utilitatem*: manifestation is given for benefit. The continuation into the one body and the “more excellent way” of charity prevents the lection from becoming an inventory of impressive persons.

Chrysostom and Ambrosiaster agree that difference does not imply several divine sources and that grace cannot be converted into debt. They differ in emphasis. Chrysostom addresses envy and discouragement among recipients, showing how unequal manifestations remain gifts of the same giver. Ambrosiaster presses the triadic wording and ecclesial usefulness. Basil’s *On the Holy Spirit* 16.37 places distributions within the Spirit’s undivided activity; Aquinas’s reportatio on the chapter distinguishes gifts, ministries, and operations and carries the passage forward into the body’s mutual need. *Lumen gentium* 12 and *Apostolicam actuositatem* 3 receive charisms in the Church while subjecting their exercise to discernment, communion, and service.

The breadth of reception also exposes what the passage does not settle. It does not make every natural ability a charism in the same sense; identify a charism with canonical office; promise every listed manifestation in every age or assembly; authorize self-certification; or excuse disorder because a claim sounds spiritual. Its place immediately before the Gradual is liturgically bracing: claims to manifestation pass beneath the judgment of God’s countenance and the petition for guarded sight.

Two worshippers: justification without caricature (*Gosp.*)

Luke supplies the audience and vice before the parable: some trust in themselves that they are just and despise the rest. The Pharisee’s acts are not invented crimes. Fasting and tithing can be genuine disciplines; their placement inside comparison makes them a ground of self-reliance and contempt. The publican supplies no counter-inventory. Distance, lowered eyes, the struck breast, and the request for propitiating mercy form a petition, but God’s verdict—not the gestures taken by themselves—is decisive.

Tertullian uses the contrast against Marcion to defend the continuity of humility and judgment rather than to condemn Israel. Augustine’s *Sermon* 115 contrasts self-praise joined to accusation with confession that opens toward pardon. Cyril of Alexandria observes how the Pharisee’s comparison corrupts what might otherwise have been praiseworthy. Chrysostom deploys the text twice in one homily: first to show that fasting without its fitting moral fruits is sterile, and later to show that a true allegation does not grant permission to revile. Anthony of Padua expands the publican’s posture into penitential instruction in a different Sunday arrangement.

Comparison discloses a shared center and real diversity. Augustine emphasizes grace and pardon; Cyril analyzes boastful comparison; Chrysostom tests fasting and speech; Anthony develops posture and penitence. The parable cannot responsibly serve as an anti-Jewish type, a denunciation of disciplined religion, a romanticization of wrongdoing, or a technique for manufacturing humility. Its target is the attempt to use religious performance and another person’s degradation as proof of one’s standing before God.

Offering after confession: sacrifice received, not self-certified (*Off., Sec., Comm., Post-comm.*)

The Offertory and Communion deliberately require their complete psalms as context. Psalm 24 lifts the soul, waits upon God, remembers sin, asks for instruction, and seeks redemption. Psalm 50 moves through confession, cleansing, a contrite heart, restored joy, teaching, praise, and rebuilt Zion before it anticipates accepted sacrifice. Augustine, Cassiodorus, Theodoret, Aquinas, and Bellarmine do not reduce either psalm to one level. Historical petition, moral conversion, ecclesial reception, Christological fulfillment, and eschatological worship appear in different proportions.

That plurality helps interpret the orations. The Secret asks that already dedicated sacrifices be rendered acceptable and medicinal for the offerers. The Communion does not announce that any external act is automatically just; heard after Luke, it lets the assembly receive Psalm 50’s sacrificial ending through contrition and divine rebuilding. The Postcommunion then refuses a neat finish: those whom God does not cease to restore ask never to be deprived of gracious aid. Guéranger, Schuster, Nicolau, and La Fontaine receive this continuing dependence from liturgical, historical, and sacramental angles.

The whole sequence therefore corrects two opposite errors. One would make interior humility a substitute for ecclesial worship and concrete service. The other would make worship, gifts, or disciplines evidence that acceptance has already been secured. The Mass retains cry, running, charism, fasting, tithing, offering, sacrament, and aid, but orders all of them beneath mercy received from God and toward benefit beyond the self.

Reception lane	What it contributes	What it cannot prove
Patristic Psalm and Gospel exposition	Ecclesial, Christological, ascetical, and moral readings in identifiable loci.	Compiler intent, one exclusive historical sense, or a license to assign biblical enemies to contemporaries.
Medieval theology and commentary	Analysis of mercy, prayer, charism, sacrifice, and ordered agency.	That a scholastic distinction caused the Missal's assignment or exhausts the text.
Sacramentary and Missal history	Wording, variant, sequence, assignment, and liturgical function.	Authorship merely from a book's traditional name, or actual local performance without separate evidence.
Modern ecclesial reception	Charisms ordered to communion and mercy made visible in the Church.	A replacement for the appointed texts, rubrics, or historical witnesses.

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

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