

Fifteenth Sunday after Pentecost

DOMINICA DECIMA QUINTA post Pentecosten

1962 Roman Missal propers: mercy heard, Spirit-led charity, restored life, ecclesial praise, sacramental protection, and the heavenly gift acting upon the whole person

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit	<i>Inclína, Dómine, aurem tuam ad me</i> (Ps. 85:1–4)	Cry, mercy, lifted soul	The trusting servant cries all day; divine hearing prepares Christ's compassion and the Offertory's answered waiting.
Collect	<i>Ecclésiám tuam, Dómine, miserátio continuáta</i>	Continuing mercy governs	The Church asks to be cleansed, fortified, and governed because she cannot stand safely without God.
Epistle	Gal. 5:25–6:10	Walking, bearing, sowing	Life by the Spirit takes form in gentle restoration, reciprocal burdens, personal responsibility, perseverance, and good to all.
Gradual	<i>Bonum est confitéri Dómino</i> (Ps. 91:2–3)	Mercy and truth	Morning and night become the full horizon of praise amid prosperity, adversity, providence, and final rest.
Alleluia	<i>Deus magnus Dóminus</i> (Ps. 94:3)	<i>Super omnem terram</i>	The Missal's adapted Latin acclamation widens the field before the Gospel's recognition of divine visitation.
Gospel	Luke 7:11–16; Credo	Compassion, touch, command	Christ halts the bier, raises the widow's only son, gives him to his mother, and moves the crowds to fear and praise.
Offertory	<i>Exspéctans exspectávi Dóminum</i> (Ps. 39:2–4)	Waiting heard; new song	Patient appeal becomes divine regard, answered prayer, and a canticle placed in the mouth.
Secret	<i>Tua nos, Dómine, sacraménta custódiánt</i>	Sacramental defense	The Church asks that the sacraments guard her continually against diabolical assaults.
Communion	<i>Panis, quem ego dédero</i> (John 6:52)	Flesh for the world's life	Christ's life-giving self-gift brings bodily restoration into the sacramental and eschatological horizon of John 6.
Postcommunion	<i>Mentes nostras et córpora possídeat</i>	Mind and body possessed by gift	The heavenly gift is asked to act upon the whole person and to precede merely self-directed judgment.
Sense	Synthesis		
Literal	A servant appeals for mercy; the Spirit-led bear burdens and sow toward life; Christ bodily restores a widow's son; the Church asks sacramental guarding and effective gift.		
Allegorical	Augustine reads the widow as Mother Church and the restored son as a penitent (Sermon 98, §§4–5); Cyril joins Naim's touch to Eucharistic participation on a following verse (John IV.2, pp. 418–419, Pusey's English).		
Moral	Humility becomes gentle correction, self-examination, reciprocal aid, personal accountability, generosity, perseverance, and good done while opportunity remains.		
Anagogical	Eternal harvest and Christ's life-giving flesh promise fulfillment beyond present mortal restoration; Augustine distinguishes present union and future bodily resurrection (John 26.15–18).		

Scriptural Date and Location

Proper	Citation	Location	Date
Offertory	Ps. 39:2–4 (40), selected clauses	Davidic prayer; public thanksgiving	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
Psalm 39 moves from rescue and public testimony to obedience and renewed petition (vv. 2–18). The Davidic title and Theodoret (PG 80:1151B–1154C) supply the attribution; Corbett’s “usual chronology” supplies its regnal frame (<i>Catholic Encyclopedia</i> , IV, p. 642). The critical date is a Psalter boundary, not this psalm’s individual date (USCCB, Psalms introduction); the text establishes no exact writing place, first audience, or Davidic life stage.			
Introit	Ps. 85:1–4 (86), selected clauses	Davidic prayer addressed to God	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
The superscription names David; petition embraces the nations’ worship and returns to danger (Ps. 85:1–17). Theodoret reads David and Hezekiah here (PG 80:1553C–1556B). Those received allocations establish no precise writing place or first audience; the critical date bounds the Psalter, not an individual historical occasion.			
Gradual	Ps. 91:2–3 (92)	Sabbath canticle; praise of God	Composition: Before c. 165 B.C.
The Sabbath heading frames praise and the contrast between passing wicked prosperity and lasting righteous fruitfulness (Ps. 91:1–16). Theodoret also receives its future rest (PG 80:1615C–1618A). The psalm supplies no named writer’s life stage, precise composition place, or first congregation; the critical boundary applies to the Psalter.			
Alleluia	Ps. 94:3 (95), adapted	Israel’s worship of the great King	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
The Clementine title names David. Praise of the Creator and Shepherd leads to Israel’s wilderness warning (Ps. 94:1–11; Heb. 3–4). Theodoret’s Josiah allocation is his received interpretation (PG 80:1639B–1642A), not an established composition setting. The first congregation and writing place remain unestablished; the critical date is the Psalter boundary. Ps. 46:3 supplies a verbal parallel, not another appointed dossier.			
Gospel	Luke 7:11–16	Naim’s gate; writing place unestablished	Event: A.D. 27 (derived). Composition – disputed: c. A.D. 70; Before the end of the Roman imprisonment, when the Acts was finished.
<i>Event: Christ meets a widow’s funeral procession at Naim’s gate (Luke 7:11–12), between the centurion’s healing and John’s inquiry (7:1–23).</i>			
Luke’s first composition position comes from the Catholic Encyclopedia XIV (1912), “The New Testament”; the Roman-imprisonment bound is the Biblical Commission’s 1912 response, I–IX. No precise composition city, first community, author’s life stage, modern settlement identification, or independent modern critical composition horizon is established here.			
Communion	John 6:52, final clause (6:51b)	Capharnaum synagogue; writing place unestablished	Event: A.D. 28 (derived). Composition – disputed: c. A.D. 90–100; A.D. 96–100.
<i>Event: the Bread of Life discourse follows feeding and travel around the Galilean/Tiberias sea; John 6:60 explicitly names the synagogue at Capharnaum.</i>			
John 6 joins manna, flesh given for life, refusal and Peter’s confession. The first composition position is the Catholic Encyclopedia XIV (1912), “The New Testament”; the second is VIII (1910), “Gospel of St. John.” A precise writing place, first community, author’s life stage and independent modern critical composition horizon remain unestablished.			
Epistle	Gal. 5:25–6:10	Paul to the Galatian churches	Composition: Preferred: A.D. 58; alternatives: A.D. 49–50, c. A.D. 53–54, A.D. 56, A.D. 57–58.
Paul joins grace, faith, freedom and the Spirit to charity (Gal. 1–6). A Lapide (1614), Galatians proemium/argumentum, holds the preferred position. The Catholic Encyclopedia VI (1909), “Epistle to the Galatians,” supplies the first, second and fourth alternatives; XI (1911), “St. Paul,” the third. Northern/southern Galatia, writing city, modern recipient geography, missionary stage and an independent modern critical date remain adjudicated.			

The Propers: Themes and Movement

Continuing mercy gives life and sustains a community capable of charity. The Church who asks to be cleansed and fortified receives Christ's gift within a life of gentle correction, persevering service, thanksgiving, and hope for bodily fulfillment.

Mercy takes the initiative (*Int., Coll., Gosp., Off.*)

The Introit directs need toward God through commands to hear, save, and show mercy. Its separate psalm verse joins the lifting of the soul to a request for joy. The complete Psalm 85 places that prayer within the Lord's compassion and the nations' worship, yet ends amid continuing danger. Augustine hears Christ praying with his members: the Church's need belongs to the Head who makes their voice his own, and holiness itself is received from God (*Enarrationes* 85.1–6, Tweed's historical English). Petition rests upon divine goodness rather than an achievement that merits payment.

The Collect makes the same dependence corporate. Continuing mercy must cleanse and fortify the Church, who cannot stand safely without God and must always be governed by his gift. In the Gospel, mercy acts before any request is narrated. Jesus sees the widow, is moved with compassion, touches the bier, and commands her son to rise (Luke 7:11–16). The mother receives a living son. Her particular bereavement remains at the heart of the miracle, even when the Fathers open its ecclesial meaning.

The Offertory answers the Introit's appeal for hearing with prayer heard and a new canticle received. Its complete psalm returns from thanksgiving to need; deliverance has not made further petition unnecessary. Augustine's Psalm 39 exposition likewise places rescue beside continued walking and a future crown (39.2–5). Dependence belongs to life after restoration as well as before it. Mercy establishes the faithful on a way they must still walk.

Restored persons become bearers of charity (*Coll., Ep., Gosp., Comm.*)

Paul begins with life in the Spirit and requires conduct corresponding to it. Vainglory, provocation and envy deform community; gentle correction seeks the fallen person's restoration while remembering the corrector's own exposure to temptation. Chrysostom calls that mildness a spiritual gift and explains reciprocal endurance without demanding every gift of every person (*Galatians*, chs. 5–6, Alexander's English). Christian freedom has already taken the form of service through love in Galatians 5. The final chapter brings that service into the difficult encounter with another's fault.

Challoner's command, "Bear ye one another's burdens" (Gal. 6:2), stands beside each person's own reckoning. Augustine's Latin *Frangipane* V §§2–4 opening distinguishes shared weakness from personal answerability; one's own account includes neglect of a brother's wound (Morin, pp. 213–215). Aquinas develops endurance of defects, practical relief, and intercessory satisfaction (*Super Galatas* 6.1). Mercy thus requires real assistance and responsible self-examination together.

Theodoret gives correction its reason in the corrector's own mutability: someone exposed to change and temptation must tend the fallen with care. He identifies Christ's law with the command of charity and closes with the heavenly Father's beneficence (Gal. 6:1–10, PG 82:499A–502B). The same passage moves from correction to support of teachers and from sowing to good for all. Receiving instruction therefore has material consequences, just as receiving a restored brother has communal ones. Chrysostom sees support of teachers cultivating humility on both sides (ch. 6). Their different gifts create reciprocal obligations. The Church preserved by the Collect's mercy is such a community: persons receive, contribute, examine their conduct, and take responsibility for one another.

Christ returns the son to his mother. Augustine receives that bodily raising as the restoration of public sinners to Mother Church (*Sermon* 98.4–5, MacMullen's English); Bede makes return to ecclesial communion explicit (*In Lucam* II.7, PL 92:418D, continuous Latin transcription). Luke names an actual mother and son; the Fathers' ecclesial reading describes the community into which penitents are restored. *The Liturgical Year's* 1909 continuation joins this Sunday's burden-bearing to Eucharistic mutual abiding, citing the contextual John 6:57 (p. 348). The appointed Communion is the earlier final clause of John 6:52: Christ's flesh given for the world's life.

Ambrose gives the mother's tears a place within this restorative action. Mother Church intercedes for each sinner as for an only son, and the touched wood signifies salvation through the cross (*In Lucam* V.89–92, continuous Latin transcription). Bede develops the awakened conscience, compunction and visible renewed life that end in restored communion (II.7, PL 92:418A–D). Mercy thus reaches both the wounded person and the body that receives him.

Life is sustained in conduct and hope (*Ep., Grad., Gosp., Sec., Comm., Postcomm.*)

The Gospel restores bodily life; the Communion names the flesh of Christ as a gift for life; the Epistle directs sowing toward an eternal harvest. Cyril gives the Gospel–Communion relation a precise theological argument. His *John* IV.2 explains the appointed gift through flesh united to the life-giving Word (Pusey’s English, pp. 409–414). At pp. 418–419, commenting on a following verse, he invokes Naim: bodily touch gives life, and sacramental participation communicates that same life-giving flesh. Present restoration and the promised blessed life have different extents; Cyril distinguishes the resurrection of all from the beatitude of the holy.

The body therefore belongs within salvation. Galatians’ sowing in one’s own flesh describes disordered conduct within the letter’s vice-and-virtue contrast. John’s gift is Christ’s own flesh. The Postcommunion expressly asks the heavenly gift’s operation to possess bodies as well as minds. Schuster reads its efficacy as the faculties brought under grace (*Sacramentary* III, p. 141). Divine action precedes and directs conduct without abolishing the Epistle’s work of restoring, examining, sharing, persevering, and doing good.

That conduct remains exposed to temptation. The Secret asks the sacraments to guard against demonic assaults. Aquinas explains Eucharistic protection through inward union with Christ and the outward defense of his Passion, while retaining the recipient’s capacity to sin (*Summa* III.79.6). Augustine distinguishes outward reception from living fellowship and abiding in Christ (*John* 26.15–18, Gibb’s English). The gift nourishes charity; knowingly remaining in mortal sin obstructs its saving effect (Aquinas, III.79.3).

Chrysostom makes the moral demand follow his exposition of sacramental incorporation. His *John* Homily 46 moves from the offered flesh and manna’s fulfillment to restraint of wrath and speech and to works that accompany faith (§§2–4, Marriott’s English). The grace received reaches the same speech and dealings with others that Paul orders away from provocation and envy. Aquinas similarly distinguishes the bodily conduct that receives the gift’s effect now from incorruption and glory in the future (III.79.1, ad 3). The Postcommunion’s minds and bodies name agents whose actions can already be governed by grace while their bodily fulfillment remains ahead.

Paul’s future harvest requires good done while opportunity lasts. Psalm 91’s opening praise belongs to a song in which righteous fruitfulness outlasts the brief flourishing of the wicked. Augustine receives morning and night as prosperity and adversity (91.1–4); Theodoret reads continual praise of beneficence and just judgment (PG 80:1615C–1618A). Praise can persist through conditions that change. Aquinas similarly distinguishes capacity for glory from immediate entrance into it (III.79.2).

Particular mercy opens into public praise (*Int., Grad., All., Gosp., Off., Ep., Comm.*)

At Naim the son speaks, while the crowd glorifies God and acclaims a great prophet and divine visitation. Luke records no words of the son. The crowd’s visitation language resonates with the Benedictus and Israel’s worship when God sees affliction (Luke 1:68–79; Exod. 4:29–31). The Offertory’s received canticle makes thanksgiving an act the assembly can itself perform. *The Liturgical Year* explicitly joins Mother Church’s restored children to this chant of thanksgiving (1909, p. 354).

The Alleluia places such particular mercy within universal kingship. Its *super omnem terram* differs from the Clementine Psalm 94:3’s *super omnes deos*. Theodoret’s Psalm 94 lemma has the same all-earth form as the chant (PG 80:1641A–1642A); Psalm 46:3 also carries the phrase. Augustine receives that Psalm 46 clause as the kingship of the crucified and ascended Christ, embracing believing Israel and the nations (*Enarrationes* 46.2–3, Tweed’s English).

Such praise can accompany both deliverance and an affliction still borne. The Gradual names mercy and truth across morning and night; the complete Introit and Offertory psalms continue to petition even after confessing God’s goodness. Bellarmine receives Augustine’s prosperity-and-adversity reading of Psalm 91 alongside the difference between mercy visible in creation and judgment praised in faith’s darkness (O’Sullivan, pp. 289–290). Thanksgiving therefore does not require that every trouble has ended. In the liturgical movement, the crowd’s praise for one bodily restoration joins the Church’s song as she seeks continuing protection and awaits the eternal harvest named by Paul.

The world’s breadth does not dissolve the person. One servant prays, one mother receives her son, and each Christian answers for his conduct. Paul asks good for all with particular care for the household of faith; Aquinas grounds universal beneficence in the common divine image while preserving practical priority (*Super Galatas* 6.2). Mercy reaches persons within communion and sends them toward others. Christ’s gift for the world’s life sustains that charity and directs it toward its promised fulfillment.

The Propers: Detailed Commentary

The Appointed Propers in Full

The Latin below is the complete recurring formulary at marginal nos. 1582–1591 in the 1962 Vatican typical Missal, printed pp. 396–397. The Vulgate numbering printed in the Missal governs the scriptural citations. Three elements materially adapt their biblical source forms.

Introit (*Int.*)

Psalmus 85:1 et 2–3; 4; no. 1582

Inclína, Dómine, aurem tuam ad me, et exáudi me: saluum fac servum tuum, Deus meus, sperántem in te: miserére mihi, Dómine, quóniam ad te clamávi tota die. Ps. ibid., 4 Lætífica ánimam servi tui: quia ad te, Dómine, ánimam meam levávi. V. Glória Patri.

The antiphon joins selected clauses from vv. 1–3 and omits the descriptions of the petitioner as needy, poor, and holy. The psalm verse is v. 4.

Collect (*Coll.*)

Oratio; no. 1583

Ecclésiám tuam, Dómine, miserátio continuáta mundet et múniat: et quia sine te non potest salva consístere; tuo semper múnere gubernétur. Per Dóminum.

Epistle (*Ep.*)

Ad Galatas 5:25–26; 6:1–10; no. 1584

Léctio Epístolæ beáti Pauli Apóstoli ad Gálatas.

Fratres: Si spíritu vivimus, spíritu et ambulémus. Non efficiámur inánis glóriæ cúpidi, ínvicem provocántes, ínvicem invidéntes. Fratres, et si præoccupátus fúerit homo in áliquo delícto, vos, qui spirituales estis, huiúsmodi instrúite in spíritu lenitátis, considérans teípsum, ne et tu tentéris. Alter altérius ónera portáte, et sic adimplébitis legem Christi. Nam si quis exístimat se áliquíd esse, cum nihil sit, ipse se sedúcit. Opus autem suum probet unusquísque, et sic in semetípso tantum glóriam habébit, et non in áltero. Unusquísque enim onus suum portábit. Communícet autem is qui catechizátur verbo, ei qui se catechizat, in ómnibus bonis. Nolíte erráre: Deus non irridétur. Quæ enim semináverit homo, hæc et metet. Quóniam qui séminat in carne sua, de carne et metet corruptiónem: qui autem séminat in spíritu, de spíritu metet vitam ætérnam. Bonum autem faciéntes, non deficiámus: témpore enim suo metémus, non deficiéntes. Ergo dum tempus habémus, operémur bonum ad omnes, máxime autem ad domésticos fidei.

Gradual (*Grad.*)

Psalmus 91:2–3; no. 1585

Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. V. Ad annuntiándum mane misericórdiam tuam et veritátem tuam per noctem.

Alleluia (*All.*)

Psalmus 94:3; no. 1586

Allelúia, allelúia. V. Quóniam Deus magnus Dóminus, et Rex magnus super omnem terram. Allelúia.

The Missal ends with *super omnem terram*. The Clementine Vulgate reads *super omnes deos*; Challoner renders that ending “above all gods.”

Gospel (*Gosp.*)

Lucas 7:11–16; no. 1587

+ *Sequéntia sancti Evangélíi secúndum Lucam.*

In illo témpore: Ibat Iesus in civitátem, quæ vocátur Naim: et ibant cum eo discípuli eius, et turba copiósa. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur fílius únicus matris suæ: et hæc vídua erat: et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt). Et ait: Aduléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cæpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surrêxit in nobis: et quia Deus visitávit plebem suam.

Credo.

The Missal supplies the liturgical opening *In illo témpore*; Luke’s Vulgate text begins *Et factum est: deinceps*. The Creed belongs to the Ordinary.

Offertory (*Off.*)

Psalmus 39:2, 3 et 4; no. 1588

Exspéctans exspectávi Dóminum, et respéxit me: et exaudivit deprecationém meam: et immísit in os meum cánticum novum, hymnum Deo nostro.

The antiphon joins clauses from vv. 2–4 and substitutes *respéxit me*, *deprecationém meam*, and *hymnum* for the Clementine forms. The pit, mire, rock, steadied steps, and many who see belong to the complete psalm, not to the appointed words.

Secret (*Sec.*)

Secreta; Præfatio de Sanctissima Trinitate; no. 1589

*Tua nos, Dómine, sacraménta custódiant: et contra diabólicos semper tueántur incúrsus. Per Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte.
Præfatio de Ssma Trinitate.*

Communion (*Comm.*)

<i>Ioannes 6:52; no. 1590</i>
<i>Panis, quem ego dédero, caro mea est pro sæculi vita.</i>

The antiphon appoints only the final bread-and-flesh clause. It reads *pro sæculi vita*; the Clementine verse has *pro mundi vita*. Vulgate John 6:52 corresponds to modern 6:51b.

Postcommunion (*Postcomm.*)

<i>Postcommunio; no. 1591</i>
<i>Mentes nostras et cõrpora possídeat, quæsumus, Dõmine, doni cæléstis operátio: ut non noster sensus in nobis, sed iúgiter eius prævéniat efféctus. Per Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte.</i>

The needy servant prays within Christ's body (*Int.*)

Psalm 85's opening appeal joins hearing, salvation, mercy and joy. The antiphon selects clauses from verses 1–3; verse 4 then gives the servant's lifting of the soul. The complete psalm names poverty and holiness in the omitted clauses, widens into the nations' worship in verses 8–10, and returns to threatening enemies in verses 14–17. Its account of God's compassion, patience, mercy and truth in verse 15 recalls Exodus 34:6, where divine forgiveness accompanies covenant renewal. The servant's persistence rests on that character of God.

Augustine hears Christ together with his members praying through this psalm (*Enarrationes* 85.1–6, Tweed's English). Divine condescension answers humility; the holiness for which the servant asks preservation is itself God's grace. The Church's prayer extends across generations, and love lifts the soul toward God. Some of this argument concerns the poor-and-holy clauses beyond the antiphon's selection. Bellarmine expressly receives Augustine's account of holiness through Christ and baptism and explains the petition as a request for persevering salvation (O'Sullivan's English, pp. 259–260).

Theodoret begins from David's prayer and Hezekiah's trust. Human nature is poor even in a righteous person; the holiness claimed against unjust attackers is relative innocence. His image of the inclined ear is a hearer bending toward someone weakened by illness (PG 80:1553C–1556B). Augustine's received holiness and Theodoret's relative innocence answer different aspects of the complete psalm. Both direct weakness toward mercy. At Mass the continuing cry stands beside the Collect's continuing mercy and the Gospel's compassion for a mother whose request Luke never narrates.

Continuing mercy cleanses and fortifies the Church (*Coll.*)

The Collect makes continuing mercy the agent of cleansing and fortification. Its reason is the Church's inability to stand safely without God; its conclusion asks perpetual governance through God's gift. Stability thus requires continuing divine action. The Epistle gives that preserved life its communal tasks, and the Postcommunion asks the gift to work within bodies and minds.

The prayer already belongs to a group with *Tua nos* and *Mentes nostras* in Wilson's Gelasian III.xi, p. 230, and Gregorian supplement XXXIII, p. 174. Their headings and chant associations change from witness to witness. Schuster's account of the Collect likewise joins the Church's dependence to divine governance (III, p. 139). The prayer asks both purification from what corrupts and strengthening for what lies ahead; that second petition prepares the Secret's explicit plea for protection.

The law of Christ makes correction a work of charity (*Ep.*)

Galatians 5:25–6:10 brings the letter’s grace, faith and Spirit into community conduct. The preceding discussion has made love and service the form of freedom (5:6,13–24); the following conclusion returns to the cross and new creation (6:11–18). Within the appointed passage, vainglory, provocation and envy yield to gentle restoration, self-examination, support of others, teaching, sowing and persevering good. The spiritual person must consider his own susceptibility to temptation while correcting another.

Chrysostom calls the corrector’s mildness itself a gift of the Spirit. Reciprocal endurance fulfills Christ’s law without requiring every gift or function in every person; support of teachers cultivates humility on both sides (*Galatians*, chs. 5–6, lemmata 5:25–6:10, Alexander’s English). His explanation follows the whole appointed extent. Theodoret’s exposition of 6:1–10 gives restoration the form of care by persons who know their own mutability. He identifies Christ’s law with charity and John 13:34, and at 6:10 invokes the heavenly Father’s merciful beneficence (PG 82:499A–502B). Chrysostom’s allocation of different gifts and Theodoret’s shared mutability give reciprocal help complementary reasons.

The commands to bear another’s burden and one’s own account belong to the same argument. Augustine’s *Frangipane V* §§2–3 distinguishes shared infirmity from personal reckoning, then counts neglect of a brother’s wound among one’s own faults. The opening of §4 compares correction adapted to weakness with a physician’s treatment (Morin, pp. 213–215). Personal answerability therefore intensifies the duty to help. Morin marks a repeated charity formula at p. 214 as a possible marginal gloss; the surrounding argument already joins charity and responsibility without that repetition.

Aquinas specifies three forms of burden-bearing: enduring bodily or spiritual defects, relieving actual need, and offering satisfaction through prayer and good works (*Super Galatas* 6.1, Latin electronic unit [87781]). These are distinct acts rather than a vague disposition of sympathy. The personal account of 6:5 survives all three. In lecture 2 [87782], instruction receives material support, sowing takes its life from the Spirit who comes from God, and universal beneficence rests upon the common divine image. Particular care for fellow believers orders practical obligation within good done to all.

Paul’s harvest makes present opportunity serious. Sowing to disordered flesh yields corruption, while sowing to the Spirit yields eternal life; perseverance awaits its fitting season. The Gospel’s immediate rising and this future harvest describe different gifts of life. The Postcommunion asks for divine efficacy within the very agents whom Paul commands to act.

Mercy and truth sustain praise through changing conditions (*Grad.*)

Psalms 91 opens with the goodness of praise, mercy in the morning and truth by night. Its Sabbath heading and later contrast of passing wicked prosperity with lasting righteous fruitfulness frame those lines (vv. 1–16). The antiphon appoints the praise, while planting, cedar and fruitful old age belong to the full psalm’s development.

Augustine receives the Sabbath as the heart’s rest and morning/night as prosperity/adversity: mercy is praised amid good fortune, and just correction trusted amid affliction (91.1–4, Tweed’s English). Theodoret instead makes night and day the comprehensive span of praise for beneficence and righteous judgment, within a Sabbath that points toward future rest (PG 80:1615C–1618A). Bellarmine first distinguishes mercy manifest in creation from judgment praised in faith’s darkness, then expressly takes up Augustine’s account (O’Sullivan, pp. 289–290). When prosperity and apparent injustice coexist, Bellarmine addresses what can be seen, Augustine the conditions endured, and Theodoret the praise offered continually. Their readings strengthen the Epistle’s perseverance, whose eternal harvest is not an immediate favorable outcome.

The great King rules all the earth (*All.*)

The Alleluia’s *rex magnus super omnem terram* has an exact verbal parallel in Clementine Psalm 46:3. Psalm 94:3, the Missal’s principal reference, ends *super omnes deos*; Challoner renders that ending “above all gods.” The full Psalm 94 passes from creation and shepherding to Israel’s hardened hearts in the wilderness, the passage Hebrews 3–4 receives in its teaching about hearing and rest. The chant selects the royal acclamation.

Augustine's Psalm 94 lemma has the all-gods form. He places kingship within Israel's faithful remnant and, at the following verse, Christ the cornerstone's union of circumcision and uncircumcision (94.5–6,10). Bellarmine also has all gods and develops universal dominion in the next verse (pp. 298–299). Theodoret's actual Psalm 94 lemma has all the earth, in both Greek and facing Latin, and opposes universal rule to falsely named gods (PG 80:1641A–1642A). His text thus agrees with the Missal's form.

Augustine's separate Psalm 46.3 exposition receives the parallel all-earth clause as the kingship of Christ crucified and ascended. Believing Jews, including the apostles, stand within that dominion together with the nations (Tweed's English, 46.2–3). The appointed acclamation thus gives the Gospel's particular mercy a universal horizon. Augustine's Psalm 46 exposition and Theodoret's Psalm 94 lemma are distinct witnesses; neither gives a history of the chant's adaptation.

Theodoret's separate Psalm 46 exposition makes the invitation to praise apostolic: the highest King's sovereignty, known in Israel, is manifested to all nations (PG 80:1205D–1208B). Bellarmine explains the same royal clause through Christ's divine greatness, irresistible power and providential government of the world, which give all peoples reason for joy (O'Sullivan's English, which omits philological discussion, Psalm XLVI, edition v. 2, p. 144). Aquinas distinguishes universal dominion, eternal duration and authority over kings; God's transcendence does not exclude his care of earthly affairs (*Super Psalmo* 46, n. 2, modern electronic Latin transcription, unit [87252]). These direct expositions of the parallel clause give universal kingship concrete force: the Lord whose mercy meets one mother also governs the whole earth.

Christ returns a living son to his mother (*Gosp.*)

Luke places Naim between the centurion's requested healing and John's inquiry, answered in part by the raising of the dead (7:1–23). Christ's followers meet the city's mourners at the gate. Jesus sees a widow accompanying her only son's body, is moved with compassion, touches the bier and commands the youth to arise. The youth sits up and speaks; Jesus gives him to his mother. The crowd fears and glorifies God, acclaiming a great prophet and God's visitation (7:11–16). Luke supplies no request, confession of faith, imputation of sin, or report of the son's words in this passage.

Elias returns a living son to a widow after petitioning God (3 Kings 17:17–24); Eliseus prays before restoring the Sunamitess's child (4 Kings 4:8–37). The latter mother has a living husband and is distinct from the indebted widow at that chapter's opening. Jesus' own command and return of the son give the parallels their particular force at Naim. The crowd's visitation language also resonates with the Benedictus and Exodus 4:29–31, where divine attention to affliction elicits worship. Luke calls Jesus Lord in his narration; the crowd supplies the two acclamations.

Cyril's *Luke* Sermon XXXVI explains command and touch through the flesh united to the life-giving Word, and receives the miracle as a pledge of the general resurrection (Payne Smith, pp. 132–135). That English witness has a missing Syriac folio supplemented from a Greek catena at p. 132 and additional Greek fragments in p. 135's note. The surviving argument joins Christ's flesh to the Word's life-giving power; its iron-in-fire comparison describes participation in that power without destroying the flesh's humanity. Cyril ends with deliverance from evil works and communion with the saints.

Augustine's complete *Sermon* 98.1–7 (MacMullen's NPNF Sermon 48) holds the bodily raising together with restoration from sin. The three Gospel raisings distinguish inward consent, public action and hardened habit; Naim supplies the public-action case at §§4–5. The widow is Mother Church receiving a restored child. Augustine's moral schema interprets the miracle; Luke has charged this young man with no sin.

Ambrose affirms the literal compassion for the widow before opening the ecclesial reading. Her tears become Mother Church's intercession; the touched wood signifies salvation through the cross, and the Church intercedes for each sinner as for an only son (*Expositio in Lucam* V.89–92, continuous Latin transcription of the commentary). Bede develops conscience awakened, compunction and visible renewed life. Return to the mother explicitly becomes reunion with the Church's communion through priestly judgment (II.7, PL 92:418A–D, continuous Latin transcription of the commentary). His argument against denying penitents hope gives reconciliation an ecclesial form. The return to communion links the Gospel's reception to Paul's restorative charity and the Communion's abiding in Christ.

Patient petition receives a new canticle (*Off.*)

The Offertory selects waiting, divine regard, prayer heard and a canticle placed in the mouth. Its substitutions of *respéxit me*, *deprecationem meam* and *hymnum* differ from the Clementine forms. The pit, mire, rock, steadied steps and many who see are omitted parts of the complete Psalm 39. That psalm moves onward through obedience and public testimony before renewing petition amid surrounding evils (vv. 2–18).

Augustine hears Christ as Head with renewed members (39.2–5). Rescue from sinful mire establishes the person on Christ the rock; the new song belongs to renewed life, whose walk and future crown still lie ahead. Theodoret reports other allocations of the pit before giving his own Davidic and human-wide interpretation: the incarnate Savior rescues from death and sin, and new benefits receive a new song (PG 80:1151B–1154C). The pit imagery is the full-psalm context. Bellarmine reads Christ’s people awaiting redemption and established in faith, hope and charity (pp. 118–119). Thanksgiving belongs to a people who remain dependent upon the Savior.

Hebrews 10:5–10 receives the psalm’s later obedience passage in relation to Christ’s bodily offering. Its body wording differs from the ears wording in Clementine Psalm 39:7. That canonical development concerns an unappointed portion of the psalm. At this Sunday’s Offertory, *The Liturgical Year* explicitly joins Mother Church’s restored children to thanksgiving (1909, p. 354), drawing the Gospel’s ecclesial reception into the assembly’s song.

The sacraments guard against assault (*Sec.*)

The Secret asks the Lord’s sacraments to guard the faithful and defend them continually against demonic assaults. The enemy named is demonic; the prayer does not redefine human opponents as demons. The Epistle’s own vulnerable correctors need strength for the charity they undertake. The 1962 Vatican witness prints the special conclusion through *in unitate* and appoints the Trinity Preface; Benziger abbreviates that conclusion, and the Vatican edition is the typical one.

Aquinas gives protection a twofold account: inward union with Christ strengthens spiritual life, while the Passion defends against hostile attack (*Summa* III.79.6). A recipient can still sin. Protection therefore sustains vigilance and conversion rather than removing their necessity. Schuster joins custody to nourishment and the faculties governed by grace (III, pp. 139–141). The Secret asks for defense within that living relation to Christ.

Christ gives his flesh for life (*Comm.*)

The Communion appoints the last clause of Vulgate John 6:52, corresponding to modern 6:51b. It says *dédere* and *sæculi*, where Clementine John has *dabo* and *mundi*. The complete chapter moves from feeding and travel to manna, heavenly teaching, Christ’s flesh, abiding, the refusal of many disciples and Peter’s confession. The discourse explicitly contrasts the ancestors who ate manna and died with life and resurrection through Christ (6:49–60).

Cyril explains the gift through the flesh united to the life-giving Word: Christ offers his flesh for the world, and his death defeats death (*John* IV.2, Pusey’s English, pp. 409–414). At pp. 418–419, on a following verse, Cyril expressly invokes the life-giving touch at Naim to explain the greater power of sacramental participation. He distinguishes the resurrection of all from the blessed life of the holy: the gift given for the world assures no recipient of beatitude automatically.

Augustine’s Tractate 26.10–20 explains unity and charity within Christ’s body. Section 13 joins the body animated by Christ’s Spirit to one bread and one body; §§15 and 18 distinguish the visibly received sacrament from holy fellowship and abiding in Christ. Section 16 retains future bodily resurrection despite temporal death. Outward eating alone does not secure that saving reality (Gibb’s English).

Chrysostom’s Homily 46.1 permits doctrine/faith or Christ’s body as readings of earlier bread-of-life language. At §§2–3 he develops the flesh, manna’s fulfillment and real incorporation through the offered food; §4 demands restraint of wrath and speech and works accompanying faith (Marriott’s English). The earlier alternatives and the later sacramental exposition have different verse loci. Aquinas likewise distinguishes figure from contained reality and sacramental sign from spiritual eating (*Super Ioannem* 6.6, Latin unit [87463]). The Passion applies to present spiritual life and future fulfillment within ecclesial unity. The Communion names the gift whose effects the Postcommunion then asks to possess the whole person.

The heavenly gift possesses minds and bodies (*Postcomm.*)

The final prayer gives the operation of the heavenly gift a double object: minds and bodies. Its effect is to precede *noster sensus* within the recipients. The Church who could not stand safely unaided now asks for divine action within her members, sustaining the conduct Paul has required. Schuster interprets the prayer as the faculties' inclinations brought under grace (III, p. 141); *The Liturgical Year* joins this mind-and-body efficacy to the life-giving Communion (1909, p. 355).

Aquinas distinguishes bodily conduct receiving the gift's effect now from incorruption and glory in the future (III.79.1, ad 3). Charity is stirred to act (ad 2), while spiritual nourishment presupposes the living relation which knowingly retained mortal sin obstructs (III.79.3). The prayer's comprehensive reach embraces embodied action today and its promised fulfillment. Christ's life-giving flesh sustains the Church's patient, responsible life rather than leaving the body outside salvation.

Source-Grounded Synthesis Across the Propers

An enduring prayer group acquires different Sunday settings

The Collect, Secret and Postcommunion already stand together in Wilson's *Gelasian Sacramentary*, III.xi, p. 230, under the undated *Item alia missa*. A second collect accompanies them. The Secret's *tueantur semper* differs in order from the 1962 *semper tueantur*; the Postcommunion moves *Domine*, and Wilson's *sed* corrects the manuscript's *sunt*. His apparatus assigns different numbered Sunday correspondences among later witnesses. The heading itself supplies no Sunday number.

Wilson's *Gregorian Sacramentary* supplement XXXIII, p. 174, places the three prayers in their ritual positions under *Dominica XVI post Pentecosten*. Its collect, *Super oblata* and *Ad complendum* preserve the group's structure while differing from the later Fifteenth-Sunday assignment. Wilson dates the principal R and O manuscripts to the ninth century, O almost certainly and R possibly before 850 (introduction, pp. xvii–xviii); these dates belong to the manuscripts, not to the prayers' composition. The manuscripts do not name the supplement's compiler; Wilson nevertheless argues for Alcuin on the testimony of the *Micrologus* (1915 introduction, p. xxi).

The marginal chants make the historical difference concrete. Wilson's O cues beside this group are *Justus es Domine*, *Unam petii*, *Oravi Deum meum*, and *Vovete et reddite*. The Introit and Offertory familiar here, *Inclina Domine aurem* and *Expectans expectavi*, occur with a different prayer group on p. 173. The O marginal cues, R prayer text and later bracketed additions have separate origins within Wilson's edition (pp. xlv–xlv). The prayers' stability therefore coexists with changed chant associations.

Schuster calls this Sunday *Quinta post Sancti Laurentii* and explains the succeeding Cyprian and Michael groupings as calendar markers (III, pp. 139,142). His p. 139–141 account records Lenten reuse of the Gradual, Gospel, Offertory and Communion: Saturday of Lent II, Thursday of Lent IV, Tuesday of Lent IV and Thursday of Lent I respectively. The three orations and the later complete ensemble have different histories.

The same Gospel serves postbaptismal restoration

The Liturgical Year's continuation distinguishes the Naim Gospel's Lenten setting from its address here to baptized Christians who have fallen back into sin (1909, pp. 350–351). Read with that address, Augustine's public sinner and Bede's reconciliation meet Paul's concern for restoring an overtaken brother. The person restored by mercy becomes a member able to bear another's frailty. Luke's bodily miracle and the Church's penitential reading have different literal objects, and that reading makes restoration to communion central.

The continuation also makes three explicit connections across the Mass: Galatians' burdens with Eucharistic mutual abiding (p. 348, citing the contextual John 6:57); Mother Church's restored children with the Offertory's thanksgiving (p. 354); and the Naim raising with Communion and the gift's mind-and-body efficacy (p. 355). The appointed Communion remains John 6:52's last clause. These conjunctions carry the readings into the assembly's thanksgiving and sacramental life.

The gift sustains persons who still have work to do

The Collect's dependence, the Epistle's responsibility and the final prayer's inward efficacy meet in one living community. Aquinas's three forms of burden-bearing give charity practical expression (*Super Galatas* 6.1); his Eucharistic doctrine joins nourishment to charity aroused in act and protection that does not remove the possibility of sin (III.79.1,3,6). The gift sustains the very freedom called to perseverance.

The same relation embraces the body. Christ gives his own life-giving flesh; Paul condemns disordered sowing, not bodily nature; the Postcommunion asks for minds and bodies together. The son's present restoration remains mortal, while Augustine and Aquinas distinguish present participation from future bodily fulfillment (*John* 26.16; III.79.1–2). Charity acts within that interval. Good for everyone, particular responsibility for fellow believers, and praise through changing conditions are the conduct of a people receiving life and awaiting its consummation.

The Propers: Notable and Quotable

Wilde makes harvest an excuse to withhold charity (*Ep.*)

Galatians' sow-and-reap warning becomes Miss Prism's confident dismissal of a supposed wrongdoer in Act II of Oscar Wilde's three-act *The Importance of Being Earnest*. The appointed anchor is "For what things a man shall sow, those also shall he reap" (Challoner, American 1899, Gal. 6:8; common modern 6:7). Prism says, "As a man sows so let him reap," and repeats the maxim after Jack announces his invented brother's invented death. Chasuble then calls her to charity. The moral sentence has become a comic refusal to restore someone, precisely the work Paul's surrounding passage commands. The two exchanges stand in Act II of the three-act text (Gutenberg edition), after Prism's claim that she could have no effect on Ernest and then immediately before Chasuble's appeal. Her proverbial recasting is not verbatim Challoner.

Garrison changes the individual sower into a people (*Ep.*)

The Epistle's "God is not mocked" (American 1899 Challoner, Gal. 6:7) becomes national judgment in William Lloyd Garrison's "Guilt of the North—The National Compact." His altered quotation reads: "Be not deceived: God is not mocked: for whatsoever a people sow, that shall they also reap" (*Freedom's Gift*, 1840, p. 38, paragraph beginning "Divided, we fall"). The singular moral agent becomes a political people answerable for complicity in slavery. Garrison turns the Union's professions of liberty against its actual compact; the change of pronouns carries his abolitionist indictment. These are Garrison's words, with national responsibility made their immediate object.

U2 makes a received canticle a shared farewell (*Off.*)

The Offertory's *canticum novum*, Challoner's "new canticle" (American 1899, Ps. 39:4), becomes a concert leave-taking in U2's "40," the final track of *War* (1983). The song uses "new song" and asks "How long to sing this song?" At the final U2:UV show on 2 March 2024, the musicians left the stage individually while the fans kept singing, according to U2.com's dated account, "This is 40" (5 March 2024, paragraph beginning "As the band left the stage one by one"). The same report supplies Bono's identification of the Psalm source. Received rescue and praise become a communal act of parting whose voice outlasts the performers. The account identifies no particular Bible translation or necessarily religious experience among the audience.

A burden-bearing title organizes ideological coexistence (*Ep.*)

Galatians 6:2 commands *Alter altérius ónera portáte*, "Bear ye one another's burdens" (American 1899 Challoner). Lothar Warneke's *Einer trage des anderen Last...*, produced in 1987 and premiered on 28 January 1988, makes that imperative a tragicomic demand for reciprocal help between a communist policeman and a Lutheran vicar. The DEFA custodians describe the plot's movement toward tolerance as a church–state parable in the late GDR: Christian burden-bearing organizes cooperation with an ideological antagonist (Zengel, October 2021, synopsis and discussion of the characters' equal weight; UMass DEFA catalog 3523, Synopsis and Commentary). The title has *anderen*; the

Lutherbibel 2017, revised thirty years after the film, has *andern*, and the filmmakers' source edition is not established. The UMass English title's singular *Burden* is also distinct from Challoner's wording.

Dickens gives bereavement a new mother–son bond (*Gosp.*)

Luke says, “And he gave him to his mother” (American 1899 Challoner, 7:15). In chapter II of Dickens's *The Seven Poor Travellers*, Taunton's bereaved mother reads the Naim narrative to herself; Richard Doubledick, her dead son's former protégé, overhears as he approaches. Dickens quotes “Young man, I say unto thee, arise!” where Challoner has *to thee*. The narrator explicitly identifies the Bible; the scene then develops a new filial relation as Doubledick confesses how Taunton reclaimed him from self-destruction. Later she nurses Doubledick through his apparent return to life after Waterloo and receives him as a son. Taunton himself is not resuscitated. The miracle's language shapes psychological restoration and a new family bond amid war (“The Story of Richard Doubledick,” visit at Frome and subsequent recovery; Gutenberg transcription of the 1894 Chapman and Hall *Christmas Stories*).

The Propers: Interpretive Possibilities

These four connections are exploratory editorial and AI-assisted proposals, not sourced historical intent or teaching attributed to the witnesses cited elsewhere.

Burden-bearing and the halted bier (*Ep., Gosp.*)

Anchors. Galatians 6:2,5 pairs *ónera portáte* and *onus suum portábit*; Luke 7:14 names the bearers, *qui portábant*, who halt when Christ touches the bier.

Mechanism. The carrying verbs invite comparison of what help can accomplish. Companions bear another's weight and accompany need; Christ gives the life they cannot produce. Their pause before his command can illuminate charity that remains active while acknowledging the divine gift upon which restoration depends.

What separate treatment misses. An account of moral burdens and an account of a funeral can each be accurate without asking how helpful action meets a need beyond its power. Their conjunction sets the capacity for assistance beside its limit.

Fruit. Responsibility can be energetic without becoming self-sufficient. The helper may remain present, bear a real weight and intercede while entrusting the outcome to Christ. Aquinas's connection between burden-bearing and Christ's bearing of sins supplies a near analogue (*Super Galatas* 6.1), without this specific bier comparison.

Strongest limit. Burial is a proper duty, and Luke does not condemn the bearers. Bodily death is not identified with personal guilt; accompaniment is not useless, and mutual aid does not dissolve the personal account that Paul retains.

Unreported speech and a received song (*Gosp., Off.*)

Anchors. Luke 7:15 reports *cœpit loqui* without quoting the youth; the Offertory gives *immísit in os meum cánticum novum*.

Mechanism. Restored capacity for speech may be set beside the assembly's later first-person thanksgiving. Worshippers can exercise a voice received as gift while the narrator's silence stays unbroken: their thanksgiving is their own participation in praise, not the boy's unreported words recovered.

What separate treatment misses. The miracle makes speech evidence of life; the psalm makes thanksgiving a received gift. Their conjunction asks how received life becomes an act the worshipping community performs.

Fruit. Thanksgiving can answer restoration even when another person's experience remains beyond one's knowledge. *The Liturgical Year*, p. 354, already joins Mother Church's restored children to Offertory praise; it does not set the narrative's unspecified speech beside the worshipper's voice.

Strongest limit. Luke distinguishes the boy's speech from the crowd's glorification. He narrates neither the boy singing nor his use of Psalm 39. The psalm's speaker has an independent canonical and received identity and cannot be replaced by the youth.

Opportunity within endurance (*Int.*, *Grad.*, *Ep.*, *Off.*)

Anchors. The Introit's *tota die*, the Gradual's *mane* and *per noctem*, the Epistle's *témpore enim suo* and *dum tempus habémus*, and the Offertory's *Exspéctans exspéctávi* name recurrence, opportunity and expectation.

Mechanism. Their several scales of time may form one practical discipline. All-day petition and morning/night praise recur; an opportunity for good presses now; the harvest awaits its fitting time. Patient thanksgiving places both present action and delayed fruit within dependence upon God.

What separate treatment misses. Each expression can be explained alone while the tension between urgent service and patient expectation remains unexamined. Their conjunction asks how a person can hurry to help without demanding an immediate result.

Fruit. Perseverance may sustain prompt service through an interval whose length the helper does not control. Aquinas's patient harvest (*Super Galatas* 6.2) and Schuster on this Sunday (III, pp. 139–141) offer temporal analogues; neither states the full practical coordination.

Strongest limit. These expressions form no hidden calendar or successive series of liturgical phases. They promise no desired result on schedule. Morning/night has different received interpretations, and Psalm 39 returns from thanksgiving to need.

Heard prayer, seen grief, touch and public voice (*Int.*, *Gosp.*, *Off.*)

Anchors. The Introit names *aurem* and *exáudi*; Luke 7:13–16 joins seeing, touching, speaking and glorifying; the Offertory returns to hearing and the mouth's canticle.

Mechanism. Need and response become perceptible in different forms. The servant requests a hearing, while the widow's grief is seen before a request is narrated. Touch interrupts the procession; restored speech and shared praise become audible. These acts suggest attention capable of receiving more than a verbally stated request.

What separate treatment misses. Mercy here attends to need that is not only spoken: prayer, perception and concrete assistance enter the same encounter. Thanksgiving beside the restored son's unreported words is a different question.

Fruit. Compassion may begin by noticing a person's situation, continue through appropriate action, and leave room for that person's own voice and the community's thanksgiving. Embodied attention and prayer join here, and each keeps its own form.

Strongest limit. The divine ear is not human anatomy. Jesus touches the bier, not the corpse. Hearing, seeing, touch and speech form no established developmental ladder, single speaker, or demonstrated program of the formulary's compiler.

Appendix: Scope and Qualifications

This study concerns the recurring *Dominica Decima Quinta post Pentecosten*, II classis, in the 1962 Vatican typical Missal, printed pp. 396–397, nos. 1582–1591. Civil-date occurrence, precedence, commemorations and particular calendars lie outside it. It is a study companion, not an official liturgical book or a ruling on present use.

The Latin text, rubric and boundaries retain the facsimile collation recorded in **propers/verified.md**: Vatican 1962 controls, Benziger 1962 supplies an independent comparison, and the public-domain Mame 1922 sequence supplies the recorded United States republication antecedent. Brief biblical English uses the identified public-domain Challoner witness; the cultural gallery's comparison is explicitly the American 1899 edition. Cummiskey's 1861 hand missal supplies a checked historical English oration witness, with its erroneous XVI running head resolved by the actual

sequence. No complete English oration is reproduced. These historical translations are not approved 1962 liturgical English.

The passage-by-passage research and section coverage are recorded in `research/scope.md`. Complete scriptural contexts and the identified patristic, medieval, saintly and liturgical loci support the commentary. Theodoret's target Psalms and Galatians 6 were read in Greek with facing Latin. Ambrose and Bede were read in continuous Latin transcriptions; Augustine and Chrysostom's named English witnesses are historical translations. Cyril's Luke witness includes the editor's Greek-catena supplements to the Syriac transmission; his John witness is a separate continuous English commentary. No fresh Syriac or Greek collation of Cyril is claimed. O'Sullivan omits Bellarmine's philological discussions and replaces his psalm prefaces with Douay headings.

The chronology follows the generated corpus record, retaining composition and narrated-event relations and competing source positions. The psalm annotations give a critical Psalter boundary, not secure individual dates. Page 2's unestablished geography, audience, life-stage and independent modern critical particulars remain gaps in the present evidence. The Wilson sacramentaries establish the prayer group, not the first complete formulary, its first compiler or the cause of changed Sunday numbering. Schuster's Lenten reuses remain his observations. The current join supplies no fresh Venice 1570-dependent historical claim.

The research audit names unexamined continuous Galatians commentaries, unreached transmission witnesses and bounded negative searches. Its Notable-and-quotable and Interpretive-proposal audits own the exact gallery and proposal evidence. The four proposals have precedent in the earlier version of this guide; the named independent works supply near analogues, not universal originality claims. Film interpretation rests on custodial accounts, not a viewing. Protected lyrics, film, modern Bible and institutional prose appear only through brief identification or paraphrase. Source works retain their own rights; the project does not relicense them.

The recorded source checks and this guide's interpretation confer no imprimatur or ecclesiastical approval. The cited sources remain the substantive authorities; the audit records state the actual extent of inspection and verification.

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Web witnesses were accessed 5 September 2026; appointed-text and chronology checks retain their separate recorded dates.

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