

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 custódiant</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

Mercy restores persons to a community of charity (*Coll., Ep., Gosp., Comm., Postcomm.*)

The Collect's Church depends on mercy for stability; the Epistle's community depends on charity for the restoration of its members. The Gospel's son is given back to his mother. Together these texts give restoration a relational shape: the fallen person has neighbors, the son has a mother, and the Church has members whom divine gift preserves for responsible life. Paul addresses agents who can help and can themselves be tempted, while Jesus commands a dead person to live.

The Fathers explain that restored relation in distinct ways. Augustine receives Naim as the raising of public sinners to Mother Church (*Sermon* 98.4–5, MacMullen's English). Ambrose joins the mother's tears, the cross signified by the bier's wood, and the Church's intercession for each child (*Expositio in Lucam* V.89–92, continuous Latin transcription). Bede makes return to ecclesial communion through priestly judgment explicit (II.7, PL 92:418D, continuous Latin transcription). In their reading Luke's widow remains an actual bereaved mother, and Luke charges the youth with no sin.

Charitable correction belongs to such a community. Chrysostom calls mildness a spiritual gift and makes reciprocal support compatible with different gifts and functions (*Galatians*, chs. 5–6, Alexander's English). Theodoret grounds it in shared mutability and Christ's law of love (PG 82:499A–502B). Augustine's Latin *Frangipane* V §§2–4 opening includes neglect of a brother among one's own responsibilities (Morin, pp. 213–215), while Aquinas specifies endurance, practical help and intercessory satisfaction (*Super Galatas* 6.1). Help and personal reckoning strengthen one another.

The Liturgical Year's 1909 continuation carries that relation into Eucharistic life: its p. 348 joins Galatians' burdens and Christ's law to mutual abiding, with a contextual citation of John 6:57. The appointed Communion is John 6:52's last clause. Augustine's Tractate 26.13,15,18 explains one body, charity and abiding through the sacramental gift (Gibb's English). The Postcommunion then asks its operation to possess the recipients. Life is received within communion and bears fruit in care of others.

Life-giving flesh restores the body and promises fulfillment (*Ep., Gosp., Comm., Postcomm.*)

The flesh sown to corruption in Galatians and the flesh given for life in John have different referents. Paul's vice-and-virtue context concerns conduct turned from the Spirit; Christ gives his own flesh. Luke's bodily raising and the Postcommunion's bodies-and-minds petition place bodily life within the gift's reach. The opposition to corruption never makes bodily nature itself evil.

Cyril supplies a direct Gospel–Communion bridge in his continuous *John* IV.2 (Pusey's English). At pp. 409–414 the flesh gives life because it belongs to the life-giving Word; at pp. 418–419, commenting on a following verse, the touch at Naim explains the power of sacramental participation. His separate *Luke* Sermon XXXVI (Payne Smith, pp. 132–135) joins command and touch to that same christology. That Luke witness includes Greek-catena supplementation of a missing Syriac folio and further Greek fragments; it is not an uninterrupted original homily. The continuous John argument independently supplies the explicit sacramental comparison.

Naim is a present restoration to mortal life, not the general resurrection. Cyril distinguishes the resurrection of all from the holy person's beatitude; Augustine distinguishes present abiding from future bodily fulfillment (*John* 26.15–18). Aquinas joins the present effect on conduct to future incorruption (III.79.1, ad 3) and distinguishes receiving capacity for glory from immediate entrance into glory (III.79.2). *The Liturgical Year*, p. 355, and Schuster, III p. 141, explicitly carry the Communion's gift into mind-and-body efficacy. The same person who acts in charity now awaits a fulfillment beyond present mortal restoration.

Received life perseveres amid dependence and waiting (*Int., Coll., Ep., Grad., Gosp., Off., Sec., Comm., Postcomm.*)

The son's rising is immediate. Paul's harvest is future, and his command to do good concerns present opportunity. The Introit continues to cry, the Collect asks continuing mercy, and the Offertory gives thanks for prayer heard. The complete Psalms 85 and 39 nevertheless return to need. These temporal differences give Christian life room for both decisive gift and sustained dependence.

Augustine's Psalm 39.2–5 (Tweed's English) holds rescue on Christ the rock together with a walk still to be made and a crown still to come. Theodoret joins new benefits to a new song and the hope of resurrection (PG 80:1151B–1154C); Bellarmine receives the redemption of Christ's people and their establishment through faith, hope and charity (O'Sullivan, pp. 118–119). The pit and rock belong to the unsung psalm context; the Offertory selects hearing and thanksgiving.

The Gradual gives praise both morning and night. Augustine receives prosperity and adversity (91.1–4); Theodoret reads unceasing praise of beneficence and just judgment (PG 80:1615C–1618A). Bellarmine first adds the distinction between mercy visible in creation and judgment praised in faith's darkness, then explicitly receives Augustine (pp. 289–290). The explanations differ, and each gives praise substance when circumstances change. Paul's perseverance likewise joins patient expectation to action while there is opportunity (Aquinas, *Super Galatas* 6.2). Sacramental custody and the final prayer's continuing efficacy sustain that active life through its unfinished course.

Mercy gives particular voices a public horizon (*Int., Grad., All., Gosp., Off., Ep., Comm.*)

A servant petitions, the Gradual proclaims mercy and truth, the restored son speaks, the crowd glorifies God, and the Offertory receives a new song. Luke gives the son's speech no reported content. The crowd's divine visitation belongs with the Benedictus and Exodus 4:29–31, where mercy shown to afflicted people elicits worship. These are several voices and speech acts within praise of the one Lord.

Augustine's Christ-and-members reading of Psalms 85 and 39 gives singular prayer an ecclesial voice (85.1–6; 39.2–5, Tweed's English). *The Liturgical Year*, p. 354, explicitly joins Mother Church's restored children to the Offertory's thanksgiving. The communal act of praise responds to a gift received by persons; in the ecclesial reading the mother and son are still this mother and this son.

The Alleluia's all-earth kingship and the Communion's world-directed gift extend the horizon. Theodoret's Psalm 94:3 lemma reads all the earth (PG 80:1641A–1642A); Augustine's Psalm 94 has all gods and develops the union of circumcision and uncircumcision in the following verse (94.5–6). His distinct Psalm 46.3 exposition reads the chant's parallel all-earth clause through Christ crucified and ascended, expressly including believing Israel and the nations. The psalm traditions widen praise through different textual forms.

The Psalm 46 commentators give that universal rule the character of providential care. Bellarmine explains Christ's greatness through his power and government of the world, giving all nations reason to rejoice (O'Sullivan's abridged English, Psalm XLVI, edition v. 2, p. 144). Aquinas distinguishes universality, eternity and authority over kings, rejecting a divine transcendence indifferent to earthly affairs (*Super Psalmo* 46, n. 2, modern Latin transcription [87252]). Theodoret hears an apostolic summons to the nations in the same psalm (PG 80:1205D–1208B). Kingship over the whole earth thus embraces the particular people who receive mercy and raise their voices in praise.

Paul retains both good to all and special care for the household of faith. Aquinas explains their ordered relation through the common divine image and intensified practical obligation (*Super Galatas* 6.2). Universal scope does not imply universal final beatitude: Cyril's John exposition distinguishes those claims. Mercy's breadth and the particular person's responsibility remain together.

Sacramental protection strengthens whole-person conduct (*Coll., Ep., Sec., Comm., Post-comm.*)

The Collect asks mercy to cleanse and fortify; the Secret asks protection against demonic assaults; the Postcommunion asks the heavenly gift to possess minds and bodies. Cleansing, defense and inward efficacy address the same community whom Paul warns against envy, vainglory and self-deception. The demonic enemy named by the Secret is distinct from human opponents and from the neighbor whom charity must correct.

Aquinas's *Summa* III.79.6 explains protection through inward union with Christ and the Passion's outward defense, while retaining the possibility of sin. Article 1, ad 2, explains charity aroused to act; article 3 explains the obstacle presented by knowingly retained mortal sin. The sacrament's nourishment does not authorize reception while refusing conversion. Augustine's distinction between visible reception and abiding (*John* 26.15,18) and Chrysostom's demand for worthy conduct (*John* 46.3–4, Marriott's English) describe communion as a living relation whose fruit reaches speech and action.

Schuster's custody, nourishment and faculties under grace give the prayers' relation a specifically liturgical exposition (III, pp. 139–141). The heavenly gift precedes and sustains the patient's care, the teacher's support, the corrector's mildness and the good done while opportunity lasts. The Church asks to be guarded so that her members may live the charity which the Epistle commands and the Eucharistic gift nourishes.

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–xlvi). 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 *cæpit 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. Cumiskey'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.

Last revised (UTC): 2026-10-01T22:25:03Z

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