

Seventeenth Sunday in Ordinary Time

Year A

PC-S41-A

Textual unit	Text / citation
Introductory Rites	
Entrance Antiphon	<i>Cf. Ps. 67:6–7, 36; God gathers a household and strengthens the people</i>
Collect	<i>Protector in te sperantium; passing goods under God's direction, eternal goods not lost</i>
Liturgy of the Word	
First Reading	1 Kgs. 3:5, 7–12
Responsorial Psalm	Response Ps. 119:97a; vv. 57, 72, 76–77, 127–128, 129–130
Second Reading	Rom. 8:28–30
Gospel Acclamation	<i>Cf. Matt. 11:25</i>
Gospel	Long: Matt. 13:44–52; Short: Matt. 13:44–46
Liturgy of the Eucharist	
Prayer over Offerings	<i>Suscipe, quaesumus, Domine, munera; gifts from God's bounty, present life sanctified</i>
Communion Antiphon	A: Ps. 102:2; bless and remember; B: Matt. 5:7–8; mercy and purity of heart
Prayer after Communion	<i>Sumpsimus, Domine, divinum sacramentum; perpetual memorial of the Son's Passion, the gift of love advancing salvation</i>

Sense	Synthesis
Literal	Solomon asks for a discerning heart; the Psalm treasures God's instruction; Paul names divine purpose and conformity to the Son; Jesus compares the Kingdom to treasure, pearl, net, and a trained householder, with the final two images only in the long branch.
Allegorical	Christ is the Son to whose image the called are conformed and the revealer in whom the Kingdom is received; the Church is gathered, offered, nourished, and saved by grace, and in the long branch is instructed from Scripture's new and old treasures.
Moral	Ask for wisdom rather than advantage; value God's word beyond gain; choose the Kingdom joyfully; refuse fatalism and prosperity slogans; under the Communion alternatives, remember benefits or practice mercy and purity of heart.
Anagogical	Eternal goods, the final sorting of the long-form net, conformity to the firstborn Son, Communion B's promised vision, and salvation at work direct temporal choices toward communion with God.

Scriptural Date and Location

Canonical order governs. Each dossier first locates the text's formation and then, where distinct, its narrated event; inherited attribution and modern historical judgment are kept visible together.

Textual unit / alternative	Citation	Location	Date
First Reading	1 Kgs. 3:5, 7–12	Israel and Judah; final compilation place unknown	Final literary form commonly exilic
<i>Narrated event</i>	1 Kgs. 3:4–15	Gibeon, at the principal high place	Early reign of Solomon, conventionally c. 970 BC

Kings belongs to the Deuteronomistic History and addresses the divided kingdoms through disputed editorial stages; the final form is commonly placed in the exile. That literary horizon is distinct from the dream scene in which a young king confesses inadequacy before the people entrusted to him (First Kings introduction and 3, *NABRE*).

Entrance adaptation	<i>Cf.</i> Ps. 67:6–7, 36 (modern 68)	Israelite liturgical tradition; exact place and first audience unknown	Davidic superscription inherited; historical date unknown
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This complex processional hymn praises God as warrior, defender of the vulnerable, giver of a household, and source of strength. Its superscription belongs to the received text but does not securely date its composition; the Entrance adapts selected clauses rather than relocating the entire Psalm (Psalms introduction and Psalm 68, *NABRE*).

Communion A	Ps. 102:2 (modern 103)	Israel; exact composition place and first audience unknown	Davidic superscription inherited; historical date unknown
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The inherited superscription is not a recoverable event notice. The whole hymn summons the self to bless and remember, then unfolds divine mercy, healing, rescue, compassion, and creaturely frailty (Psalms introduction and Psalm 103, *NABRE*).

Responsorial Psalm	Ps. 119:57, 72, 76–77, 97a, 127–130	Israel's Torah and wisdom tradition; exact place unknown	Anonymous; date unknown
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The alphabetic meditation supplies no author, narrated event, or site. These separated stanzas name the Lord as portion, value instruction beyond wealth, ask covenant mercy, love the commands, and welcome the understanding their unfolding gives (Psalm 119, *NABRE*).

Communion B	Matt. 5:7–8	Greek Matthew; probably Syria, with Antioch plausible	Commonly c. AD 80–90
<i>Narrated event</i>	Matt. 5:1–12	Galilee; mountain site unrecorded	Public ministry, conventionally c. AD 28

Ancient tradition attributes the Gospel to the apostle Matthew; modern study commonly identifies an otherwise unknown Jewish Christian author writing for a mixed Jewish and Gentile community after AD 70. The final Greek Gospel's setting is distinct from the Galilean sermon it narrates (Matthew introduction and 5, *NABRE*).

Acclamation source	<i>Cf.</i> Matt. 11:25	Greek Matthew; probably Syria, with Antioch plausible	Commonly c. AD 80–90
<i>Narrated event</i>	Matt. 11:20–30	Galilee; exact place unrecorded	Public ministry, conventionally c. AD 28–29

The adaptation draws from Jesus' thanksgiving after judgment sayings concerning Galilean towns. The Gospel's traditional attribution and modern compositional judgment remain as above, while the narrated setting belongs to Jesus' ministry rather than the evangelist's later audience (Matthew introduction and 11, *NABRE*).

Gospel: long / short	Matt. 13:44–52 / 13:44–46	Greek Matthew; probably Syria, with Antioch plausible	Commonly c. AD 80–90
<i>Narrated event</i>	Matt. 13:36, 44–52	A house in the Sea-of-Galilee teaching region; town unrecorded	Galilean ministry, conventionally c. AD 28

The short branch proclaims treasure and pearl only. The long branch also proclaims the net, final sorting, the disciples' response, and the trained householder's new and old treasures. The Gospel's compositional audience must not be confused with the house and ministry region inside the narrative (Matthew introduction and 13, *NABRE*).

Second Reading	Rom. 8:28–30	Corinth in Achaia, to established house churches at Rome	c. AD 56–58
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Paul writes near the end of his eastern mission to a Roman community he did not found, comprising believers from Jewish and Gentile backgrounds. These verses stand within groaning, Spirit-aided prayer, suffering, and inseparable divine love; the semi-continuous reading is not an explanation of Matthew's treasure or net (Romans introduction and 8, *NABRE*).

The Propers: Themes and Movement

Governing account

This formulary does not reduce to one slogan. Its correlated strand joins Solomon's listening heart, the Psalm's valuation of divine instruction, and Jesus' treasure and pearl: wisdom learns what is worth choosing. Romans contributes a semi-continuous word about God's purpose amid suffering, not a hidden key to the parables. The proper chants and prayers gather the assembly, order passing goods, return received bounty, and ask that sacramental memory become saving love.

Four-stage movement at a glance

- 1. Hear — Entrance; Collect; First Reading.** God gathers and strengthens a people; Solomon confesses inadequacy and asks for judgment that listens.
- 2. Revalue — Psalm; Gospel.** Instruction exceeds gold; treasure and pearl expose the Kingdom's incomparable worth and awaken joyful, decisive response.
- 3. Conform — Romans; Acclamation.** God's initiative meets a groaning people and directs them toward the Son; revelation remains gift rather than self-mastery.
- 4. Return — Offerings; Communion; final prayer.** Goods first received return to God; memory of divine benefits and of the Passion seeks fruit in mercy, purity, and salvation.

Reading order. Stages 1, 2, and 4 correlate appointed texts with ritual sequence; stage 3 keeps Romans semi-continuous. Gospel and Communion alternatives are documented, not combined.

1. Gathered strength becomes a listening heart (*Entrance; Collect; First Reading*)

The Entrance does not begin with an isolated chooser. Its adapted Psalm first pictures God defending the vulnerable, making a dwelling for the forsaken, and giving strength to a people. The Collect then identifies the source of any strength or holiness and asks God to protect, govern, and guide. Choice is therefore ecclesial and dependent before it is heroic: the assembly is gathered into a household and taught to receive direction.

Solomon gives this dependence political and moral weight. He asks for a heart capable of hearing so that judgment can distinguish good from evil for an entrusted people. Benedict XVI's Angelus for this same Sunday (2011) reads that heart as a conscience attentive to truth and therefore answerable to justice and peace, especially in government. Ambrose earlier links hearing to just judgment. Neither witness makes office self-authenticating: the king's later failures keep received wisdom under the continuing need for fidelity, counsel, and correction.

The Collect's biblical grammar. Ferraro's study in *Notitiae* traces its titles of protector, ruler, and guide through the Psalms, John 15, and the Exodus tradition. He reads the prayer's passing and enduring goods in an eschatological horizon without cancelling human work or creation's value. As a signed study in the Dicastery's journal, it supplies researched illumination rather than a magisterial decree. The Collect orders created goods through communion with Christ; it does not declare them unreal or unholy.

2. Instruction schools desire for the Kingdom (*Responsorial Psalm; Gospel branches*)

The Responsorial Psalm makes the prayer for wisdom habitual. The Lord is portion; instruction is valued above silver and gold; mercy is requested; commands are loved; the unfolding word gives understanding. Ambrose's *Exposition of Psalm 118* lingers over both comparisons: the Lord as portion displaces rival mastery, and the law above gold describes a willingness to prefer God's word to gain. His Christian preaching receives an Israelite Torah psalm; it does not turn Torah into a failed foil for grace.

Treasure and pearl convert valuation into action. The first figure unexpectedly finds; the merchant deliberately searches. Both recognize a worth that reorganizes every other possession, while only the treasure scene explicitly names joy. Francis's Angelus for this Sunday (2014) preserves that difference between sudden discovery and long search and describes encounter with Christ as giving new meaning even to toil and suffering. Chrysostom likewise stresses gain rather than reluctant loss. They reorder created goods without pricing grace or condemning creation.

3. Providence gives suffering a filial form (Second Reading; Acclamation)

Romans enters from the Sunday cycle rather than from a demonstrated compositional pairing with Matthew. Its immediate context is creation’s groaning, believers’ weakness, and the Spirit’s aid in prayer; its continuation names affliction, persecution, hunger, peril, and death. The promised good is therefore neither uninterrupted comfort nor an assurance that faithful people will prosper. Paul defines the movement by conformity to the Son, the firstborn within a communion of siblings.

Chrysostom reads adversity as material God can turn toward good without calling adversity good in itself. Aquinas similarly distinguishes an evil suffered from the virtues and final good that providence can draw through it. The Council’s *Gaudium et spes* 22 places Christian suffering within conformity to the incarnate and risen Christ, where life and death receive paschal meaning. The *Catechism* (nn. 311–312) supplies the necessary moral boundary: God is not the cause of moral evil, and the good drawn from evil never converts evil into good.

What the reading can and cannot promise

The reading gives hope that divine love can work within suffering toward communion with Christ. It does not tell a harmed person that abuse or injustice was secretly good, require passivity, or displace safety, lament, medicine, reporting, restitution, or justice. The acclamation adds teachable humility from Matthew 11; it is a distinct adaptation, not Paul’s definition of predestination.

4. Received gifts return as memory, mercy, and memorial (Prayer over Offerings; Communion A/B; Prayer after Communion)

The Prayer over the Offerings completes the parables’ value movement without turning sacrifice into purchase. The gifts presented already come from divine bounty; the petition asks that the mysteries sanctify present conduct. What is possessed is received, offered, and transformed. This prayer is the common Week XVII formulary, so its resonance with Year A is a liturgical conjunction, not proof that it was composed for these readings.

Communion A commands the soul to bless and remember divine benefits. Communion B instead joins mercy and purity of heart, keeping their distinct promises of mercy and vision. The final prayer gathers either path into the perpetual memorial of the Son’s Passion and asks that the gift of love advance salvation. Memory is therefore active gratitude, and reception seeks moral and ecclesial fruit; neither alternative may be silently blended with the other or treated as mechanically effective apart from grace-enabled response.

Dimension	Appointed anchors	Source-grounded synthesis	Limit
Discernment	Entrance; Collect; 1 Kgs. 3	Gathered strength becomes a hearing heart ordered toward justice.	Office and intelligence do not guarantee fidelity.
Value and joy	Ps. 119; Matt. 13	Instruction, treasure, and pearl disclose a good exceeding gold.	Grace is not bought; creation is not despised.
Filial purpose	Rom. 8; acclamation	Providence works amid groaning toward conformity to the Son.	Evil remains evil; no fatalism or prosperity promise.
Sacramental fruit	Offerings; Communion A/B; final prayer	Received bounty returns as offering, gratitude or mercy, and memorial.	Branches stay distinct; fruit is not mechanical.

Source-Grounded Synthesis Across the Propers

A liturgy of received judgment

Across the appointed sequence, judgment begins as a gift before it becomes an act. God gathers and strengthens a household in the Entrance; the Collect asks to be governed and guided; Solomon confesses that office has not supplied the heart his office requires. Ambrose and Benedict XVI receive that heart as listening ordered toward justice, while Solomon's later history prevents the gift from becoming a claim of personal infallibility. The Psalm then makes discernment habitual by ranking divine instruction above wealth and asking that the unfolding word give understanding. This movement is supported by the texts and their checked reception: dependence, hearing, valuation, and action belong together.

Worth disclosed in different modes

The Lectionary officially correlates the First Reading and Gospel, but their forms remain different. Solomon chooses while asking in darkness; the finder and merchant choose after worth has been disclosed. One refuses royal advantages and receives wisdom gratuitously; the others sell all they possess. Chrysostom's emphasis on gain and Francis's distinction between sudden finding and sustained searching protect the parables from becoming celebrations of privation. Psalm 119 supplies the assembly's answer: divine instruction is not one commodity among others. None of these texts prices grace, condemns created goods, or releases a hearer from duties owed to others.

Providence without the moral laundering of evil

Romans remains a semi-continuous strand. Its immediate frame is creation's groaning, weakness in prayer, suffering, and the inseparability of divine love. Chrysostom and Aquinas explain how providence can bring good through adversity without naming adversity good in itself; *Gaudium et spes* 22 locates conformity within Christ's paschal mystery; the *Catechism* expressly denies that God causes moral evil. The Sunday therefore supports hope amid suffering but not fatalism, prosperity teaching, passivity before abuse, or the displacement of safety, medicine, reporting, restitution, and justice.

The branch-sensitive eucharistic conclusion

The offerings prayer returns gifts already received from divine bounty, so the Eucharistic movement is not a purchase parallel to the merchant's. At Communion the actual celebration follows one of two paths: remembered benefits from Psalm 102, or mercy and purity of heart from Matthew 5. The final prayer can gather either path because it names the sacrament as the perpetual memorial of the Passion and asks that divine love advance salvation. The source-grounded whole is therefore received gift becoming discerning, grateful, merciful life. The long Gospel adds final sorting and the householder's new and old treasures; the short Gospel does not. Any synthesis must preserve that enacted difference.

Movement	Primary anchors	Checked reception	Controlling limit
Gathered dependence	Entrance; Collect; 1 Kgs. 3	Ambrose; Benedict XVI; Ferraro	Gifted wisdom remains answerable to truth, counsel, law, and fidelity.
Reordered worth	Ps. 119; Matt. 13	Ambrose; Chrysostom; Francis	Grace is not bought and creation is not despised.
Filial providence	Rom. 8; Matt. 11 acclamation	Chrysostom; Aquinas; Vatican II	Evil remains evil; protection and justice remain duties.
Memorial bearing fruit	Offerings; Communion A/B; final prayer	Augustine; Bellarmine; beatitude reception	Alternatives stay distinct and sacramental fruit is not mechanical.

Interpretive Possibilities Across the Propers

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

A listening treasury. (*Coll.; First Reading; Responsorial Psalm; long Gospel*) Solomon’s listening heart, the Psalm’s word and understanding, and the long-form scribe’s new and old treasures can be heard with the Collect’s petition for guidance. Ambrose and Benedict XVI illuminate the listening heart, while Origen illuminates the scribe; their separate receptions do not make this complete chain inherited teaching. The conjunction encourages teachability and responsible handing-on rather than information hoarding. The scribe is long-form only, and no compositional intent is claimed.

Value conversion is not purchase of grace. (*Coll.; Responsorial Psalm; Gosp.; Prayer over Offerings*) The Psalm values instruction above gold, the parables picture decisive disposal, the Collect distinguishes passing from lasting goods, and the offering prayer returns gifts first received. Ambrose, Chrysostom, Francis, and Ferraro illuminate individual movements; joining all four texts is the proposal’s editorial act. Together they invite examination of money, time, attention, and allegiance as gifts ordered toward the Kingdom. Grace is not merchandise, possession is not intrinsically evil, and duties to others remain.

The authorized branches teach different endings. (*Gospel branches; First Reading*) The short form closes with value, joy, and disposal; the long form adds net, judgment, understanding, and the scribe, which can be heard beside Solomon’s discernment. Patristic commentaries follow the Gospel sequence, while this contrast arises from the modern Lectionary’s alternative endings. Attending to the enacted ending helps preacher and reader respect what was actually proclaimed. The short form is authorized and complete, not deficient; long-only material may never be smuggled into its literal account.

Providence transforms persons without making harm morally good. (*Second Reading; Prayer after Communion*) Romans’ purpose and conformity to the Son can be heard with the perpetual memorial of the Passion and the prayer that divine love advance salvation. Chrysostom and Aquinas address Providence amid adversity; the liturgical prayer supplies the Passion memorial. Their conjunction supports resilient hope, truthful lament, and action shaped toward Christ rather than denial of injury. The proposal never sanctifies abuse or displaces safeguarding, treatment, reporting, restitution, or justice.

House, siblings, and net form an ecclesial test. (*Entrance; Second Reading; long Gospel; Communion B*) A united dwelling, the firstborn among many siblings, a net of every kind, and mercy with purity form a proposed sequence of gathering, formation, and judgment. Existing reception illuminates these images separately; their sequence here remains editorial. Its fruit is hospitality joined to integrity and humble accountability. The net and Communion B are unresolved branch-dependent anchors; final separation belongs to God.

Memory loosens possession. (*Communion A; Prayer over Offerings; Gosp.; Prayer after Communion*) The summons not to forget benefits, the return of received bounty, the Gospel’s selling, and the Passion memorial suggest a movement from gratitude through stewardship toward self-gift. The checked witnesses illuminate the separate motions without establishing this single liturgical chain. Its fruit is grateful use rather than anxious possession or forgetful consumption. Communion A remains unresolved, and the proposal condemns neither property, contracts, saving, nor provision for dependents.

The Propers: Notable and Quotable

- **Matthew 13:45–46, both Gospel branches** — Nathaniel Hawthorne, *The Scarlet Letter* (1850). Hester’s language of a pearl “of great price” redirects the Gospel image toward the child understood as her costly and only treasure amid Puritan shame and exclusion. The chapter marks the purchase logic; the novel’s moral world is not made an interpretation of Matthew.
- **Matthew 13:45–46, both Gospel branches** — *The Pearl of Great Price*. Franklin D. Richards’s 1851 compilation and its later institutional reception turn the Gospel phrase into the title of a scriptural anthology. An official study manual explains the title dependence. This entry documents reception without adjudicating the collection’s religious claims.
- **Romans 8:28, independent Second Reading** — Margaret Murray Robertson, *Christie Redfern’s Troubles* (1866). A chapter titled “The Secret of Peace” places the verse inside a dispute over trust, passivity, suffering, and who may rightly claim the promise. Narrative argument, not an isolated citation, supplies the transformation; the novel remains reception evidence rather than doctrinal authority.

Appendix: Liturgical Resolution

Liturgical Instance

Field	Resolved liturgical instance
Celebration	Seventeenth Sunday in Ordinary Time; Sunday rank; green.
Parent and formula	PC-S41; PC-S41-A; canonical Year A target; dated U.S. occurrence 2026-07-26.
Books	U.S. <i>Roman Missal, Third Edition</i> (implemented 2011), Week XVII owner; U.S. <i>Lectionary for Mass</i> , Second Typical Edition, Volume I, no. 109.
Calendar scope	General Roman Calendar as implemented for the United States; national scope.
Occurrence	The universal memorial of Saints Joachim and Anne is omitted without commemoration or transfer; unknown local proper solemnities remain outside this national resolution.
Form and ritual context	Postconciliar Roman Rite, ordinary Sunday Mass; Gloria and Creed; the permitted sprinkling rite may replace the Penitential Act.
Coverage and cycles	Week XVII owner with Year A Lectionary formula; Sunday Year A; following ferial week uses independent Weekday Cycle II.
Treated branches	Sprinkling; Entrance, Offertory, and Communion chant selections; long or short Gospel; compatible Preface and Eucharistic Prayer paths; and two Communion Antiphons.

Branch Resolution

Branch ID	Authority and trigger	Status	Units affected	Resolution
sunday-sprinkling	Roman Missal Appendix II and GIRM 51	Ritual substitution	Replaces the Penitential Act and its Kyrie relation as the rite directs	Unresolved
entrance-chant-selection	GIRM 48 and U.S. norms	Locally selected	Entrance music and use of printed antiphon	Unresolved
long-gospel	Lectionary 109	Appointed alternative	Matt. 13:44–52, including net, sorting, and new-and-old scribe	Documented, not selected
short-gospel	Lectionary 109	Appointed alternative	Matt. 13:44–46; vv. 47–52 omitted from proclamation	Documented, not selected
compatible-preface-and-eucharistic-prayer	Missal Ordinary Time rubric 5 and GIRM 365–367	Permitted	Sunday-in-Ordinary-Time Preface unless the selected authorized non-IV Eucharistic Prayer carries its own Preface; no proper insert	Unresolved
eucharistic-prayer-iv-with-preface	Missal Ordinary Time rubric 5 and GIRM 365(d)	Permitted	Eucharistic Prayer IV with its inseparable Preface; excluded from a proper-Preface pairing; no proper insert	Unresolved
communion-antiphon-psalm-102	Week XVII formulary	Appointed alternative	Communion Antiphon A	Documented, not selected
communion-antiphon-matthew-5	Week XVII formulary	Appointed alternative	Communion Antiphon B	Documented, not selected
communion-chant-selection	GIRM 87 and U.S. norms	Locally selected	Communion music and use of either printed antiphon	Unresolved
offertory-chant-selection	GIRM 74 and approved local practice	Locally selected	Offertory music	Unresolved; no Missal Offertory exists

Appendix: Scope and Qualifications

This study treats formula PC-S41-A in the U.S. implementation current through 2026-07-21; unknown local proper solemnities remain outside its national scope. Protected English liturgical texts are paraphrased, with only citations and short Latin incipits reproduced. Direct 2008 page images, named U.S. altar-book collation, work-specific rights review, liturgical-text permission, and independent guide review remain outstanding. Branch evidence and collation are recorded in `instance/manifest.md` and `propers/verified.md`; source judgments, reception searches, negative results, and editorial proposals remain in `research/scope.md`.

References

Liturgical and scriptural sources

- *Missale Romanum*, editio typica tertia (Vatican City, 2002), Week XVII, pp. 466–467; the shared owner records the checksum-matched witness and official 2008 variation-list result (Ordinary Time changes listed only at pp. 457 and 471). Direct 2008 images for pp. 466–467 remain unchecked.
- United States Conference of Catholic Bishops, *2026 Liturgical Calendar* and Lectionary 109 occurrence page, checked 2026-07-20; boundaries, alternatives, color, date, and occurrence only, under the source site’s terms.
- Bishops’ official *Antiphonary*, printed p. 75, corroborating the Entrance and Communion citations and dual Psalm numbering; protected antiphon wording is not reproduced.
- Holy Scripture: 1 Kings 3; Psalms 67 (68), 102 (103), and 119; Matthew 5, 11, and 13; Romans 8. Historical orientation used the corresponding *New American Bible, Revised Edition* introductions, texts, and notes at First Kings, Psalms, Matthew, and Romans.
- *General Instruction of the Roman Missal*, nn. 46–90 and 352–367; *General Introduction to the Lectionary*, nn. 65–69, 78–91, and 93–110; structural and relationship controls, cited bibliographically without a new Holy See link.
- *Catechism of the Catholic Church*, nn. 121–123, 128–130, 311–312, and 541–546, official Holy See text; Second Vatican Council, *Gaudium et spes*, no. 22; doctrinal controls.

Reception and doctrinal illumination

- St. Ambrose, *On the Duties of the Clergy* II.8, 44–49, on Solomon’s prudent heart, hearing, and just judgment; and *Expositio Psalmi CXVIII*, VIII, 2–4 and IX, 21–22, Latin text in M. Petschenig, ed., CSEL 62 (1913), on the Lord as portion and the law above gold.
- St. Augustine, *Exposition on Psalm 68*; *Exposition on Psalm 103*; and *Exposition on Psalm 119*.
- St. Robert Bellarmine, *Commentary on the Psalms*, Psalms 67, 102, and 118 at the appointed loci.
- St. John Chrysostom, *Homily 15 on Matthew*, *Homily 38*, and *Homily 47*; St. Augustine, *Sermon on the Mount* I and *Sermon 24*; Origen, *Commentary on Matthew* X.
- St. John Chrysostom, *Homily 15 on Romans*, direct treatment of Romans 8:28–30 within adversity and divine purpose.
- Benedict XVI, Angelus, 24 July 2011, on Solomon’s listening heart, conscience, truth, justice, and peace; Francis, Angelus, 27 July 2014, and Angelus, 26 July 2020, on discovery, search, grace, willingness, joy, and the Kingdom. These are exact-Sunday receptions, not compositional evidence.
- Giuseppe Ferraro, S.J., *La colletta Protector in te sperantium, Deus: Commento Biblico, Notitiae* 49 (2013), 472–478, a signed biblical study of the Week XVII Collect; used as scholarly illumination rather than a magisterial act.
- St. Thomas Aquinas, *Super Romanos* VIII, lect. 6, nn. 686–713; *Super Matthaëum* V, lect. 2; XI, lect. 3; and XIII, lect. 4. Latin loci controlled the paraphrases. His *Catena aurea on Matthew 13* was used as a medieval compilation, not made the original author of its patristic extracts.
- Peter Comestor, *Historia scholastica*, III Kings, “De somnio Salomonis”; medieval retelling, not an independent ancient-event witness.
- George Leo Haydock, later Catholic compilation on 1 Kings 3 and Romans 8; not treated as an ancient witness or substitute for direct sources.

Literary and institutional afterlives

- Nathaniel Hawthorne, *The Scarlet Letter* (Boston, 1850), ch. VI; child, cost, and social exclusion in a direct “great price” reuse. Public domain in the United States.
- Franklin D. Richards and later Latter-day Saint reception, official *Pearl of Great Price* study manual; title dependence and institutional history paraphrased without bulk quotation.
- Margaret Murray Robertson, *Christie Redfern’s Troubles* (1866), ch. XVII; Romans 8:28 within a narrative dispute over trust and suffering. Public domain in the United States.

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