

Thirteenth Sunday after Pentecost

DOMINICA DECIMA TERTIA post Pentecosten

1962 Roman Missal propers: covenant, promise, faith working in obedience, thanksgiving, Eucharistic gift, and growth

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit	<i>Réspice, Dómine, in testaméntum tuum</i> (Ps. 73:20, 19, 22–23, 1)	The covenant pleaded	A desolated and poor people asks God to remember his covenant, judge his own cause, hear seekers, and regard his scattered flock.
Collect	<i>fidei, spei et caritátis augméntum</i>	Virtues increased	The Church asks growth in faith, hope, and charity, and love of the command as the way toward the promise.
Epistle	Gal. 3:16–22	Promise not annulled	Paul names Christ as Abraham's one seed and distinguishes the promise's gift from a law unable by itself to give life.
Gradual	<i>Réspice, Dómine; causam tuam</i> (Ps. 73:20, 19, 22)	The plea repeated	The covenant appeal returns between lesson and Gospel, now remembering the reproach borne by God's servants.
Alleluia	<i>Dómine, refúgium factus es nobis</i> (Ps. 89:1)	Refuge through generations	Before the Gospel, the assembly acclaims the enduring refuge of the God who remains one across covenantal generations.
Gospel	Luke 17:11–19; Credo	Cleansed while going; one returns	Ten obey Jesus' command and are cleansed; one Samaritan returns, glorifies God, gives thanks at Jesus' feet, and hears that faith has saved him.
Offertory	<i>in mánibus tuis témpora mea</i> (Ps. 30:15–16)	Times entrusted	The offering is prepared beneath the confession that God holds the worshipper's times.
Secret	<i>propitiáre</i> over people and gifts; Trinity Preface	People and gifts under mercy	The doubled imperative asks God to receive people and gifts, then to grant pardon and the petitions sought.
Communion	<i>Panem de cælo dedísti nobis</i> (Wis. 16:20)	Heavenly bread received	Wisdom's manna becomes the communicants' first-person address to the Lord who has given bread bearing every delight.
Postcommunion	<i>proficiámus augméntum</i>	Growth toward redemption	After receiving the heavenly sacraments, the communicants ask that they themselves may advance toward the increase of eternal redemption.
Sense	Synthesis		
Literal	A ruined people pleads covenant; Paul distinguishes promise and law; Jesus cleanses ten travelers and receives one grateful Samaritan; the Church asks growth, mercy, bread, and progress.		
Allegorical	Christ is Abraham's promised seed and the Mediator; in him covenant mercy gathers the alien, the Eucharistic bread nourishes his people, and sacramental redemption advances.		
Moral	Love what God commands, obey before seeing the outcome, return received mercy in thanksgiving, entrust one's times to God, and keep growing after reception.		
Anagogical	The eternal refuge carries every generation toward the promised inheritance, where faith, hope, and charity reach their end and redemption no longer admits loss or incompleteness.		

Scriptural Date and Location

Proper	Citation	Location	Date
Offertory	Ps. 30:15–16 (modern 31:15–16; or 31:14–15)	Flight from Jerusalem under Absalom; exact Psalm site unrecorded; Maon alternative	Davidic: Maon c. 1059 BC; Absalom 1024–1023 BC
The titles assign the psalm to David. Theodoret and Bellarmine place it during Absalom’s revolt; Boylan records Saul’s pursuit near Maon. The received sources do not settle the occasion; the checked NABRE note supplies no composition place or date. The Missal maps to Catholic 31:15–16 where the title is v. 1, or 31:14–15 where unnumbered (Theodoret, PG 80:1077–1080; Bellarmine, p. 78; Boylan, I, p. 106; NABRE Ps. 31).			
Introit; Gradual	Ps. 73 (modern 74)	Zion/Jerusalem; sanctuary in ruins	Asaphic/Davidic horizon c. 1055–1015 BC; later referents chiefly 587 BC, 167–164 BC, and AD 70
The title recalls David’s singer/seer and the Asaphite house (1 Chr. 25:1–2; 2 Chr. 29:30). The afflicted sanctuary community is the literal voice. Lyra hears Babylon; Bellarmine, Antiochus IV (167–164 BC); Augustine, Cassiodorus, and Theodoret, prophecy of AD 70. The NABRE calls it especially apt to the destruction of 587 BC without fixing composition there. The numerical Davidic range comes from an older Catholic reign chronology and dates the received Asaphic ministry horizon, not a demonstrated autograph (Corbett, “King David,” <i>Catholic Encyclopedia</i> IV).			
Gradual close	Ps. 88:51a (modern 89:51a)	No site for Davidic alternative; Babylon in captive reading	Received Ethan attribution; Davidic horizon c. 1055–1015 BC; Babylonian alternative A.M. 3416
The received superscription, <i>Intellectus Ethan Ezrahitae</i> , names Ethan but no composition site or regnal year. Haydock preserves both David writing in Ethan’s (or Idithun’s) person and a captive in Babylon under Sedecias lamenting Juda’s ruin. Thus c. 1055–1015 BC dates only the received Davidic horizon; a separate Usher-attributed chronology places Jerusalem’s ruin and Sedecias’s capture at A.M. 3416. Neither is an autograph date. The checked NABRE identifies a communal lament but supplies no king, event, composition site, or date (Haydock, Pss. 70:1; 88:1; Corbett, “King David,” <i>Catholic Encyclopedia</i> IV; NABRE, Ps. 89).			
Alleluia	Ps. 89:1 (modern 90:1)	Israel; no site named	Mosaic/Exodus horizon, c. 1491 BC (older Catholic chronology)
Jerome and Lyra receive Mosaic attribution positively; no camp or first audience is named. Augustine regards the Mosaic title as deliberate and reads Moses as Old-Covenant minister and New-Covenant prophet, while declining to require Moses’ direct composition; Theodoret reports both authorship traditions. The numerical date marks that chronology’s Exodus epoch, not a datable Psalm episode; the checked NABRE note supplies no composition place or date (Jerome, <i>Ep. 140</i> 2–5; Augustine, <i>Enarr. in Ps. 89</i> 1–3; NABRE Ps. 90).			
Communion	Wis. 16:20	Royal Jerusalem in Solomonic persona; probable composition in Alexandria	Solomonic horizon, tenth century BC; NABRE c. 50 BC
Augustine receives the book as Scripture without making its Greek wording Solomon’s own (<i>Civ. Dei</i> XVII.20). The NABRE places an anonymous Greek-speaking Jewish author in Alexandria about 50 BC, addressing Jews under Hellenistic pressure. Manna is Israel’s Exodus gift and a type of Christ and the Eucharist (NABRE Wisdom introduction and 16:20).			
Gospel	Luke 17:11–19	Achaia and Boeotia in Jerome; modern place disputed	PBC 1912: before c. AD 63; NABRE c. AD 80–90; Gadenz: prevailing 70s or 80s
<i>Narrated event: an older Catholic harmony places the unnamed village on the ninth/final journey, through or between Samaria and Galilee, February–Passover AUC 782 (AD 29); Luke gives no exact route or date.</i>			
The Church receives Luke, Paul’s physician-companion, as author. Jerome’s prologue names Achaia and Boeotia. The PBC’s 1912 chronology puts Luke before Acts and the end of Paul’s first Roman captivity, conventionally before c. AD 63. The NABRE proposes c. AD 80–90; Gadenz separately reports prevailing dates in the 70s or 80s and a minority pre-70 case. Modern place remains disputed (PBC, responses VI–VII; Jerome, prologue, PL 26:18; Gadenz, pp. 16–19, esp. p. 19 n. 20; NABRE Luke introduction).			
Epistle	Gal. 3:16–22	Rome in ancient subscriptions; Ephesus or another Greek city in the contrary tradition; to Galatia	Baronius/a Lapide chronology AD 58; modern north c. AD 54–55, south perhaps AD 48–50
Paul addresses Gentile converts pressed toward circumcision and Mosaic observance. A Lapide records Syriac and Greek endings and Jerome, Athanasius, and Theodoret for Rome, but also Chrysostom and Baronius for Ephesus or another Greek city and leaves place and time uncertain; his Baronius-based chronology gives AD 58. The checked NABRE introduction instead gives a northern hypothesis—ethnic Galatia near Ancyra, from Ephesus c. AD 54–55—and a southern hypothesis in Pisidia and Lycaonia, perhaps AD 48–50, with writing place unsettled (Gal. 1:1; 6:11; a Lapide, <i>Argumentum</i> and proemium; NABRE Galatians introduction).			

The Propers: Themes and Movement

Covenant fidelity becomes gift in Christ

God's covenant fidelity becomes gift in Christ, and grace creates its own living answer. The poor plead a promise they did not make; faith receives Christ's word, hope walks before sight, and charity returns to the Giver in thanksgiving. At the altar that return enters Christ's propitiatory oblation; in Communion the promised Seed gives himself as heavenly bread. The Mass ends by sending the nourished pilgrim forward toward redemption's eternal fullness.

1. The covenant's poor call upon the promised Seed (*Int., Ep., Grad.*)

The Introit begins from devastation rather than possession. Psalm 73's sanctuary has been violated, the poor appear abandoned, and God's honor is mocked in the humiliation of his servants. Yet the people still know how to pray: *Réspice, Dómine, in testaméntum tuum*. Their first argument is not their strength or merit, but God's own covenant. Augustine hears here Jeremiah's new covenant and the heavenly inheritance: "we possess the tablets and await the inheritance" (*Enarr. in Ps. 73* 23). Cassiodorus says that those with no sufficiency of their own plead the unfailing promise of eternal life; St Anthony of Padua sees the testament ratified in Christ's Blood and the poor soul's inheritance in Christ himself. Literal Israel's lament and the Church's christological prayer therefore remain joined: the God invoked is the one who gave the covenant, preserved the people, and brought the promise to fulfilment.

Galatians names that fulfilment. The promise was spoken to Abraham and to his one Seed, Christ; the Law, given later, cannot annul God's disposition of the inheritance. Jerome and Theodoret insist on Christ as the personal center of the singular; Augustine adds the ecclesial completion supplied by Paul himself: those incorporated into Christ are gathered into the one seed and made heirs according to promise (Gal. 3:27–29). Thus the Psalm's poor are not spectators outside the promise. In Christ they plead from within the gift, holding its pledge while awaiting its unveiled inheritance.

The Gradual repeats *Réspice* and adds a line from Psalm 88: "remember the reproach of thy servants." That psalm laments the seemingly defeated Davidic covenant and immediately speaks of reproach against the footsteps of God's Anointed. The chant thereby places the servants' suffering inside God's own cause. Augustine hears Christians bearing reproach because they bear Christ's name; Cassiodorus sees the despised Christian name itself. The liturgy does not promise that covenant fidelity removes every historical desolation. It teaches the poor to carry desolation into the prayer of Christ and to await the vindication of his kingdom.

2. The good Law serves the promise that gives life (*Ep., All., Gosp.*)

Paul's question supplies the boundary: "Is the Law then against the promises of God? God forbid." Chrysostom calls the Law a bridle restraining sin and a probe that makes the wounded desire a physician. Theodoret emphasizes its providential guardianship of the people from whom the Seed would arise. Augustine sees the command exposing pride so that salvation is sought from the Mediator rather than from one's own hand. Aquinas gathers these senses: the Law represses wrongdoing, disciplines desire, manifests weakness, and figures the grace to come. What it cannot do by external prescription alone is communicate the Spirit who heals and vivifies. The Law is holy and pedagogical; promise gives the inheritance.

The Alleluia places Moses within this unity. The traditional title makes Psalm 89 his prayer, and Moses sings that the Lord has been *our* refuge through every generation. Augustine hears the minister of the first covenant beholding the second and Christ joining both. Cassiodorus's Roman lemma, *a generatióne et progénie*, makes living continuity explicit: mortal generations proceed from one another while the eternal refuge remains. The Epistle's *Deus autem unus est* excludes any division between the God of Abraham, Moses, and Christ. Moses truly ministers; angels truly serve; Christ alone is the Seed in whom the blessing is given and the Mediator who brings his members to the inheritance.

The Gospel enacts this order. Jesus sends the ten to the priests under the Law, but cleanses by his word while they go. Tertullian answers Marcion: Christ honors the Creator's Law while revealing himself as the true Priest and temple. Penance retains the order: Christ principally forgives; the ordained priest, as his minister, judicially absolves and reconciles. Grace gives command and ministry efficacy dependent on Christ.

3. Faith receives, hope walks, charity returns (*Coll., Gosp.*)

The Collect gives the interior form of the journey. Its paired imperatives ask God to *give* an increase of faith, hope, and charity and to *make* the petitioners love what he commands. Promise and precept are not rivals: faith cleaves to the promised Christ, hope tends toward the inheritance, and charity unites the will to the end and therefore loves the way God commands. Augustine's *Da quod iubes, et iube quod vis* illuminates this grammar. The love is truly the creature's voluntary act, yet even that act is asked from God as grace. Trent accordingly quotes the virtue-increase petition when teaching growth in received justification, and locates all Christian merit within Christ's preceding and accompanying gift.

Luke turns those virtues into verbs. Ten sufferers stand at a distance and lift one voice: *Iesu praecceptor, miserere nostri*. They receive a command whose effect is not yet visible and set out; only *dum irent* are they cleansed. Bonaventure reads the final saving word through the three virtues: faith begins the movement, hope advances it, and charity perfects it. The Samaritan sees the gift, turns back, glorifies God with a great voice, falls at Jesus' feet, and gives thanks. Bede therefore distinguishes benefit from its living reception: all ten are cleansed, but Luke follows one faith into worship, thanksgiving, and the further word, "thy faith hath saved thee."

The Fathers and medieval doctors discover the Church's penitential road in *ite—osténdite—dum irent*. Augustine, St Anthony, Albert, Bonaventure, and their successors contemplate contrition, confession, satisfaction, and the keys: the heart turns under grace, intends obedient confession, and is restored to visible communion. Their governing axiom remains Albert's: *Deus enim solus emundat peccata*, God alone cleanses sins. Yet the return is no private interior event. Christ heals through an ecclesial economy and receives the reconciled sinner at his feet. What began as the raised voice of need becomes the great voice of praise.

4. Mercy received returns as oblation and Eucharist (*Gosp., Off., Sec., Comm.*)

The Offertory gives the Samaritan's return a form for the whole assembly: *In te sperávi, Dómine; dixi: Tu es Deus meus; in manibus tuis témpora mea*. Theodoret reads David surrendering the changing distributions of peace and conflict, grief and joy, to providence; Augustine hears Christ the Head and his members speaking as one; Cassiodorus sees Christ's assumed humanity and the hour held in the Father's power. As bread and wine are brought forward, the faithful place labor, suffering, gratitude, and their final hour within Christ's self-offering. Hope is not waiting without action: it is the offering of one's times to the God who holds them.

The Secret then prays twice *propitiare*: be propitious to thy people; be propitious to their gifts. Giver and offering both remain beneath mercy. Tertullian calls the healed Samaritan's thanksgiving the true oblation made to Christ, the true High Priest and temple. The cure is not bought by gratitude; gratitude is grace recognizing its source. Positively, the Mass is a true propitiatory sacrifice because the one sacrifice of Calvary is made sacramentally present: the same Christ offers through the ministry of priests, and the fruits of his self-offering are applied for pardon and grace (Trent, Session XXII, ch. 2; CCC 1367). Aquinas distinguishes its sacrificial effect as offered from its sacramental effect as received without dividing the one Eucharistic mystery.

At Communion the remembered manna becomes present thanksgiving: Wisdom says that God gave bread to Israel; the Church sings, *Panem de caelo dedísti nobis, Dómine*. Origen and the two Gregories see the one divine Word nourishing souls according to their capacity; Rabanus leads the manna through John 6 to Christ's life-giving flesh and blood. Albert calls the Eucharistic bread heavenly, life-giving, unitive, viaticum, and pledge of fruition. Aquinas says manna chiefly figures the sacrament's effect: the one Christ refreshes the mind in every spiritual good. Bonaventure preserves both letter and mystery—the historical food truly serves Israel, and in sacramental fulfilment Christ bears fruit according to grace-enlarged devotion. The stranger who returned is thus gathered into the grateful plural *nobis*: the gift becomes communion.

5. Heavenly food increases the pilgrim toward eternal refuge (*Coll., All., Gosp., Comm., Postcomm.*)

The repeated *augméntum* binds the first prayer to the last. At the beginning God increases the theological virtues; after Communion the recipients ask that *we* may advance toward the increase of eternal redemption. The objective redemption accomplished in Christ needs no enlargement. Its grace, however, is received ever more deeply by pilgrims. Aquinas compares the Eucharist to food that sustains, increases, repairs, and delights spiritual life; actual reception augments grace and charity, while viaticum gives the power to reach the glory not yet seen. The *Roman Catechism* and St John Paul II make the same passage from Wisdom's every-delight manna to the Eucharistic food of the journey and foretaste of messianic fullness.

The Gospel ends with a command rather than repose: *Surge, vade*. Bede, Bonaventure, Albert, and Denis understand the rising as passage from sin into strong works and the going as advance toward neighbor, God, and the heavenly homeland. St Anthony reads *surge* as unity rising to upright works and *vade* as humility's keeper going securely; his surrounding exposition also treats return, prostration, thanksgiving, and saving faith. The Mass has traced the same pilgrimage. Faith came crying, hope walked before sight, charity returned in thanks; sacrifice placed people and gifts beneath mercy; sacrament gave the promised Christ as food. Now the Church rises and goes. The refuge of every passing generation draws her beyond changing times, ruined sanctuaries, and incomplete healing toward the inheritance where covenant is unveiled, thanksgiving is perpetual, and redemption's fruit can no longer be lost.

The Propers: Detailed Commentary

The covenant plea finds its answer in the gaze of the promised Seed (*Int., Ep., Grad., Gosp.*)

Psalm 73 begins from a sanctuary laid waste and a poor people who appear to have been abandoned. Its prayer is nevertheless full of theological intelligence: *Réspice, Dómine, in testaméntum tuum*. Israel does not first exhibit an achievement but asks God to manifest the fidelity already pledged. Bellarmine hears the covenant with the fathers; Augustine and Cassiodorus hear Jeremiah's new covenant and its heavenly inheritance; Eusebius names the new covenant through Christ and the poor intercessors as apostles; St Anthony of Padua contemplates the testament ratified in Christ's Blood. Their readings name different moments within one economy. Promise originates in God, passes through Israel's history, and reaches its christological fulfilment without ceasing to be God's fidelity.

Galatians makes that fulfilment personal: *Et sémini tuo, qui est Christus*. Jerome, Theodoret, and Aquinas keep Christ himself at the center of the singular Seed; Augustine joins to the Head those who are gathered into the one faith. Paul supplies the canonical completion after the lesson: those baptized into Christ are one in him and therefore Abraham's seed and heirs (Gal. 3:27–29). The Introit's poor can plead covenant because incorporation into the Seed places them within the promised inheritance. Their poverty is not absence of relation but dependence upon a relation God created.

The Gradual repeats *Réspice* after the Epistle and adds the reproach of God's servants from Psalm 88. That psalm laments the apparent defeat of the Davidic covenant and immediately names reproach against the footsteps of the Anointed. Augustine and Cassiodorus accordingly hear the Church bearing reproach because she bears Christ's name. The repeated chant does not merely ask for a second look. It places suffering servants inside the cause of the Seed in whom promise is secure.

Luke then answers the imperative by a verb of sight: *quos ut vidit*. Ten sufferers stand afar and embody the Psalm's poor; their common cry, *Iesu praecéptor, miserére nostri*, embodies the Roman Psalter's *voces quaeréntium te*. Christ's gaze is covenant mercy in act. He does not set aside Israel's priestly law; he commands the ten to show themselves and cleanses them while they go. Tertullian therefore sees the one Creator's economy: Christ honors the Law, manifests himself as true Priest and temple, and gives what the Law can identify but cannot vivify.

The sequence makes the Gradual's *causam tuam* christological without making it aggressive. God's cause is vindicated when the Anointed sees the poor, heals, and draws a stranger into worship. Cassiodorus's gloss is exact: truth judges its cause by converting those in error until they confess what they denied. Ruined sanctuary opens toward Christ's Body; reproach borne by servants joins the Anointed's suffering; the covenant plea is answered by an incarnate gaze that restores communion.

The good Law names and orders the road; grace gives life and reconciliation (*Coll., Ep., Gosp., Sec.*)

Paul refuses the false choice between Law and promise: *Absit*. The Law is God's holy gift to Israel, spiritually good, enduring in moral instruction, providential in discipline, and rich in figures of Christ (CCC 1961–1964). Its limitation is not wickedness but incapacity: external precept cannot of itself communicate the Spirit who justifies and gives life. Chrysostom calls it a bridle and a probe; Theodoret a guardian of the people from whom the Seed would arise; Augustine the command that exposes pride and sends the humbled sinner to grace; Aquinas adds figurative preparation. The Law restrains, reveals, protects, and promises in figure. Christ heals and vivifies.

The Collect makes this Catholic relation interior. *Da* asks God to give the increase of faith, hope, and charity; *fac nos amáre* asks him to cause a love that truly becomes the petitioners' voluntary act. God promises the end and commands the road, but he also gives the virtues by which the end is believed, desired, and loved. Trent therefore cites the virtue-increase petition when teaching growth in justification already received. Grace neither leaves the will inert nor waits for autonomous achievement. It moves the person to an obedient act that is genuinely his own.

The ten enact that grammar. Before cleansing is visible, they hear and obey; only *dum irent* are they cleansed. Faith receives Christ's word, hope walks, and charity returns to the Giver. The journey does not buy the cure but is real obedience. Tertullian calls it obedient faith; Cyril says Jesus sends healing with those sent to the priests. Bonaventure finds all three virtues: faith begins salvation, hope advances it, charity perfects it.

The tradition's penitential reading takes the same order into the sacramental life. Augustine sees the priestly showing as a figure of ecclesial ministry; Bruno says God cleanses while priests judge; St Anthony, Albert, Bonaventure, and Denis unfold contrition, confession, satisfaction, and the keys. The governing axiom, *Deus enim solus emundat peccata*, affirms Christ as principal forgiver. It does not make absolution a bare medical certificate. Christ has entrusted power to his Church, and the ordained priest acts as Christ's minister, truly absolving and reconciling in a judicial act (Trent, Session XIV, ch. 6 and can. 9; CCC 1441–1449, 1461). The healed person is restored not to solitary wellness but to visible communion.

The Secret carries that order to the altar. Scripture has enclosed all under sin so that promise may be given to believers; therefore the Church places both people and gifts beneath *propitiare*. Their offering does not manufacture pardon from outside Christ. It enters the true and proper propitiatory sacrifice in which the same Christ who offered himself once on Calvary is offered sacramentally and unbloodily, and the fruits of his Passion are applied for pardon and grace (Trent, Session XXII, ch. 2; CCC 1365–1367). Law discloses need, grace makes obedience living, Penance reconciles, and the Eucharistic sacrifice brings sinners beneath the Mediator's oblation.

The one God holds every generation and every hour in the Mediator's hand (*Ep., All., Off.*)

Ancient commentators differ over Paul's *in manu mediátoris*. Theodoret and Theodore name Moses, historically standing between God and the people; Jerome and Chrysostom name Christ, divine giver of the Law; Augustine specifies Christ in the humanity through which he stands between God and man; Ambrosiaster contemplates the reconciler. Aquinas holds the levels together: the Law is in Christ's power, and Moses signifies him. Paul then sets every ministry beneath *Deus autem unus est*. The God of promise, Law, Incarnation, and sacrament is one.

The Alleluia gives Moses' ministry a doxological place. Psalm 89's canonical title calls it his prayer, and its Roman text sings the Lord as refuge *a generatióne et progénie*. Jerome and Lyra receive Mosaic attribution; Augustine treats Moses as minister of the old covenant and prophet of the new. Eusebius populates the beneficiaries with Enoch, Noah, Abraham, the patriarchs, and Moses, then separately unfolds the refuge as shelter, harbor, wall, and defense. Theodoret follows remembered divine protection through Egypt, wilderness, judges, Samuel, and David. Christian hope begins by remembering benefits.

The allegorical sense makes that refuge Christological. Augustine hears both every successive age and the two covenant-generations joined by Christ. Cassiodorus makes the universal Church speak in the plural *nobis*; Arnobius Junior confesses the pre-existent Son and Creator reigning before mountains, earth, and world. The eternal Word does not merely watch mortal generations pass. He enters a human generation, receives them into his Body, and gives participation in abiding life.

The Offertory turns communal memory into personal surrender: *Tu es Deus meus; in mánibus tuis témpora mea*. The Roman-Psalter *tempora* differs from the Gallican *sortes*; Theodoret already knew both, and Cassiodorus comments on the chant's exact reading. Literally, David moves from threat to trust before deliverance. Theodoret locates the psalm under Absalom and gives the times their range: joy and sorrow, wealth and poverty, subjection and rule, peace and conflict are not sovereign over the servant of God.

The whole psalm supplies the paschal depth: its earlier *In manus tuas commendo spiritum meum* becomes Christ's word from the Cross. Augustine hears Head and members speaking as one; Cassiodorus sees the times of Christ's assumed humanity and the hour held in the Father's power. At the Offertory the Church places bread and wine upon the altar while placing labor, suffering, uncertainty, and death within Christ's self-offering. Providence is not fatalism: the ten still walk, the Samaritan returns, the people offer, and communicants advance. Trust frees those acts from chance and fear by locating their final sovereignty in the Father.

The Psalm pair consequently frames Christian time. Passing generations find refuge in the eternal Word; each person's changing seasons enter the Father's hand with the crucified Christ. The Postcommunion will carry this entrusted time toward an eternal term: not an escape from creaturely action, but work established and perfected in glory.

The cry of need becomes great-voiced thanksgiving, sacrifice, and Communion (*Int., Grad., Gosp., Off., Sec., Comm.*)

The Roman Introit asks God not to forget *voces quaeréntium te*. The ten then lift one voice from afar. After the cure, one returns *magna voce* glorifying God. The relation is more than verbal elegance. Prayer's voice moves from need to praise because grace has been recognized. Augustine's moral sense is unyielding: do not claim amendment as self-produced lest one be counted among the unthankful nine. St Anthony calls the Samaritan *custos*, the keeper who guards a gift by returning it to God in praise.

Christ's question, "Where are the nine?" remains a real rebuke of ingratitude. All ten receive common bodily cleansing and all ten obey; the one does not retroactively buy what the others received freely. Yet gratitude and worship are owed. Luke binds glorifying God to prostration and thanksgiving at Jesus' feet, and the tradition rightly hears an implicit confession of divine dignity. Bede distinguishes the benefit received by all from the saving word addressed to faith in operation. The mature end of gift is communion with the Giver.

The traditional one-and-nine reading deepens the same moral and ecclesial movement. Ten can figure humanity under the Decalogue; nine incompleteness; one the unity in which grace is kept. The stranger can stand for the nations brought into Abraham's blessing. Theophylact gives the right spiritual law: foreign origin excludes no one and holy ancestry permits no pride. The figure does not depend on the nine all being Jews, which Luke does not state. Rather, it confesses that through Israel's promise and Messiah the nations learn to glorify Israel's God, while Israel's gifts and calling remain irrevocable.

The Offertory gives thankful return material form. The worshipper confesses *Tu es Deus meus* and entrusts all times as gifts are brought forward. The Secret then repeats *propitiáre* over people and offerings. Tertullian supplies the Gospel theology: the Samaritan offers the true oblation of thanksgiving before Christ, true Priest and temple. The gift cannot repay the cure; it becomes a sacrifice of praise within the one propitiatory oblation that first grants pardon.

Communion brings this return to its summit: *Panem de caelo dedisti nobis, Dómine*. Wisdom remembers the manna given to Israel; the antiphon addresses the same Giver in the first person. The Christian *nobis* does not abolish the biblical "them." It draws the worshipper into the economy in which Israel's historical bread canonically figures Christ's Eucharistic gift. The Samaritan is no longer held at a distance: the stranger's thanksgiving becomes the Church's plural Eucharist.

The tradition follows a continuous ascent. Origen sees the one Logos feeding souls according to capacity. Gregory of Nyssa joins the unsown bread to the Virgin-born Word; Gregory the Great sees divine speech condescending to hearers. Rabanus moves directly from Wisdom through John 6 to Christ's flesh and blood. Albert names the bread heavenly, life-giving, unitive, viaticum, and a sign of future fruition. Aquinas makes manna the principal figure of the Eucharist's every-refreshing effect. Bonaventure holds literal manna and altar mystery in order: one objective gift bears fruit as grace enlarges devotion. St John Paul II names the resulting sacrament food of pilgrims and a foretaste of messianic fullness.

Thus the voices of the proper trace one spiritual conversion. The poor cry; the healed man praises; the offerer confesses; the Church gives thanks and receives. Petition has not been left behind, for the Secret still asks pardon and the Postcommunion still asks progress. But the voice that once named lack has been enlarged into Eucharistic worship.

The virtues and the heavenly bread increase the pilgrim toward redemption (*Coll., All., Gosp., Comm., Postcomm.*)

Augméntum appears at both ends of the prayer cycle. First the Church asks for the increase of faith, hope, and charity. After Communion she asks that the recipients may advance *ad redemptiónis aetérnae augméntum*. The repetition is not accidental to the prayer's grammar, though the formulary's elements came from separate streams. It identifies the same pilgrim at two points: disposed by infused virtues and nourished by sacrament.

Aquinas explains the first increase as the movement of infused principles toward supernatural beatitude. Faith receives the revealed end, hope tends toward it through divine aid, charity unites the will to it. Charity can grow throughout the wayfaring state because the affections can always draw nearer to God. The Gospel makes that motion concrete: faith trusts Christ's command, hope goes before sight, charity recognizes the Giver and returns. The saving word does not close the road. Jesus says *Surge, vade*.

The Eucharist supplies the pilgrim food for that sending. Aquinas compares its effect to food that sustains, increases, repairs, and delights spiritual life; actual reception augments grace and perfects life through union with God. Yet the sacrament does not immediately introduce the receiver into unveiled glory. It gives the power to arrive and is therefore viaticum (*ST* III, q. 79, aa. 1–2). The *Roman Catechism* develops the same effects as strength, charity, resistance to temptation, and relish for heavenly things.

The Postcommunion's subject is the communicants: *proficiámus*, "may we advance." Christ's objective redemption is complete; the sacrament is not deficient. Increase belongs to its fruit in those still being conformed to Christ. Grace's priority does not replace the communicant's movement; it makes that movement possible and real. The same grammar governed the Collect: *da, fac nos amáre, mereámur ássequi*.

The Alleluia now supplies the anagogical horizon. Mortal generations pass; their years are numbered; works seem fragile. Yet the Lord is refuge and the Word establishes what grace begins. Bede, Bonaventure, Albert, and Denis receive *surge, vade* as rising from sin into strong works and advancing toward neighbor, God, and the heavenly homeland. St Anthony reads *surge* as unity rising to upright works and *vade* as humility's keeper going securely; his surrounding exposition also treats return, prostration, thanksgiving, and saving faith. Communion is both possession and promise: Christ is truly given now, and the gift draws the receiver toward unveiled communion.

The proper's integrated movement is therefore more than a scheme. Covenant gives the ground; the Seed gives the inheritance; the Law names and orders need; grace gives living obedience; mercy heals; gratitude returns; sacrifice places people and gifts within Christ's oblation; sacrament feeds the reconciled. Faith came crying, hope walked, charity fell at Jesus' feet. The Church rises from Communion and goes toward the eternal refuge where thanksgiving is perpetual and redemption's fruit admits no loss.

Source-Grounded Cross-Proper Synthesis

Psalm 73's covenant and Galatians' Abrahamic promise (*Int., Ep., Grad.*)

The continuation of Guéranger's *The Liturgical Year* (Dom Lucien Fromage) explicitly interprets the repeated *Réspice* through Rupert of Deutz as the ancient people's appeal for fulfilment of the covenant promised to Abraham's faith. The relation therefore rests on older liturgical commentary, not only on the adjacency of the texts. Augustine supplies an independent and earlier bridge. At the opening of *Enarratio in Psalmum 73* he applies Galatians 3:29 to the congregation brought to understanding: those who belong to Christ are Abraham's seed and heirs according to promise. At the psalm's covenant verse he hears the heavenly inheritance of Jeremiah's new covenant and says, "we possess the tablets and await the inheritance."

The sources preserve rather than erase the history within that unity. Bellarmine hears the covenant with the fathers; Augustine and Cassiodorus the new covenant; Rupert the Abrahamic promise. Paul explains how these can belong to one divine fidelity: the promise precedes the Mosaic Law, reaches its center in Christ the Seed, and is not annulled by the later dispensation. The Law is not contrary to promise; it serves by guarding, instructing, convicting, and figuring. The chants plead the covenant; the Epistle names its personal fulfilment; the Gradual returns the plea after Scripture has enclosed all under sin.

The Psalm 88 insertion in the Gradual widens the covenant plea. Its servants' reproach belongs to a lament over the Davidic covenant, and its next verse names reproach against the Anointed's footsteps. Augustine and Cassiodorus interpret the servants as Christians suffering under Christ's name. Thus the liturgy's covenant plea includes not only promise awaiting fulfilment but the Church's participation in the Anointed's apparent defeat and final vindication.

The Law written inwardly and the Collect's grace-given love (*Coll., Ep., Gosp.*)

Augustine supplies the doctrinal grammar: the Law was given that grace might be sought, and grace that the Law might be fulfilled. Aquinas maps the three virtues to the supernatural end: faith knows it, hope tends toward it through God's aid, and charity joins the will to it. The Collect's *fac nos amáre* therefore does not ask for an emotion added to command. It asks God to cause the living charity in which the just requirement becomes the person's own willing act.

Trent confirms this received reading by excerpting the increase petition in Session VI, chapter 10. Its chapters 10 and

16 and canon 32 affirm real growth and merit inside Christ's prior grace. Luke gives the structure narrative form. The ten do not purchase healing; Christ's word moves them. Yet they truly walk before sight. Bonaventure then interprets the complete episode through faith, hope, and charity. Augustinian theology, Tridentine reception, and Bonaventuran exegesis show one continuity: grace writes, virtues move, and love obeys.

The journey to the priests and sacramental reconciliation (*Ep., Gosp.*)

Tertullian is the earliest strong cross-text witness. Against Marcion he insists that Jesus' command confirms the Creator's Law and that the journey is obedient faith. Christ nevertheless stands forth as true Priest and temple, the giver before whom the Samaritan offers thanks. The Gospel thus enacts Paul's distinction without denigrating Moses: the Law's priestly office truly discerns and restores, while life comes through Christ.

Augustine's *Quaestiones evangeliorum*, Bede, Bruno, the anonymous *De vera et falsa poenitentia*, St Anthony, Albert, Bonaventure, and Denis carry the road into the Church's penitential life. Their common sequence is contrition awakened by grace, intention and actual confession, satisfaction, and reconciliation through the keys. Bruno and Albert keep efficient causality clear: God cleanses. Yet the tradition does not reduce priestly action to observation. Catholic doctrine receives Christ as principal forgiver and the ordained priest as Christ's minister, truly absolving and reconciling in a judicial act (Trent, Session XIV, ch. 6 and can. 9; CCC 1441–1449, 1461).

The Epistle and Gospel therefore illuminate one another in a specifically Catholic register. The Law neither heals by its external letter nor becomes irrelevant. It leads the wounded toward Christ within a real priestly economy that he fulfils and extends sacramentally. The stranger receives health within the Church's visible communion.

Thanksgiving becomes oblation within Christ's propitiatory sacrifice (*Gosp., Off., Sec.*)

Tertullian explicitly calls the Samaritan's thanksgiving the true oblation and identifies Christ as the temple and High Priest to whom it is rendered. That single witness grounds a relation the ritual sequence then develops. The man who received mercy returns, glorifies God, prostrates himself before Jesus, and gives thanks. At the Offertory the assembly confesses *Tu es Deus meus* and entrusts its times while gifts are prepared. In the Secret it asks God to be propitious both to people and gifts.

The return remains grace's answer, never the cure's price. The Secret's double *propitiare* makes that dependence grammatical. The Church does not offer from outside mercy; she and her gifts are placed beneath it. Trent's Session XXII, chapter 2 provides the positive doctrinal account: the Mass is a true and proper propitiatory sacrifice because the same Christ who offered himself on the Cross is sacramentally and unbloodily offered, and the fruits of his one oblation are applied for pardon and grace. Aquinas's distinction of sacrifice as offered and sacrament as received explains why the Secret can pray over persons, gifts, pardon, and petitions before Communion names the receiver.

The Gospel's gratitude is thus neither etiquette nor compensation. It is worship before the divine Giver and a living self-return that Christ gathers into his own oblation. Augustine's admonition against self-attribution and St Anthony's Samaritan as *custos* reinforce the same theology: a gift is kept by acknowledging its source and offering praise.

Wisdom's manna nourishes the virtues and the road to glory (*Coll., Comm., Postcomm.*)

The direct Wisdom reception supplies an unusually rich chain. Origen echoes Wisdom 16:20–21 nearly verbatim and takes manna as the one Logos feeding souls according to their capacities. Gregory of Nyssa makes the ready, unsown bread a figure of the Virgin-born Word and of his adaptive nourishment. Gregory the Great takes the same savor as divine Scripture condescending to hearers. These readings establish a pattern of one heavenly Wisdom nourishing diverse receivers toward maturity.

Rabanus makes the line explicitly Eucharistic in his commentary on Wisdom, moving from Israel's manna through John 6 to Christ's flesh, blood, and eternal life. Albert cites the Wisdom verses for Eucharistic bread as heavenly, life-giving, unitive, viaticum, and a sign of fruition. Aquinas says manna principally figures the Eucharist's effect, since the sacrament's grace refreshes the mind in every respect. Bonaventure first preserves the literal manna and then reads dew, sweetness, and desire through grace, Eucharist, and devotion. St John Paul II completes the source chain by citing the verses for the food of pilgrims and the foretaste of messianic fullness.

The repeated *augmētum* links Collect and Postcommunion; this reception supplies the food between them. The Collect asks God to enlarge faith, hope, and charity; the Communion gives the one Christ whose sacramental grace nourishes and unites; the Postcommunion asks that those receivers advance toward redemption's eternal fullness. Aquinas makes the theology exact: Eucharistic food sustains, increases, repairs, and delights spiritual life, while viaticum gives the power to reach glory (*ST* III, q. 79, aa. 1–2). The objective gift is one and complete; its pilgrim fruit grows.

Generations and times pass within one divine refuge (*All., Off., Postcomm.*)

Jerome provides a direct verbal bridge between the psalm chants. Explaining the need for refuge in Psalm 89, he invokes the threatened soul of Psalm 73:19, whose language supplies the poor of the Introit and Gradual. Augustine then defines refuge as flight from temporal mutability into God's immutable eternity. Cassiodorus's Roman lemma extends shelter from the first human generation through every progeny to the world's end.

The Offertory brings that universal horizon into personal confession. Its *tēpora mea* is an ancient Roman-Psalter reading, directly expounded by Cassiodorus of Christ's human times under the Father's power. Theodore and Aquinas record both times and lots; Augustine's exposition of lots develops grace, election, and the undivided Church. Together the witnesses present providence as neither chance nor fatalism: the believer acts and offers within an order whose final sovereignty belongs to God.

The Postcommunion names the direction of those changing times. Recipients ask to advance toward eternal redemption. Jerome's Psalm 89 exposition moves from numbered days to resurrection and God establishing human work; Augustine locates abiding refuge in eternity. These witnesses therefore converge anagogically: changing hours, sacramental growth, and successive generations are drawn into the eternal life in which grace's work is established.

The Propers: Notable and Quotable

In each of these four cases, a papal bull, a novel, a conference title, and a poem, the appointed wording or a clearly identified biblical form behind it enters a later non-exegetical register and changes its function. None is shown to depend on this Missal: Leo X takes the psalmic and liturgical cry, Werfel the psalm's words, Joyce the Benediction versicle, and the Nestroy title shares the Alleluia's Latin words by textual convergence.

A sung plea becomes a bull, a satire, and a bonfire (*Int., Grad.*)

Leo X opened the bull *Exsurge Domine*, dated 15 June 1520, with the psalmic cry *Exsurge, Domine, et iudica causam tuam*. The lament asking God to defend his own cause had become the juridical opening of proceedings against Martin Luther. Ulrich von Hutten then republished the bull with mocking annotations and sent the derisive edition to Luther; Luther publicly burned the bull with books of canon law in December 1520. One phrase therefore passes through prayer, papal juridical act, humanist satire, and symbolic destruction.

Source and dependence. The bull quotes the psalmic/liturgical form, not this Mass as a source. Its continuation follows the psalm rather than the Gradual's inter-psalm ending. The bull and the bonfire alike belong to the phrase's afterlife.

Bread from heaven in Joyce's compromised Benediction (*Comm.*)

In the "Nausicaa" episode of James Joyce's *Ulysses*, the Benediction versicle *Panem de coelo praestitisti eis* is read amid distracted talk, commercial detail, and Bloom's voyeuristic attention. The language of bread bearing every delight becomes an ironized liturgical soundtrack to fractured and profane appetites. Joyce depends on the Benediction form heard after *Tantum ergo*, not on the Communion antiphon's adapted *dedisti nobis*.

Source and dependence. Joyce's versicle belongs to the wider liturgical life of Wisdom 16:20. The different pronoun and verb identify the route of dependence: Joyce does not quote this Sunday's proper.

A rare Latin phrase frames Nestroy family history (*All.*)

The archived official program of the 32nd International Nestroy Conversations (Schwechat, 1–5 July 2006) announced Otmar Nestroy’s forum contribution *Familiäres oder: A generatione et progenie aus dem Hause Nestroy*. The abstract describes twenty-two family documents from 1828 to 1939, including baptismal, marriage, and death certificates and family letters. Thus the Latin words that also occur in this Alleluia frame a scholarly genealogical presentation with an exact and striking verbal echo.

Source and dependence. The archived program supplies title, speaker, duration, and occasion; the separate abstract supplies content. Neither names the Psalm, Roman Psalter, or Missal, so neither shows biblical dependence or comic intention. Only the title is reproduced under an unclear modern rights status.

Werfel’s homeless times seek a Father’s hand (*Off.*)

Franz Werfel titled a 1935 poem *Tempora mea in manibus tuis*. The title reorders the same four words as the Offertory. Friedrich Buchmayr situates the poem in May 1935 under the pressure of homelessness: the speaker loosens claims of possession by kin, nation, and even self, and seeks the Father’s hand. The hunted psalmist’s trust thus becomes the title and governing address of a modern Jewish writer deeply engaged with Catholic Christianity while confronting dislocation.

Source and dependence. The biblical allusion is certain; dependence on this Missal proper is not. Werfel died in 1945 and the poem remains jurisdiction-sensitive, so only its Latin title is given and the modern poem is paraphrased.

The Propers: Interpretive Possibilities

These proposals arise from AI-assisted editorial comparison. They are attributed to none of the cited witnesses and make no claim about a compiler’s intention. Each gives its evidence class and controlling limit.

Unexplained desolation entrusted across time. (*Int., Ep., All., Off.*) *Classification: precedent located.* Psalm 73 asks why rejection continues and appeals to covenant; Paul marks 430 years without allowing time to void promise; Psalm 89 names refuge across generations; Psalm 30 entrusts “my times” to God. Schuster traverses the same four anchors as apparent abandonment under patriarchal promise, an interval unable to annul promise, divine constancy through generations, and times held by providence (*Sacramentary* III, pp. 132–134). This precedent proves no compiler intent. The synthesis must not turn waiting into a chronology of the world’s end or treat distress as illusory.

A petitioning voice becomes a thankful voice. (*Int., Gosp.*) *Classification: near analogue located.* The Introit asks that God not forget the voices of those seeking him; the ten raise one voice for mercy; the one who sees his cleansing returns with a great voice to glorify God. The verbal movement can train prayer to return as thanksgiving. Theophylact moves from the lepers’ raised supplication to the returned Samaritan: the Catena’s Latin has plural *voces benignas*, “kindly voices” (CLC17d5.11), while the Greek column speaks in the singular of a “voice of gratitude” (PG 123, 989C4–8). Albert moves from petition to the Samaritan’s loud praise. Neither checked Luke locus joins Psalm 73’s seekers to the Gospel voices; that cross-proper identification remains editorial. Gratitude is not a price paid for cure.

Manna becomes first-person thanksgiving. (*Gosp., Comm.*) *Classification: precedent located.* Wisdom speaks of bread given to Israel as “them”; the antiphon addresses God with *dedisti nobis, Dómine*. Heard after the stranger returns to give thanks, the grammatical adaptation can become the assembly’s answer: a people receives Israel’s manna memory as gift rather than possession. Fromage moves directly from the Samaritan Gentile’s thanks to the Gentile faithful singing this Communion, contrasting the new-Testament Bread with manna (XI, pp. 324–325). He does not analyze the exact *illis–nobis* adaptation, and no checked witness does. The move may never erase Israel, appropriate its history against the Jewish people, or imply that only Christians can give thanks.

Obedience precedes sight and remains unfinished. (*Coll., Gosp., Postcomm.*) *Classification: near analogue located.* The Collect asks love of what God commands; the lepers are cleansed while carrying out Jesus' command; the Postcommunion asks continuing advance after sacramental reception. Fromage expounds all three within this Sunday; Schuster treats the same formulary, Bonaventure connects the Gospel's saving word with growing faith, hope, and charity, and Francis emphasizes walking before the cure appears. None states this three-stage interpretation. Obedience is not a technique that compels a miracle, and illness or delayed healing cannot be blamed upon insufficient faith.

The Mediator's hand and the worshipper's times. (*Ep., Off.*) *Classification: near analogue located.* The law is ordered *in manu mediátoris*; at the altar the singer confesses that his times are *in manibus tuis*. Aquinas's *Super Hebraeos* 8, lect. 2, places Psalm 30's *sortes meae* in God's hands beside Christ's divinely disposed ministry and reciprocal mediation. It neither cites Galatians 3 nor uses the Offertory's *témpora*. The relation neither identifies every contingency with God's positive will nor removes human responsibility.

Appendix: Scope and Qualifications

Edition and use. This companion studies the recurring *Dominica Decima Tertia post Pentecosten*, II class, in the 1962 Vatican typical Roman Missal. It is not an official liturgical book, homily, civil-date assembly sheet, or ruling on present authorization. Calendar occurrence, precedence, commemorations, and particular calendars are outside this reusable formulary.

Text and translation. All ten Latin elements, headings, boundaries, references, rank, Credo, and Trinity Preface were visually collated against the identified facsimile. Complete Scripture English is the registered public-domain Douay–Rheims/Challoner; oration English is Cummiskey's anonymous 1861 witness. Witness-boundary notes expose places where those versions do not translate the appointed Latin form.

Research and rights. Biblical contexts and the named Greek, Latin, medieval, saintly, official, transmission, and cultural witnesses were checked at the editions and loci recorded in `research/scope.md`. That named-witness matrix is deliberately wide and claim-driven but non-exhaustive. Protected modern works are paraphrased or quoted only in short, necessary compass; the repository does not relicense third-party texts.

Global limits. The nine are neither identified as Jews nor described after they leave; *Nostra aetate* 4 excludes collective-rejection readings. Biblical *lepra* supplies no diagnosis, judgment on illness, or label for another person. No witness retained in the bounded matrix proves a single compiler's cross-proper design, and no universal novelty is claimed for an editorial proposal.

Review. The source leaf records redevelopment audits. Acceptance requires current mechanical and page-by-page visual gates; installation and publication are separate. Records: `propers/verified.md` and `research/scope.md`.

References

- *Missale Romanum*, editio typica (Vatican City: Typis Polyglottis Vaticanis, 1962), *Dominica Decima Tertia post Pentecosten*, printed pp. 393–394, marginal nos. 1562–1571, facsimile; and *Missale Romanum*, editio iuxta typicam (New York: Benziger, 1962), pp. 388–389, Internet Archive item `MissaleRomanum1962` `RomanMissalColorLatin`, leaves n464–n465.
- *The Roman Missal, Translated into the English Language for the Use of the Laity* (Philadelphia: Eugene Cummiskey, 1861), pp. 423–425; Douay–Rheims/Challoner Bible, Pss. 30, 73, 77, 88, 89; Wis. 16; Gal. 3; Luke 17, registered repository verse files. Cummiskey controls the published orations; Douay controls Scripture.
- *Rituale Romanum*, first Regensburg edition (Pustet, 1872), pp. 75–76, 81, 261–262, for the Benediction route of *Panem de caelo praestitisti eis*; the continuation of Prosper Guéranger, *The Liturgical Year* (Dom Lucien Fromage), vol. XI (Stanbrook Abbey; London: Burns & Oates, 1909), pp. 307–326; Ildefonso Schuster, *The Sacramentary*, vol. III (London, 1927), pp. 132–135.
- United States Conference of Catholic Bishops, *New American Bible, Revised Edition*: Psalm 31, Psalm 74, Psalm 89, Psalm 90, Wisdom introduction, Wisdom 16, Luke introduction, Luke 17, and Galatians introduction.
- Pontifical Biblical Commission, *De auctoribus et de tempore compositionis Psalmorum*, 1 May 1910, responses II–IV, *Acta Apostolicae Sedis* 2 (1910), pp. 354–355, historical context at the 1962 horizon; and *De auctore, de tempore compositionis et de historica veritate Evangeliorum secundum Marcum et secundum Lucam*, 26 June 1912, responses I and VI–VII, *Acta Apostolicae Sedis* 4 (1912), pp. 463–465 (not the Synoptic responsum that follows).
- Anthony J. Maas, “Jesus Christ,” III.B.3, in *The Catholic Encyclopedia*, vol. VIII (New York: Robert Appleton, 1910), printed pp. 378, 380–381, especially the ninth journey; Jerome, prologue to *Commentariorum in Evangelium Matthaei*, PL 26, col. 18 (Luke, Paul's physician-disciple, composing in the regions of Achaia and Boeotia); Pablo T. Gadenz, *The Gospel of Luke* (Catholic Commentary on Sacred Scripture; Baker Academic, 2018), introduction, pp. 16–19.
- John Corbett, “David, King” (web alias “King David”), in *The Catholic Encyclopedia*, vol. IV (New York: Robert Appleton, 1908), pp. 642–644, at p. 642: the usual 1055–1015 BC reign chronology, used only for the received Davidic–Asaphic ministry horizon.

- Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel according to St Luke*, International Critical Commentary (Edinburgh, 1896), pp. 403–405, for the observation that Luke does not identify the nine as Jews; Catholic Biblical Association, “Lepers and Leprosy in the Bible,” fact sheet, for the bounded medical terminology.
- Origen, *Homilia IV in Psalmum 77* 9, ed. Lorenzo Perrone et al., GCS NF 19 (2015), pp. 402–403, scan leaf n394, continuing at n395; Gregory of Nyssa, *Vita Moysis* II.137–140, GNO VII/1 and PG 44, 367–368; Rabanus Maurus, *Commentaria in librum Sapientiae* III.9, PL 109, 748B–749A; Gregory the Great, *Moralia in Iob* VI.16.22, CCSL 143, p. 299, lines 49–68.
- Origen, *Homilia III in Psalmum 73* 7–8, ed. Antonio Cacciari, in Lorenzo Perrone, ed., with Marina Molin Pradel, Emanuela Prinzivalli, and Antonio Cacciari, *Die neuen Salmenhomilien*, Origenes Werke XIII, GCS Neue Folge 19 (2015), pp. 261–265, especially 261.17–263.15 and 264.1–15, scan; Eusebius of Caesarea, *Commentarii in Psalmos*, ad Ps. 73:18–21, PG 23, 864D–865B, scan leaves n438–n439; Anthony of Padua, *Dominica XII post Pentecosten* II.13–14, in *Sermones dominicales et festivi ad fidem codicum recogniti*, II, *Sermones dominicales et mariani*, cur. B. Costa, L. Frasson, and I. Luisetto, coad. P. Marangon (Padua: Edizioni Messaggero, 1979); separately checked in the Centro Studi Antoniani, *Fonti dei Sermones*, updated 2021 Latin and apparatus dossier, pp. 14–15; Augustine, *De civitate Dei* XVII.20, on Wisdom’s authority and Solomonian attribution.
- Bonaventure, *Commentarius in librum Sapientiae* XVI.20–21, *Opera omnia* VI (Quaracchi, 1893), pp. 214–215, and *Lignum vitae* 16; Albert the Great, *Super Matthaeum* 6:11; Thomas Aquinas, *Summa theologiae* III, q. 73, a. 6, q. 79, aa. 1–2, 5, and q. 80, aa. 2, 4; *Catechismus ex decreto Concilii Tridentini ad Parochos*, Part II, “De Eucharistiae Sacramento,” on the effects of Communion, especially the paragraphs beginning *Praeterea quemadmodum corpus* and *Postremo*; *Catechism of the Council of Trent*, trans. John A. McHugh and Charles J. Callan (New York, 1923), corresponding English sections.
- Augustine, *Enarrationes in Psalmos* 30 I.15–16 and III.12–13, 73.22–26, 88 II.12 (PL 37, 1139), and 89.1–3; Cassiodorus, *Expositio Psalmorum* 30, 73, 88 §55 (CCSL 98, p. 819, lines 695–706), and 89; Jerome, *Epistula* 106.46, *Psalterium iuxta Hebraeos* 30:16, *Epistula* 140.2–5, and the authentic *Commentarioli in Psalmos* on Ps. 73, ed. Germain Morin, *Anecdota Maredsolana* III/1, p. 60; Theodoret of Cyrus, *Interpretatio in Psalmos*, Johann Ludwig Schulze’s Halle recension (begun 1769), reprinted and reviewed by Migne in Greek with facing Latin, PG 80 (Paris, 1860), cols. 1077–1084, 1453–1465, 1597–1601.
- Eusebius of Caesarea, *Commentarii in Psalmos*, Ps. 89:1, ed. Bandt–Couillet, PTA (2020), lines 35453–35513; cf. PG 23, 1121–1125; Arnobius Junior, *Commentarii in Psalmos*, Ps. 89, PL 53, 456B–C; Hugh of St Cher, *Postilla super Psalterium*, Ps. 89, Gloss-e unit 26_marg11098, with Venice 1496, fol. 257r; Thomas Aquinas, *In Psalmos Davidis expositio*, in *Opera omnia*, vol. XIV (Parma: Typis Petri Fiacadori, 1863), Ps. 30 n. 1, pp. 250–251, and n. 12, pp. 253–254; reportatio of Reginald of Piperno, checked in Enrique Alarcón, ed., *Corpus Thomisticum electronic text* (state retrieved 28 July 2026), n. 1 [87055] and n. 12 [87066]. The print loci identify the edition base; no fresh print collation is claimed.
- Patrick Boylan, *The Psalms: A Study of the Vulgate Psalter in the Light of the Hebrew Text*, vol. I (Dublin: M. H. Gill, 1920), Ps. 30 introduction, p. 106; Nicholas of Lyra, *Postilla litteralis* on Ps. 73, Paris 1483, Google Books ID o3PCU06Jw1YC, scan pages PP313–PP314, and on Pss. 73 and 89 in Martin Morard, ed., Gloss-e query lyr/26.73 and Ps. 89 query lyr/26.89 (IRHT-CNRS).
- George Leo Haydock, compiler, *Douay Rheims Edition of the Holy Catholic Bible with a Comprehensive Catholic Commentary*, William Peter Feeney 2014 Memorial Edition (Fitzwilliam, NH: Loreto Publications, 2014), Exod. 5:1, printed p. 77; 1 Kings 23, pp. 370–371; 2 Kings 15–18, pp. 400–404; Pss. 30:1 and 70:1, 88:1, 51, and 89:1, printed pp. 706, 740, 757, 759 (artifact pp. 776, 793, 795). Uninitialised apparatus supplies 1491, 1059, 1024–1023 BC; an Usher-attributed Ps. 70:1 paragraph supplies A.M. 3416 for Jerusalem’s ruin and Sedecias’s capture, not a Ps. 88 date or B.C. conversion; facsimile.
- Robert Bellarmine, John O’Sullivan, trans., *A Commentary on the Book of Psalms* (Dublin and London: Duffy, 1866), Ps. 30 text at printed p. 76 and interpretation at p. 78; Ps. 73 at pp. 222–223, 225–226; Ps. 89 at pp. 277–278. The translation omits philological discussion and replaces the Psalm prefaces; it controls neither Latin philology nor Mosaic-title reasoning.
- Cornelius a Lapide, *Commentaria in omnes D. Pauli epistolas* (Antwerp: heirs of Martinus Nutius and Ioannes Meursius, 1614), general proemium, printed p. 19/artifact p. 31 (the Baronius chronology’s AD 58), and *Argumentum Epistolae D. Pauli ad Galatas*, printed p. 457/artifact p. 514 (Roman and Greek-city provenance traditions, with uncertainty retained).
- John Chrysostom, *Commentary on Galatians* 3; Jerome, *Commentarii in Epistulam ad Galatas* II; Augustine, *Expositio epistolae ad Galatas* 23–25; Ambrosiaster, *Commentarius in Galatas* 3; Theodoret, *Interpretatio Epistolae ad Galatas*, Gal. 3:16–22, PG 82, 479C–484B; Thomas Aquinas, *Super Galatas* III, lects. 6–8, Raffaele Cai, ed., 8th rev. Marietti ed. (Turin–Rome, 1953), pp. 563–649; Corpus Thomisticum electronic state at lect. 6 [87761], lect. 7 [87762], and lect. 8 [87763], without fresh print collation; lect. 8 is used only for Gal. 3:21–22; Theodore of Mopsuestia, *Theodori Episcopi Mopsuesteni in epistolas B. Pauli commentarii*, ed. H. B. Swete, vol. I (Cambridge, 1880), surviving Latin ad Gal. 3:19–20, pp. 47–49, especially p. 48.
- Tertullian, *Adversus Marcionem* IV.35.9–11, CSEL 47, p. 541; Augustine, *Quaestiones Evangeliorum* II.40 and *Sermo* 176; Cyril of Alexandria, *Commentary on Luke*, trans. R. Payne Smith (Oxford, 1859), fragments at Luke 17:12 and 17:14, pp. 539–541; Bede, *In Lucae Evangelium Expositio* V, PL 92, 542B–544D; Gregory the Great, *Moralia in Iob* V.11.28.
- Bruno of Segni, *Commentaria in Lucam* XVII.40–41 and *Homilia* C, PL 165; Thomas Aquinas, *Catena aurea in Lucam* 17, lect. 5, Corpus Thomisticum [85907], including a fragment attributed to Titus of Bostra and Theophylact; Latin plural *vores benignas* at CLC17d5.11, but Greek singular “voice of gratitude” at PG 123, 989C4–8; sequence CLC17d5.13; cf. the Titus fragment in Gloss-e CLC17d5.2; anonymous *De vera et falsa poenitentia* 10.25, PL 40, 1122; Gratian, *Decretum*, C. 33 q. 3, *De poenitentia*, D. 1, dictum post c. 34 and c. 88 §§1–2, ed. Aemilius Friedberg, *Corpus iuris canonici* I (Leipzig, 1879), cols. 1165–1166, 1187–1188; Peter Lombard, *Sententiae* IV, d. 17, c. 3 §§4–6 and c. 4 §§3–4, 3rd ed., vol. II (Grottaferrata, 1981), pp. 349–352; and Richard of Saint Victor, *Liber exceptionum* II.xiv.4 (digital typesetting, visible p. 138/PDF p. 150), also printed under Hugh’s name as IV.25 at PL 175, 823. The Herzog August Bibliothek manuscript catalog and its Châtillon cross-reference identify Richard and Châtillon II.xiv.4, p. 503; no exact-text collation to Châtillon is claimed.
- Albert the Great, *Super Lucam* XVII (Borgnet XXIII, pp. 468–477); Bonaventure, *Commentarius in Lucam* XVII.22–34, *Opera omnia* VII (Quaracchi), pp. 434–437; Anthony of Padua, *Dominica XIV post Pentecosten* §§10, 13, 15–18, in *Sermones dominicales et festivi ad fidem codicum recogniti*, II, *Sermones dominicales et mariani*, cur. B. Costa, L. Frasson, and I. Luisetto, coad. P. Marangon (Padua: Edizioni Messaggero, 1979), separately checked in the Centro Studi Antoniani 2021 Latin and apparatus dossier, with the Basilica Latin text; Denis the Carthusian, *Enarratio in Evangelium secundum Lucam* XVII, in *Opera omnia* XII (Monstrolia, 1898), pp. 136–139, on Luke 17:11–19 and the command to rise and go.
- Augustine, *Confessiones* X.29.40, ed. Pius Knöll, CSEL 33 (Vienna, 1896), p. 256, for the normalized *Da quod iubes, et iube quod vis* within the appeal to mercy and divine gift; no dependence by the Collect is claimed.
- Thomas Aquinas, *Summa theologiae* I–II, q. 62, a. 1 and a. 3, I–II, q. 114, a. 8, and II–II, q. 24, a. 4, a. 6, and a. 7, Corpus Thomisticum Latin electronic states inspected 21 August 2026. Thomas Aquinas, *Super Hebraeos* 8, lect. 2 [87955], *Reportatio vulgata*, for Psalm 30 *sortes meae*, divine disposition, and Christ’s reciprocal mediation.
- Council of Trent, Session VI, chs. 10 and 16 and canon 32; Session XIV, ch. 6 and canon 9; and Session XXII, ch. 2, *Canones et decreta* (Tauchnitz, 1887), p. 30, pp. 33–35, 38–39, 76–77, 83–84, 118; Second Vatican Council, *Nostra aetate* 4; *Catechism of the Catholic Church* 1441–1449, 1461, 1961–1964, and 1365–1367.
- John Paul II, General Audience, 25 October 2000, §2; Benedict XVI, Angelus, 14 October 2007, paras. 2–3, and homily, 10 October 2010, paras. 4–5; Francis, homily, 9 October 2016, paras. 1–3, 7, homily, 13 October 2019, paras. 1–7, and General Audience, 30 December 2020, paras. 2–6; Leo XIV, homily for the Jubilee of Marian Spirituality, 12 October 2025, paras. 4, 6.
- John Henry Newman, *Sermon Notes of John Henry Cardinal Newman, 1849–1878* (London: Longmans, Green, 1913), “Disease the Type of Sin” (3 September 1854) and “Thankfulness and Thanksgiving” (26 August 1855), pp. 114–120; and “Divine Judgments Continued” (27 August 1871), pp. 217–219. The 1871 collective-rejection application is problematic and superseded.
- Cultural afterlives: Leo X, *Exsurge Domine* (15 June 1520); Ulrich von Hutten’s annotated satire and Martin Luther’s letter to Spalatin of 10 December 1520 in Preserved Smith, trans., *Luther’s Correspondence*, vol. I (Philadelphia, 1913), pp. 414–415; James Joyce, *Ulysses* (1922), “Nausicaa,” with the *Rituale Romanum* Benedictine versicle cited above; 32nd International Nestroy Conversations, archived official program (Schwechat, 1–5 July 2006), Monday forum, Otmar Nestroy, *Familiäres oder: A generatione et progenie aus dem Hause Nestroy*, with the archived abstract on twenty-two family documents from 1828–1939; Franz Werfel, “Tempora mea in manibus tuis” (May 1935), in *Schlaf und Erwachen*, reprinted in *Das lyrische Werk*, p. 456, German National Library contents; Friedrich Buchmayr, “Franz Werfel: Heimatlosigkeit und Heimat,” *Chilufim* 2 (2007), pp. 67–69.

Last revised (UTC): 2026-09-24T18:09:07Z

Reuse and rights. To the extent Triptych holds the rights, project-created content and design are licensed under CC BY 4.0. Scripture, liturgical or official texts, received prayers or hymns, quotations, fonts, and other third-party material retain their own status; public-domain material remains public domain. Identify changes. Attribution implies neither Triptych nor ecclesiastical approval. See LICENSE and THIRD_PARTY.md in the source.