

Fifteenth Sunday in Ordinary Time

Year A

PC-S39-A

Textual unit	Text / citation
Introductory Rites	
Entrance Antiphon	<i>Cf. Ps. 17:15; beholding and satisfaction</i>
Collect	<i>Deus, qui errantibus...veritatis tuae lumen ostendis</i>
Liturgy of the Word	
First Reading	Isa. 55:10–11
Responsorial Psalm	Response marked Luke 8:8; Ps. 65:10, 11, 12–13, 14
Second Reading	Rom. 8:18–23
Gospel Acclamation	“The seed is the word...”
Gospel	Long: Matt. 13:1–23; Short: Matt. 13:1–9
Liturgy of the Eucharist	
Prayer over Offerings	<i>Respice...munera supplicantis Ecclesiae</i>
Communion Antiphon	A: <i>Cf. Ps. 84:4–5; dwelling and praise</i> ; B: John 6:57; mutual abiding
Prayer after Communion	<i>Sumptis muneribus...cum frequentatione mysterii</i>

Sense	Synthesis
Literal	Rain supplies seed and bread; the Psalm praises a watered harvest; creation groans for liberation; Jesus’ seed meets path, rock, thorns, and good soil. Only the long Gospel interprets the soils.
Allegorical	The acclamation names Christ as sower; Isaiah’s effective word supplies a distinct canonical image of divine gift. Eucharistic Communion nourishes a hearing, fruitful people.
Moral	Hear the word and trust grace for fruit; when the long Gospel is used, its interpretation calls hearers to understanding, rooted endurance, and freedom from anxiety and wealth’s deception.
Anagogical	God’s effective word, creation’s liberation, bodily redemption, and harvest orient present groaning toward consummation; the unselected Communion alternatives add either heavenly dwelling (A) or enduring life (B).

Scriptural Date and Location

Canonical order governs; composition and narrated-event rows remain distinct. Branch labels are retained; the uncited composed acclamation remains outside this direct-Scripture inventory.

Textual unit / alternative	Citation	Location	Date
Entrance	<i>Cf.</i> Ps. 17:15	Kingdom of Israel; exact composition place unknown	Davidic attribution traditional; date unknown
Traditional Davidic title; human author, setting, and final date unresolved. The Israelite prayer seeks vindication, rejects violent paths, and hopes to behold God; the Entrance adapts only v. 15.			
Responsorial Psalm	Ps. 65:10, 11, 12–13, 14	Israel; agricultural and sanctuary horizon; exact place unknown	Date and author unknown
Author, date, and place remain unknown; Israel's sanctuary and agricultural worship form the horizon. Praise and forgiveness in Zion open to cosmic power, watered earth, grain, flocks, and joyful valleys. The Luke 8:8 response overlays Gospel harvest language without altering the verses.			
Communion A	<i>Cf.</i> Ps. 84:4–5	Jerusalem sanctuary in the pilgrimage horizon; exact composition place unknown	Korahite attribution traditional; date unknown
The Korahite heading names a Levitical sanctuary guild, not an individual author; date and place remain unknown. Birds, altars, pilgrimage, prayer, and trust frame the poem. Communion branch A selects dwelling and praise; no branch use is claimed.			
First Reading	Isa. 55:10–11	Babylonian exile horizon; exact composition place disputed	Near the exile's end, commonly c. 540 BC
Tradition attributes Isaiah; modern Catholic study commonly hears an anonymous exilic voice addressing displaced Judah near Babylon's fall. Free gift, covenant, conversion, pardon, and return culminate in rain imaging God's effective word.			
Gospel — long / short	Matt. 13:1–23 / 13:1–9	Palestine in traditional attribution; Antioch plausible for the final Greek Gospel	Traditional early apostolic date; modern majority c. AD 80–90
Narrated event	Matt. 13:1–23	Sea of Galilee; exact shore unrecorded	Galilean ministry, c. AD 28
Tradition names Matthew writing for Jewish believers in Palestine; the modern majority posits an unknown Greek author after AD 70, often at Antioch. Jesus teaches shore-side crowds from a boat. The long branch adds the disciples' question, Isaiah 6, a hearing beatitude, and interpretation; the short ends with the summons to hear.			
Psalm response	Luke 8:8, adapted	Achaia (present-day Greece) in ancient tradition; exact final place disputed	Traditional c. AD 60; modern majority c. AD 80–90
Narrated source event	Luke 8:4–15	Galilee; exact place unrecorded	Galilean ministry, c. AD 28
Tradition names Luke the physician and Pauline companion; modern study commonly proposes a later, predominantly Gentile setting outside Palestine. The Lectionary adapts Luke 8:8 for the response while proclaiming Matthew 13; this is neither a second Gospel nor replacement wording.			
Communion B	John 6:57	Ephesus and Asia Minor in ancient ecclesial association; final place disputed	Late first century commonly proposed
Narrated source event	John 6:22–59	Capernaum synagogue, Galilee	Public ministry, after the feeding sign
Ancient reception associates John and Ephesus; modern Catholic discussion distinguishes testimony, community, and final shaping without unanimity. The Capernaum discourse moves from bread, faith, and heavenly origin to eating, abiding, life, and resurrection; Week XV appoints v. 57 as Communion branch B.			
Second Reading	Rom. 8:18–23	Corinth, Achaia (present-day Greece)	c. AD 57
Paul writes from Corinth to mixed Jewish and Gentile house churches at Rome near his eastern mission's end. Present suffering yields to glory; creation labors, and believers with the Spirit's firstfruits groan for adoption's bodily completion. The course is semi-continuous.			

The Propers: Themes and Movement

Governing account

The Lectionary's correlated strand moves from God's effective word through watered earth to the sower and the varied reception of seed. Romans supplies a distinct apostolic horizon in which even those with firstfruits still groan while creation awaits liberation, while the offering, Communion, and final prayers ask that received gifts sanctify a people whose fruit matures through repeated participation.

Four-stage movement at a glance

- 1. Light seeks wanderers — Entrance; Collect.** The just speaker hopes to behold, and truth calls Christians back to their name.
- 2. Word descends and is heard — First Reading; Psalm; Acclamation; Gospel.** Rain, harvest, and seed disclose gift and differentiated reception; the long and short forms do not proclaim identical material.
- 3. Creation groans in hope — Second Reading.** Paul's semi-continuous strand joins present suffering, firstfruits, and bodily redemption.
- 4. Gift becomes sanctification — Prayer over Offerings; Communion; Prayer after Communion.** The appointed prayers and antiphons nourish enduring fruit.

1. Truth illuminates before the soil answers (*Entrance; Collect*)

The Entrance's hope to behold divine glory and the Collect's light of truth begin with reception. The wandering are shown a path before being asked to walk it. The prayer then makes Christian identity morally serious: certain actions contradict the name, while others accord with it. This shared Week XV movement prepares hearers for the Gospel's differentiated response without claiming that the oration was written for Matthew 13.

2. The correlated strand: descent, watering, sowing, fruit (*First Reading; Psalm; Acclamation; Gospel*)

Isaiah's word is effective because it is sent by God, not because the earth controls the sky. Psalm 65 answers with land visited, watered, softened, and crowned; its Luke-marked response names fruitful reception. The composed acclamation gives the Sunday's explicit Christological identification: Christ is the sower of the word. Matthew then refuses a simplistic success story by displaying loss, shallowness, choking pressure, and abundant fruit.

3. Firstfruits do not abolish groaning (*Second Reading*)

Romans belongs to its own sequence. Paul does not say that present suffering is unreal or that believers already possess bodily consummation. Creation waits, labors, and hopes; Spirit-bearing Christians groan too. Chrysostom's direct exposition preserves the passage's personification and its movement toward incorruption. Any agricultural resonance with Isaiah and Matthew is secondary observation, not the Lectionary's stated reason for appointing Romans here.

4. Repetition serves rooted transformation (*Prayer over Offerings; Communion; Prayer after Communion*)

The Prayer over the Offerings asks that ecclesial gifts advance sanctification; Communion A names dwelling and praise, while Communion B names Johannine abiding. The final prayer asks that repeated participation deepen saving effect. Neither antiphon makes sacramental fruit automatic; each gives a distinct textual path into the same concluding petition.

Theological and Spiritual Synthesis

Isaiah's effective word and Matthew's broadly scattered seed hold divine initiative and human reception together. Christ, named as sower by the acclamation, gives the word whose fruit is never self-produced; the soils nevertheless expose the real histories of distraction, rootlessness, pressure, perseverance, and understanding.

Romans widens the horizon beyond an interior account of discipleship. Creation itself labors toward freedom, and believers who possess the Spirit's firstfruits still await bodily redemption. Christian hope therefore receives soil, water, seed, creatures, and bodies as participants in God's good order while refusing to treat suffering as already overcome. The spiritual response is patient, rooted attention: hear, understand, persevere, and allow grace to expose whatever chokes the word. The offering and final prayers place that response within repeated sacramental gift, while the Communion alternatives present either dwelling in God's house or abiding life received from Christ. Fruitfulness reaches toward liberation, resurrection, and enduring communion rather than immediate visible success.

Dimension	Appointed anchors	Source-grounded synthesis	Limit
Revelatory and Christological	Isa. 55:10–11; Ps. 65; acclamation; Matt. 13	God's effective word descends as gift, and the appointed acclamation identifies Christ as the sower whose word meets real histories of reception.	The acclamation is composed and has no assigned biblical citation; the correlation does not supply a complete theory of grace and freedom.
Cosmic and eschatological	Rom. 8:18–23; Responsorial Psalm	Creation's labor, the Spirit's firstfruits, and awaited bodily redemption widen the horizon beyond an inward account of discipleship.	Romans is semi-continuous and was not established as an officially selected agricultural or ecological gloss.
Ecclesial and sacramental	Collect; Prayer over Offerings; Communion A/B; Prayer after Communion	Truth recalls a wandering people, ecclesial gifts are ordered toward sanctification, and Communion presents either sanctuary dwelling or Johannine abiding before repeated participation seeks saving fruit.	The orations serve A/B/C, the Communion branch is unresolved, and sacramental frequency is not a mechanical guarantee.
Moral and pastoral	Long/short Gospel; Collect; final prayer	Hearing, understanding, perseverance, conversion, and patient cultivation describe a graced response capable of deeper rootedness and fruit.	Only the long form interprets the soils; the imagery may not assign fixed spiritual castes or blame trauma, disability, poverty, or limited education.

The Propers: Detailed Commentary

Beholding, truth, and the Christian name (*Entrance; Collect*)

Psalm 17's entrance clause comes from a prayer that contrasts integrity of path with violent opposition. Its desire to behold and be satisfied is therefore not aesthetic curiosity. The worshipper seeks vindication and final communion before God. As an adapted Missal antiphon it gives a compact gathering horizon.

Augustine's exposition of the psalm (on the Vulgate/LXX Psalm 16) treats the speaker as Christ together with his Body and reads the final satisfaction eschatologically: the hunger of exile ends when divine glory is manifested. That reception does not decide every historical question about the psalm, but it guards the antiphon from becoming a promise of immediate vindication. The Entrance teaches desire to wait for God's face rather than demanding that enemies, suffering, or ambiguity disappear before worship can begin.

The Collect holds mercy and moral discernment together. God shows truth's light to those who wander and recalls them; the petition then asks Christians to reject what conflicts with their name and pursue what fits it. "Christian" is neither a label that sanctifies any conduct nor an achievement earned before grace. Identity is received in Christ and becomes a norm for conversion.

The verbs also prevent truth and mercy from being separated into pastoral alternatives. Light is shown to persons who have wandered precisely so that return is possible; return then includes both renunciation and pursuit. The prayer neither humiliates wanderers as a permanent class nor treats recall as affirmation of every path. It asks the whole assembled Church, not an absent group, to submit its Christian name to continuing judgment and grace.

Rain, word, and an earth genuinely affected (*First Reading; Responsorial Psalm*)

Isaiah 55 compares two effective descents. Rain and snow do not return before watering, fertilizing, and providing seed and bread; God's word likewise does not return empty but accomplishes the purpose for which it is sent. The analogy asserts divine efficacy without making hearers inert. In the chapter, the same voice commands thirsting people to come, the wicked to forsake their way, and the hearer to return for abundant pardon.

The Syriac witness Aphrahat quotes Isaiah 55:10–11 in *Demonstration VIII*, first to insist that the divine word actually completes its mission and later within an argument about resurrection. His Christological and eschatological reuse is not a continuous exposition of Isaiah's exilic oracle, but it shows how early reception heard more than successful information-transfer: the word descends, acts in embodied history, and returns with its work accomplished. The literal promise to displaced Judah remains primary; Christian reception widens the horizon without erasing it.

Aphrahat's two uses also disclose an interpretive discipline. In section 6 the oracle establishes divine reliability; in section 15 it participates in a network of resurrection promises. The same verse can therefore bear more than one ecclesial use without being made infinitely plastic. Its controlling feature remains the sent word's effective return. That feature links promise, Incarnation, proclamation, and final fulfillment, while the actual Lectionary pairing with Matthew is still an ecclesial appointment rather than Aphrahat's argument.

Psalm 65 supplies a liturgical answer in the world of creatures. God visits land, fills watercourses, breaks clods, softens earth, and blesses yield. Human sowing is not denied, but the Psalm's praise begins with divine visitation. The response, marked Luke 8:8, overlays the image of fruitful soil; that marker does not turn Luke into the Mass's Gospel or authorize replacing Matthew's distinct form.

Augustine's exposition of the Vulgate/LXX Psalm 64 follows the psalm from pardon and worship into watered furrows and harvest. He reads the rain as truth given in a form hearers can receive and warns that fruit gives no ground for boasting in unaided merit. His allegorical reading is illuminating reuse, not the psalm's historical sense; its value here is the maintained order of gift, cultivation, and fruit. The soil is genuinely worked and genuinely fruitful, yet water and increase remain received.

Cyril of Alexandria's *Sermon XLI on Luke* directly expounds the source of the response. He identifies Christ as the sower, distinguishes path, rock, thorns, and fertile ground, and observes that Matthew's thirty-, sixty-, and hundredfold yields signify unequal measures among the saints rather than unequal value before God. Because the Lectionary response is Lukan while the Gospel is Matthean, Cyril is evidence for the refrain's own reception, not permission to substitute Luke's explanation for Matthew's proclaimed wording.

This reception also clarifies the refrain's work between Isaiah and Paul. The hundredfold response voices confidence that divine gift can become abundant creaturely fruit, but the verses sung beneath it still praise water, earth, and harvest rather than classifying hearers. The refrain anticipates the Gospel by echo, while the Psalm retains its own grammar of communal thanksgiving. Reception deepens the overlay only when those two textual layers remain audible.

The liturgical transition is therefore cumulative without making the sources interchangeable.

The pairing can support ecological gratitude without reducing either text to environmental policy. Land, water, seed, bread, flocks, and human praise belong together under gift. Yet Romans' groaning creation warns against pretending that present fertility is universal or that crop failure marks deficient faith.

Creation's labor and the redemption of bodies (*Second Reading*)

Romans 8:18–23 begins with comparison, not denial. Present sufferings are real; coming glory exceeds them. Creation is personified as straining forward, subjected to futility not by its own choice and yet held in hope. Its promised freedom is not annihilation but release from corruption into the freedom associated with God's children.

Believers share the tension. They possess the Spirit's firstfruits and still groan; they have adoption and still await its bodily completion. Chrysostom reads creation's labor toward incorruption and emphasizes that the liberated body remains God's creature. Hope therefore does not despise matter, romanticize pain, or claim that every temporal loss will be visibly repaired before resurrection.

In *Homily 14 on Romans*, Chrysostom attends to Paul's rhetorical personification rather than treating creation as a decorative metaphor. Creation is made to speak because its renewal displays the generosity shown to humanity; corruption is not its final state, and the believers' firstfruits intensify rather than cancel waiting. His reading keeps three subjects distinct—creation, believers, and the Spirit whose treatment follows after the appointed boundary—and so resists collapsing every groan into one vague spirituality.

Gregory of Nyssa invokes Romans 8:19–23 in *Against Eunomius* IV while arguing about Christ as firstborn. He imagines the angelic creation sharing the grief of human perdition and awaiting the manifestation of restored children. This is doctrinal reuse, not Paul's own definition of "creation," and it differs from Chrysostom's emphasis on the nonrational cosmos clothed with incorruption. Preserving both readings is instructive: ancient interpreters agreed that redemption is not a solitary interior event, but they did not delimit the personified creation identically.

The difference also checks easy ecological appropriation. Chrysostom strongly supports the future of nonhuman creation; Gregory widens cosmic solidarity through the angelic world. Neither supplies a modern environmental program. The appointed text grounds hope for created reality and bodily liberation, from which practical responsibilities may be reasoned, but the historical and moral steps must remain visible.

The passage's semi-continuity is a theological guardrail. "Creation," "earth," and "fruit" may resonate with Isaiah, the Psalm, and Gospel, but Romans was not selected merely to complete an agricultural theme. Its fullest home is Pauline eschatology.

A composed acclamation and two genuinely different proclamation paths (*Acclamation; long Gospel; short Gospel*)

The acclamation is a liturgical composition. The official U.S. page gives no biblical citation, so assigning one would create false precision. Its theological role is still clear: it welcomes Christ about to speak and names him as sower of the word. That identification belongs to the appointed liturgical text even though it is not presented as a verbatim Bible verse.

Both Gospel forms proclaim the same parable. The sower casts broadly; three failures and one fruitful outcome expose not defects in the seed but different receptions. Path, shallow rock, and thorns portray loss of understanding, rootlessness under pressure, and the choking force of anxiety and wealth only in Jesus' interpretation within the long form. Good soil hears, understands, and bears fruit in differentiated abundance.

Chrysostom's *Homily 44 on Matthew* directly treats the public parable. He calls Christ the sower, doctrine the seed, and human souls the land, stressing the sower's unsparing breadth: the same good seed is not rationed according to a prior judgment about who looks promising. Failure therefore cannot be blamed upon a defective word, while the

act of sowing itself refuses despair about apparently resistant ground. *Homily 45* then follows the long form into the disciples' question, Isaiah's hard-hearing oracle, and the differing yields. Chrysostom treats thirty, sixty, and a hundred as real fruit at different measures, not as one quota below which grace is absent.

Cyril's parallel Lukan sermon adds a useful control. He applies the soils vigorously to hardheartedness, untested enthusiasm, persecution, and the growth of worldly anxiety, but concludes by urging sterile ground to awake and become cultivated. Patristic moral diagnosis is therefore not evidence for fixed classes of persons. Both Cyril and Chrysostom preach movement, perseverance, and cultivation; neither gives a modern minister warrant to infer a person's entire spiritual condition from disability, education, poverty, trauma, or one visible failure.

Origen offers a further, deliberately indirect reception in *On First Principles* III.1.17. Answering an objection about unequal timing in divine instruction, he compares God to a husbandman who may delay sowing rocky ground until the seed can take secure root rather than spring up superficially. Origen does not comment continuously on Matthew 13 here; he reuses its agrarian logic to defend patient divine pedagogy. The proposal is more speculative than Chrysostom's homily, yet it supplies a valuable pastoral possibility: delay need not mean abandonment, and apparently resistant ground need not be declared incapable of future cultivation.

That possibility cannot simply be read back into every failed seed in Jesus' parable. It belongs to reception history, not the literal plot. Its proper force is negative and hopeful: the reader should not convert one historical response into a final divine verdict, nor assume that rapid religious enthusiasm is always deeper than slower formation.

The long form adds a difficult discourse about parables, hearing, and Isaiah 6. Jesus' words are judicial and medicinal: hardened perception is exposed, yet conversion and healing remain the stated good refused. The beatitude of seeing and hearing names gift, not intellectual superiority.

The short form stops at "Whoever has ears ought to hear." A homily may consult the canonical continuation, but it should not say that a short-form congregation heard Jesus identify each soil. The branch instead leaves the parable's summons more open and may require especially careful explanation without pretending the omitted interpretation was proclaimed.

Pastoral control on the soils

The parable diagnoses response; it does not authorize fixed spiritual castes. A person can move from distraction to attention, from shallow enthusiasm to rooted fidelity, or from anxious attachment toward freedom. Trauma, disability, poverty, or limited education must not be labeled "bad soil." The Gospel judges obstacles and calls for conversion while grace continues to sow.

Gifts ordered toward sanctification (*Prayer over Offerings*)

The Prayer over the Offerings addresses the gifts of the supplicating Church and asks that they advance sanctification. The petition avoids two reductions: gifts are not payment buying holiness, and interior holiness does not make the offered signs irrelevant. Ecclesial offering is taken into Christ's sacrificial action and ordered toward the offerers' transformation.

Dwelling or abiding at Communion (*Communion A; Communion B; Prayer after Communion*)

Communion Antiphon A takes the worshipper into Psalm 84's sanctuary longing: even birds find a home near the altars, and those dwelling in God's house continue in praise. At Communion the branch can signify Eucharistic approach as ecclesial homecoming. It does not imply static enclosure; the complete pilgrimage Psalm also knows journey, strength, petition, and trust.

Augustine's exposition of the Vulgate/LXX Psalm 83 reads heart and flesh together in the sparrow and dove. The heart seeks its lasting home; the body makes a temporary nest by works of mercy; the divine house culminates in unwearied praise. Although his detailed bird allegory is not the psalm's literal meaning, it prevents "dwelling" from becoming passive enclosure: embodied charity belongs to the pilgrimage toward the house where desire is fulfilled.

Alternative B appoints John 6:57's mutual-abiding language. Augustine's direct reception of John 6 joins eating Christ with abiding in his Body and ecclesial unity. This branch-specific illumination belongs to the Johannine antiphon and does not turn Matthew's sower into a Eucharistic allegory in every detail.

Aquinas's *Commentary on John* 6, lecture 7, distinguishes sacramental eating from its full spiritual effect without separating them. Ordinary food is transformed into the eater; Christ's food, received worthily in faith and charity, transforms the receiver toward Christ. Mutual abiding therefore names grace and incorporation rather than spatial enclosure. Aquinas also keeps the moral qualification visible: the sacrament is objectively given, yet its life-giving fruit is not described as automatic in one who resists the mode of abiding.

Augustine and Aquinas converge on ecclesial and moral participation while using different conceptual tools. Augustine emphasizes the Body's unity; Aquinas the manner and effect of reception. The unresolved branch may be illuminated by both, but neither should be imported into the Psalm 84 alternative as though the Missal printed a composite antiphon.

The Prayer after Communion asks that receiving gifts and frequenting the mystery deepen saving effect. Frequency is ordered repetition, not mechanism. Worthy, attentive participation can root charity across time; repetition without conversion is no guarantee of fruit. Conversely, absence of felt consolation does not prove that grace is absent.

The Propers: Notable and Quotable

- **“A sower went out to sow” — Earthseed after social collapse.** (*both Gospel forms*) Octavia E. Butler's 1993 *Parable of the Sower* turns the biblical title into dystopian science fiction: a young Black woman crosses a climate-ravaged California while cultivating a new community and the change-centered religion Earthseed. The seed is no longer only a preached word; it is a portable social experiment whose reception remains dangerously uncertain.
- **The sower — from Gospel notebook to blazing modern image.** (*both Gospel forms*) Vincent van Gogh recorded that the parable made a deep impression, copied Gospel parables in several languages, later called Christ a supreme artist of spoken parable, and returned to the sower in more than thirty visual variations. In the best-known setting-sun images, an agricultural laborer becomes a haloed figure of life, death, and artistic vocation—without becoming a mere illustration of Matthew.
- **“The seed fell on stony ground” — while the boy digs into limestone.** (*both Gospel forms*) In William Allen White's 1909 novel *A Certain Rich Man*, a mother's attempts to interest young John in Beecher's sermons fail because bees, birds, and butterflies hold his attention, “so the seed fell on stony ground.” The next sentences place him above a limestone ledge, digging into a spring: spiritual idiom and literal geology quietly collide.
- **“Creation is groaning” — climate-policy pressure.** (*Second Reading*) The Lutheran World Federation's climate-justice statement says creation groans under the weight of human action and inaction, then presses for a binding international climate agreement. Paul's woman-in-labor image becomes institutional advocacy: the groan is treated not as passive doom but as evidence demanding political action.

The Propers: Interpretive Possibilities

The following exploratory proposals were developed in an AI-assisted editorial process. They are attributed to none of the cited authorities and claim no historical compositional intent. Each states its anchors and limits.

The word's journey is a circulation, not a delivery. (*First Reading; Responsorial Psalm; Gospel*) Isaiah's rain-word descends, yields seed and bread, and returns; Psalm 65 moves through water, harvest, and praise; Matthew's seed multiplies. Together they form a gift–reception–transformation–return circuit: speech becomes nourishment, new seed, and answer. Separate reading misses this circulation. Its fruit is teaching as cultivation enabling further giving, not delivery. Isaiah and Matthew officially correlate and the Psalm responds; the circuit is editorial, and located near analogues do not develop it. It neither mechanizes grace nor erases Matthew's losses and differing yields.

Creation becomes a hearer with more than one voice. (*Responsorial Psalm; Second Reading; Gospel*) Matthew makes soil hear; Psalm 65 makes creation sing; Romans gives it groaning labor and waiting. The movement from watered object to choir to hopeful subject enlarges hearing beyond the mind. Separate reading misses its bodily and cosmic conditions. Its fruit is ecological discipleship serving truthful receptivity under bodily redemption. Near analogues leave the conjunction undeveloped. Romans is semi-continuous, poetry does not settle creaturely consciousness, and ecology neither exhausts nor replaces redemption in Christ.

The short form lets the parable behave like seed. (*Acclamation; short Gospel; long Gospel*) The acclamation names Christ as sower. The short Gospel plants images and stops at “hear”; the long adds the parable question, Isaiah, beatitude, and interpretation. Thus image works in memory, or explanation becomes further seed still requiring perseverance. An inventory misses this changed experience. Its fruit is preaching that cultivates attention without equating explanation with reception. Chrysostom’s parable awakening inquiry is a near analogue, not branch analysis. Neither form is superior; canonical context remains, and the enacted branch may not be inferred.

The bird that steals seed can also find a home at the altar. (*Gospel; Communion A*) Matthew’s birds consume exposed seed; Communion A, if appointed, gives Psalm 84’s birds a home near God’s altars. Place reverses the image: exposure permits loss, dwelling fruitfulness. Separate reading misses movement from scattered attention to a habitat of worship and mercy. Augustine supplies a precedent: before interpreting the sanctuary birds, he warns of fruit devoured by birds. The fruit is shelter for mission, not enclosure. This does not prove Missal intent; Communion A is unresolved, the birds differ, and the sower is no Eucharistic code.

The harvest’s deepest measure may be abiding rather than output. (*Gospel; Communion B; Prayer after Communion*) Matthew quantifies yields; Communion B, if chosen, names abiding through eating; the final prayer asks participation to deepen saving effect. Conformity with the gift becomes fruit’s source. Separate reading misses this critique of metrics. Its fruit is ministry freed from numerical triumphalism without excusing sterility. Aquinas’s food transforming the worthy receiver is a near analogue. Communion B is unresolved; abiding does not erase fruit, and frequency is neither automatic nor separable from faith, charity, and conversion.

Appendix: Liturgical Resolution

Liturgical Instance

Field	Resolved liturgical instance
Celebration	Fifteenth Sunday in Ordinary Time; Sunday rank; green.
Formula	PC-S39-A; canonical Year A target; dated U.S. occurrence 2026-07-12.
Books	U.S. <i>Roman Missal, Third Edition</i> (implemented 2011), Week XV owner; U.S. <i>Lectionary for Mass</i> , Second Typical Edition, Volume I, no. 103.
Calendar scope	General Roman Calendar as implemented for the United States; national scope.
Cycle	Sunday Year A.
Textual branches	Long or short Gospel and two Communion Antiphons.

Branch Resolution

Branch ID	Authority and trigger	Status	Units affected	Resolution
long-gospel	Lectionary 103	Appointed alternative	Matt. 13:1–23, including dialogue and interpretation	Documented, not selected
short-gospel	Lectionary 103	Appointed alternative	Matt. 13:1–9; vv. 10–23 omitted from proclamation	Documented, not selected
communion- antiphon- psalm-84	Week XV formulary	Appointed alternative	Communion Antiphon A	Documented, not selected
communion- antiphon-john- 6	Week XV formulary	Appointed alternative	Communion Antiphon B	Documented, not selected

Appendix: Scope and Qualifications

Formula. Lectionary 103's composed acclamation, both Gospel forms, both Communion alternatives, and the Week XV orations and antiphons were audited. **Branch limit.** The short form omits Matthew 13:10–23; the guide treats the dialogue and interpretation as long-form material. **Reception.** Greek, Latin, and Syriac witnesses were checked passage by passage: Chrysostom directly treats Matthew and Romans; Cyril directly treats the Lukan response source; Augustine directly treats all three appointed Psalms and the John 6 branch; Aphrahat reuses Isaiah's effective-word oracle. Direct exposition, parallel-Gospel reception, and later illuminating reuse remain labeled separately in the research matrix. **Rights.** Only citations, a minimal acclamation incipit, and original summaries appear. **Outstanding.** 2008 page-image typography and layout, full U.S. altar-book English-oration collation, and independent theological review; this working guide is not publication-final. **Audit trail.** `instance/manifest.md`; `propers/verified.md`; `../shared/ordinary-time/weeks/15/propers/verified.md`; `research/scope.md`.

References

Liturgical and scriptural sources

- *Missale Romanum*, editio typica tertia (Vatican City, 2002), Week XV, pp. 464–465; the shared audit records exact owner evidence and the official 2008 variation-list result (Ordinary Time changes only at pp. 457 and 471; none at pp. 464–466).
- United States Conference of Catholic Bishops, *2026 Liturgical Calendar* and Lectionary 103 occurrence page, checked 2026-07-15.
- Bishops' official *Antiphonary*, p. 74, corroborating the ICEL antiphon assignments; protected wording is not reproduced.
- Holy See, *General Instruction of the Roman Missal*, especially 46–90; approved *General Introduction to the Lectionary*, especially 65–69, 78–91, and 93–110.
- Holy Scripture: Psalms 17, 65, and 84; Isaiah 55; Matthew 13; Luke 8; John 6; Romans 8. Historical orientation used the corresponding *New American Bible, Revised Edition* introductions, texts, and notes at Isaiah, Matthew, Luke, John, and Romans.
- Holy See, *Nova Vulgata Bibliorum Sacrorum Editio*, editio typica altera (1986), Isaiah 55:11, official Latin wording checked 2026-07-18.

Cultural, literary, visual, and institutional afterlives

- Octavia E. Butler, *Parable of the Sower* (1993); Seven Stories Press description of the post-apocalyptic journey and cultivated community; and the Huntington Library's "Octavia E. Butler's Seeds of Change", on Earthseed as Lauren Olamina's response to upheaval.
- Vincent van Gogh, letter 120 to Theo, June 12, 1877, and letter 632 to Emile Bernard, June 26, 1888; Van Gogh Museum, letter sketch of *Sower with Setting Sun* and permanent-collection gallery text, p. 23.
- William Allen White, *A Certain Rich Man* (1909), opening of chapter II, public-domain Project Gutenberg transcription.
- Lutheran World Federation, "Advocacy and Action for Climate Justice", public statement recalling its 2014 Romans 8:22 appeal before COP21.

Reception and doctrinal illumination

- St. Aphrahat, *Demonstration VIII* 6 and 15, use of Isaiah 55:10–11 within an early Syriac argument about the effective word and resurrection, working English text; illuminating reuse rather than continuous Isaiah exposition.
- St. John Chrysostom, *Homilies 44–45 on Matthew*, direct treatment of Matthew 13:1–23, Homily 44 and Homily 45.
- St. John Chrysostom, *Homily 14 on Romans*, direct treatment of Romans 8:18–23, working English text.
- St. Gregory of Nyssa, *Against Eunomius IV*, reception of Romans 8:19–23 within a Christological argument about creation's expectation, working English text; illuminating reuse rather than continuous Pauline exposition.
- St. Cyril of Alexandria, *Commentary on Luke*, Sermon XLI on Luke 8:4–15, direct treatment of the Lukan source of the Psalm response and explicit comparison with Matthew's yields, working English text.
- Origen, *On First Principles* III.1.17, use of the rocky-soil image for patient divine pedagogy, working English text; illuminating reuse rather than continuous Matthean commentary.
- St. Augustine, *Expositions on the Psalms* 16.14, 64.14–16, and 83.7–8 (Vulgate/LXX numbering), reception of the Entrance, Responsorial, and first Communion-branch sources, Psalm 16, Psalm 64, and Psalm 83.
- St. Augustine, *Tractates on John* 26.11–18, direct reception of John 6 and branch-specific illumination of Communion Antiphon B, working English text.
- St. Thomas Aquinas, *Commentary on John* 6, lect. 7, direct later reception of John 6:57 and worthy abiding, Latin–English working text.
- *Catechism of the Catholic Church* 541–550, the Kingdom and its parables; doctrinal context, not direct formula commentary.

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