

Seventeenth Sunday after Pentecost

Love Received and Lived

1962 Roman Missal · 20 September 2026 · Concise Study

Element	Text and reference	What it says
Introit	Ps. 118:137, 124; v. 1	The servant confesses God's just judgment and begs the mercy that teaches him to walk in the law.
Collect	<i>Da, quaesumus, Domine</i>	The people asks freedom from diabolical contagion and an undivided, pure-minded following of God alone.
Epistle	Eph. 4:1–6	Humility, meekness and patient charity guard the one body, Spirit, hope, Lord, faith, baptism and Father already shared.
Gradual	Ps. 32:12, 6	The people the Lord chose is blessed; the heavens were established by his word and his spirit.
Alleluia	Ps. 101:2	An afflicted voice begs to be heard; the plea is carried into the hearing of the Gospel.
Gospel	Matt. 22:34–46; Credo	The twofold command of love, and the question that shows David's Son to be David's Lord.
Offertory	Dan. 9:17–19, adapted	Daniel begs mercy for the desolate sanctuary and the people called by God's name.
Secret	<i>Maiestatem tuam</i> ; Trinity Preface	The holy action is asked to free the people from offenses past and future.
Communion	Ps. 75:12–13	Vows are paid and gifts brought before the feared Lord who humbles earthly princes.
Postcommunion	<i>Sanctificationibus tuis</i>	The mysteries are asked to cure vices and to become an eternal remedy.

All ten elements are appointed; the Credo follows the Gospel and the Preface of the Holy Trinity is assigned to the Sunday. Psalm references follow the Missal's numbering (the common modern numbers are 33, 76, 102 and 119); the appointed texts themselves are given in the full study.

Sense	Synthesis
Literal	Distinct voices confess justice, seek mercy, command love, intercede and undertake fidelity. The three prayers ask God to sustain the life the readings require.
Allegorical	David's Son is Lord; Word and Spirit establish the people whom Christ gathers, addresses as its Head, and nourishes through his mysteries.
Moral	Grace forms an undivided heart, a patient common life and fulfilled commitments. Love seeks the neighbor's good through truthful mercy and fitting correction.
Anagogical	One hope, the Lord's judgment and the eternal remedy direct present healing toward perfected charity and communion with God and the saints.

Scriptural Date and Location

Proper	Citation	Location	Date
Gradual	Ps. 32:6, 12 (modern 33)	No place named in the verses	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
The verses name the people the Lord chose and the heavens his word established. The Douay–Rheims heading attributes it to David without naming an occasion, first audience or stage in the attributed author’s life. Corbett’s “usual chronology” frames the Davidic attribution, not the poem’s writing. The broad modern limit applies to the Psalter as a whole; it does not securely date this individual psalm.			
Communion	Ps. 75:12–13 (modern 76)	Sion, God’s dwelling in the psalm (v. 3)	Composition: Before c. 165 B.C.
The title ascribes the psalm to Asaph; the appointed conclusion commands vows and gifts before the Lord who humbles rulers. Neither title nor verses fixes an occasion, first audience, stage in the attributed author’s life or place of writing. The date is only the Psalter-wide modern limit; this individual psalm is not securely dated.			
Alleluia	Ps. 101:2 (modern 102)	Sion named in the psalm’s turn to hope (vv. 14, 17)	Composition: Before c. 165 B.C.
The title names only “the prayer of the poor man, when he was anxious”; no author, occasion, first audience or authorial life-stage is given. The appointed cry opens a psalm that moves toward Sion’s rebuilding. Its date is only the Psalter-wide modern limit; this individual psalm is not securely dated.			
Introit	Ps. 118:1, 124, 137 (modern 119)	No place named	Composition: Before c. 165 B.C.
An alphabetical psalm of the law with no named author and no traditional date, occasion, first audience or authorial life-stage. The antiphon confesses God’s justice and asks his mercy (vv. 137, 124); its verse is the opening beatitude (v. 1). Its date is only the Psalter-wide modern limit; this individual psalm is not securely dated.			
Offertory	Dan. 9:17–19, adapted	Babylon, first year of Darius the Mede (9:1); prayer for the desolate sanctuary	Historical setting: “seventy years” (duration). Composition: B.C. 570–536.
Traditional attribution: the prophet Daniel, recording his own prayer as the seventy years foretold by Jeremias ran out; the 1908 <i>Catholic Encyclopedia</i> article reports both the traditional date shown and a rival attribution to an unknown later author, for which the admitted evidence establishes no numerical modern critical date. The “seventy years” in the Date column is the duration of the servitude within the prayer’s setting, not a composition date; the chant selects and rearranges the petitions.			
Gospel	Matt. 22:34–46	Written, in the received account, in Judea for Jewish believers; the encounter narrated in the Temple at Jerusalem (21:23)	Event – Narrated event date unresolved. Composition – disputed: c. A.D. 38–45; c. A.D. 40–42; A.D. 40–45; c. A.D. 60–68; c. A.D. 64–67; c. A.D. 50. Composition (Catholic critical chronology, for comparison): The Greek Gospel of Matthew in the NABRE introduction, post-A.D. 70 date.
<i>Narrated event: the last of the Lord’s Temple controversies (21:23–22:46), shortly before the Passion forecast at 26:1–2. No numerical date for the encounter is established here.</i>			
Traditional attribution: St Matthew the Apostle. The Date column’s alternatives are not of one standing: about A.D. 38–45 counts eight or fifteen years from the Ascension with early writers; about A.D. 40–42 follows the twelve-year apostolic dispersal, a tradition the 1911 <i>Catholic Encyclopedia</i> article itself calls “admittedly not too reliable”; A.D. 40–45 reports that article’s survey of the Catholic critics of its day; about A.D. 60–68 is conditional on a later proposed apostolic departure; about A.D. 64–67 rests on a text of Irenaeus whose difficulties of interpretation, the article says, prevent any positive conclusion; and about A.D. 50 is Durand’s date (1912) for the Aramaic original alone, the Greek rendering left undated. These are composition alternatives; the Temple is the place of the narrated controversy, not an asserted writing-place. No separate event date is supplied. The generated comparison gives the NABRE’s post-A.D. 70 boundary for the Greek Gospel, probably at least a decade later, without a precise endpoint; it remains separate from the traditional alternatives.			
Epistle	Eph. 4:1–6	Paul, “a prisoner in the Lord” (4:1); to the saints at Ephesus (1:1)	Composition – disputed: A.D. 58–63; A.D. 61.
Traditional attribution: St Paul, in a letter of his captivity. The 1909 <i>Catholic Encyclopedia</i> article assigns the captivity letters the period shown and leaves Rome or Caesarea open; the encyclopedia’s 1911 chronology of St Paul gives Ephesians the single year shown. The 1909 article reports the denial of Pauline authorship by most liberal critics since Schleiermacher but supplies no numerical date for that position; no additional modern critical date is established here. It holds “at Ephesus” (1:1) no part of the primitive text and proposes a circular to churches in Asia Minor. The address above belongs to the received biblical text, not a settled identification of the first recipients.			

The Propers: Themes and Movement

The Lord commands a whole-hearted love and gives the healing by which his people can live it. Confession, common calling, intercession and sacramental reception form a movement toward fidelity whose final good is an eternal remedy.

Mercy makes the command a way to walk

The Introit acknowledges God's justice before asking that he deal mercifully with his servant. Its verse names the blessed who walk the law. The desired end is therefore a life of obedience, while the means remains a mercy the servant must receive. Augustine explains the petition as a request for the righteousness God gives, rather than a claim upon righteousness achieved independently. Bellarmine brings the teaching of the same verse into desire: knowing a command is not yet loving its observance.¹

The Collect gives that dependence a direction. The people asks to escape corruption and follow God alone with a pure mind. The Gospel names the full reach of this allegiance: heart, soul and mind belong in love to God, while the neighbor is loved as oneself. Chrysostom joins the commands through obedience. A profession of love for God cannot make refusal of the neighbor harmless when God himself commands that neighbor's good. Augustine includes even the enemy within that obligation. The pure mind sought by the prayer must consequently become truthful mercy in the presence of another person.²

The healing that the first reading follows already reaches beyond private improvement. The Collect prays for a people, and the Introit's servant stands among the blessed walkers. The heart is healed for a common life. A person asking to love more wholly must learn to carry a responsibility, tell a needed truth without contempt and continue in charity when feeling does not make obedience easy.

One Lord gives a people its common life

Paul's appeal begins with humility, meekness, patience and mutual bearing in charity. He then names what the called already share: body, Spirit, hope, Lord, faith, baptism and Father. Their effort to preserve peace answers a gift; it does not create the Lord whom agreement might otherwise treat as its own possession. Chrysostom describes the Spirit joining people separated by wealth, age and way of life. Thomas compares their common order to a city with one ruler, law, signs and end. Life and order illuminate the same calling from different directions.³

The Gradual places the chosen people beside heavens established by Word and Spirit. Bellarmine begins with creation; Augustine also reads the righteous as spiritual heavens whose firmness comes from God. The chant thus sets divine gift before the people's achievement. The Alleluia then gives this people an afflicted person's cry. Augustine hears Christ with his members, preserving the distinction between their personal sin and the sinless Head. The community's praise therefore has room for the member who can only ask to be heard.⁴

The Gospel identifies the one Lord more fully. Davidic descent remains true, yet David calls the Christ his Lord. Chrysostom reads the question as disclosure of divinity, without denial of the human descent. The common people belongs to someone greater than its strongest personality or favored circle. Its unity must take the form of the love he commands.⁵

¹Augustine, *Psalms*, Ps. 118, English paragraphs 123–124, 136; Bellarmine, *Psalms*, Ps. 118 ad 124.

²Chrysostom, *Matthew*, hom. 71; Augustine, *De doctrina christiana*, I.22.20–21; I.30.31–33.

³Chrysostom, *Ephesians*, homs. 9–10; Thomas, *Super Ephesios*, ch. 4, lects. 1–2.

⁴Augustine, *Psalms*, Ps. 32, first exposition, paragraphs 6, 12; Ps. 101, paragraphs 1–3; Bellarmine, *Psalms*, Ps. 32 ad 6, 12.

⁵Chrysostom, *Matthew*, hom. 71, on Matt. 22:41–46.

Intercession brings the common wound to God

Daniel's Offertory asks mercy for the sanctuary and the people bearing God's name. The full chapter admits communal failure and appeals to divine compassion. The chant does not turn the gathering into a collection of private claims to innocence. It teaches the worshipper to ask for the healing of a common life, including wounds that cannot be reduced to his own particular acts.

Jerome gives two accounts of Daniel's confession: he may speak as one of the people, or identify humbly with their sin without having committed it himself. The two accounts differ in personal culpability and agree in solidarity. Solidarity does not require an assertion that everyone bears equal guilt, and innocence of a particular wrong does not make another's need irrelevant. Jerome also reads the sanctuary petition through promised restoration. God's faithfulness supplies a reason to pray and to persevere, rather than a reason to remain silent.⁶

Here the three readings meet, each with its own emphasis. Healed charity asks that love become strong enough to carry another's burden. The gathered people recognizes the suffering member within its own voice. Faithful offering brings that need before God and accepts the work that mercy requires. Paul's patience and Thomas's fitting correction give intercession a practical consequence: one can seek another's good through both endurance and truthful action.⁷

The Offertory's place in the formulary sharpens that consequence. Daniel's petition is not the historical scene of Paul's appeal or the Gospel controversy, and Daniel, not the afflicted psalmist, makes that confession. The Mass leaves those speakers distinct while ordering their words as one act of worship. The servant first asks mercy, the people hears its common calling, and intercession then accompanies an offering. Prayer for the common wound is thus more than an inward sentiment: it gives the worshipper a need to place before God and a good to pursue after the prayer. Healed charity supplies the converted desire; the gathered-people reading identifies whose good is carried; faithful offering makes that concern answerable in conduct.

The mysteries give strength for fidelity and glory

The Secret asks that the holy action free the people from past and future offenses. Thomas explains the Eucharist through spiritual nourishment, Christ present and his Passion. Grace sustains and strengthens charity. His account also preserves the freedom of a person who may later turn away. The petition is therefore no advance permission to sin; its future reach is the gift of a life to be lived faithfully. This teaching illuminates the prayer.⁸

The Communion names fidelity as vows paid and gifts brought before the feared Lord. Augustine distinguishes obligations common to Christians from special undertakings, and insists that fulfillment needs God's help. The vow to be paid may be an existing promise or duty honored, rather than a new private vow. His reading of those standing around the Lord also opposes the private ownership of truth: the common center belongs to no faction. Bellarmine's emphasis on God's power over rulers and Augustine's rebuke of pride together make judgment public and personal.⁹

The Postcommunion asks for cured vices and an eternal remedy. Reception is followed by a plea for healing, so remaining struggle need not make the gift unreal. Yet present moral improvement is not the whole end. Thomas directs sacramental nourishment toward perfect peace and unity in glory. The heart's cure, the people's inheritance and worship's lasting fruit reach their completion together in God. The Mass gives hope enough to practice charity now, while teaching its recipients to keep asking for the remedy that brings charity to its end.¹⁰

⁶Jerome, *Daniel*, II, on Dan. 9:17–18,20–21.

⁷Thomas, *Super Ephesios*, ch. 4, lect. 1.

⁸Thomas, *Summa theologiae*, III, q. 79, aa. 1,6, corpus, and a. 6 ad 1.

⁹Augustine, *Psalms*, Ps. 75, paragraphs 11–13; Bellarmine, *Psalms*, Ps. 75 ad 11–12.

¹⁰Thomas, *Summa*, III, q. 79, a. 2, corpus.

The Propers: Detailed Commentary

The command and the Lord who gives it

The Gospel commands an undivided love, while the Mass asks God to heal those who must live it. Its opening confession of divine justice becomes a plea for mercy; its final prayer seeks the cure of vice and an eternal remedy. Between them, the worshippers hear whose people they are, whom they must love, and what fidelity requires. The command reaches the whole person, but it is addressed within a common life sustained by gifts.

Three readings bring different needs into focus. *Healed charity* asks how the heart becomes able to love what it knows it ought to love. *A gathered people* asks why those receiving the same Lord, faith, and baptism must bear one another. *Faithful offering* asks how confession, prayer, and sacramental reception become continuing fidelity. They are complementary emphases: the person being healed belongs to a body, and that body worships in order to live from what it receives.

Matthew 22:34–46 gives all three their center. Jesus answers a lawyer’s test with love of God in the whole heart, soul, and mind, and love of neighbor as oneself. Chrysostom joins the commands through obedience: love of God cannot coexist with refusal of the neighbor whom God commands us to love. Augustine explains their common direction. The good sought for oneself in God is also sought for the neighbor, including an enemy; the neighbor never becomes a disposable means to one’s own good.¹¹

The answer may change its questioner. Chrysostom reads the favorable account in Mark as evidence of improvement during the exchange. Augustine allows that possibility but also an initially cautious test rather than malicious deception. Matthew’s test does not settle every question about the lawyer’s interior disposition. Religious knowledge can become obedience; knowing the answer does not prove that it has.¹²

Jesus then asks whose son the Christ is. Davidic descent is true, yet David calls him Lord in Psalm 109:1. Chrysostom takes this as disclosure of Christ’s divinity without denial of his descent. Healed charity therefore meets its source in the divine Lord who commands it. For the gathered people, he is the one Lord above every faction. For faithful offering, his claim makes worship no payment that leaves the rest of the giver’s life self-owned.

All three readings turn on the difference between a test and an encounter. Healed charity asks what the answer does to the questioner: the command must reach the person using it. The gathered people asks how religious knowledge is shared: an answer intended to defeat another can become a truth received in common. Faithful offering asks whether hearing leaves the hearer otherwise self-owned. In each case the Gospel’s second exchange presses beyond admiration for an excellent moral reply. David’s Lord addresses the one who has been discussing him.

The witnesses still differ concerning motive. Chrysostom narrates improvement; Augustine retains another possible starting point. Both attend to a person’s response, and neither reads every person’s hidden intention. The command’s demand is accordingly exacting, and it falls on the hearer’s own will, not on another’s hidden mind. A hearer can ask whether he is willing to obey the truth he knows, while leaving another person’s initial interior state to God. The two alternatives are two different stories, not one psychology told twice.¹³

¹¹Chrysostom, *Matthew*, hom. 71, on 22:37–40; Augustine, *De doctrina christiana*, I.22.20–21; I.30.31–33. Full edition details appear in References.

¹²Chrysostom, *Matthew*, hom. 71; Augustine, *De consensu evangelistarum*, II.73.141–142.

¹³Chrysostom, *Matthew*, hom. 71; Augustine, *De consensu evangelistarum*, II.73.141–142.

What enables the love that is commanded?

The Introit joins Psalm 118:137,124 with verse 1: God's judgment is right, his servant needs mercy, and blessedness belongs to those walking his law. Augustine keeps justice and mercy together. The servant does not appeal to righteousness achieved independently of God; he asks for the teaching by which God makes him righteous. Bellarmine gives that teaching a practical edge: it includes love of the command, beyond knowing its content. Healing reaches desire as well as understanding.¹⁴

The three readings consequently hear more than one demand in this opening. Healed charity relinquishes self-sufficiency. The gathered people places the singular servant among the blessed walkers: nobody's need exempts him from common life. Faithful offering begins when confession ceases defending what God condemns. Augustine's account of confession in Psalm 75 makes this peace with God concrete. Mercy rescues the sinner; it does not vindicate his wrong.¹⁵

The Collect asks that God's people escape diabolical contagion and follow God alone with a pure mind. Its petition concerns both freedom from corruption and undivided allegiance. Paul's Epistle, Ephesians 4:1–6, shows that allegiance in humility, meekness, patience, and mutual bearing in charity. Chrysostom brings humility down to tone of voice and treatment of enemies. Thomas names pride, anger, impatience, and disordered zeal as threats to peace; bearing another includes correction at a fitting time. Patient charity therefore seeks the other's good, rather than either humiliating him or agreeing negligently with his wrong.¹⁶

This is the moral meeting point of the readings. The healed heart tells a necessary truth without contempt. The gathered people bears differences without surrendering the good that unites it. Faithful offering carries prayer into an existing responsibility, even after enthusiasm has faded. The conduct is real, while the need for grace remains real. An absence of emotional ease does not make an act of patient love worthless.

The Secret and Postcommunion make the source of that help explicit: the holy action is asked to free the people from offenses, and the mysteries to heal vices. Thomas explains Eucharistic nourishment through Christ present and his Passion: grace is sustained and charity strengthened. His teaching illuminates these petitions. The demand for fidelity remains inside a gift that makes fidelity possible.¹⁷

The literal forms of the prayers reinforce the distinction between help and replacement. The Collect asks that the people follow God; the Secret seeks freedom from offenses; the Postcommunion asks that vices be cured. Following, preservation and healing are related, but each names a different need. The Gospel does not become a prayer that somebody else love in the hearer's place. The prayers ask that the hearer become able to live what the command requires. Nor does the command make the petitions redundant once the correct course is known.

That difference gives Bellarmine's practical teaching special force. More information can be necessary, but the person who already knows that contempt is wrong needs a further conversion of desire. Augustine's insistence on continuing illumination likewise refuses the idea that a past understanding makes present dependence unnecessary. Healed charity receives light and strength anew; common life gives that dependence a testing ground; faithful offering carries it into a responsibility that remains after a moment of conviction. The repeated prayer therefore need not mean that an earlier gift failed. It can acknowledge that life remains dependent on its giver.¹⁸

¹⁴Augustine, *Psalms*, Ps. 118, English paragraphs 123–124,136; Bellarmine, *Psalms*, Ps. 118 ad 124.

¹⁵Augustine, *Psalms*, Ps. 75, paragraph 3.

¹⁶Chrysostom, *Ephesians*, hom. 9; Thomas, *Super Ephesios*, ch. 4, lect. 1.

¹⁷Thomas, *Summa theologiae*, III, q. 79, a. 1, corpus.

¹⁸Augustine, *Psalms*, Ps. 118, paragraphs 123–124; Bellarmine, *Psalms*, Ps. 118 ad 124.

How can many persons pray as one people?

Paul's common gifts precede the effort to preserve unity: one body, Spirit, hope, Lord, faith, baptism, and Father. Chrysostom describes the Spirit joining persons separated by wealth, age, and manner of life; Thomas pictures a city with one ruler, law, signs, and end. The first emphasizes the life that joins; the second its common order. Neither makes a congregation's agreement the creator of its Lord.¹⁹

Chrysostom offers several explanations of the one spirit, including the received Spirit, concord, and zeal. The giver is thus distinct from the people's disposition, and enthusiasm alone cannot establish holiness. Thomas accordingly excludes unity in evil. Chrysostom also distinguishes gifts common to salvation from different gifts for ministry. Equal participation in the common good neither abolishes different offices nor makes a larger task a private trophy.²⁰

The Gradual, Psalm 32:12,6, places the chosen people beside heavens established by Word and Spirit. Bellarmine begins with created heavens and inseparable Trinitarian action. Augustine identifies spiritual heavens in the righteous, whose firmness comes through Word and Spirit. Creation praise is the literal foundation; Augustine reads the holy people's dependence spiritually beside it, not in its place. Augustine's elected people belongs to the heavenly city, rather than supplying a modern state's claim to superiority.²¹

The Alleluia gives this people a singular cry from Psalm 101:2. The psalm begins in affliction and reaches toward Sion's restoration and gathered peoples. Augustine hears Christ with his members: their poverty belongs within his body's voice, while their personal sins are never sins of the Head. Bellarmine stresses that prayer itself needs grace. For healed charity, even the first cry receives help; for the gathered people, one sufferer belongs within common praise; for faithful offering, supplication shapes the listening that follows.²²

Daniel's Offertory carries that solidarity into intercession for sanctuary and people. The chant adapts Daniel 9:17–19; the full chapter confesses communal failure and appeals to mercy. Jerome's commentary on verse 20 allows either confession as one of the people or humble identification without personal participation in the sin confessed. These are different accounts of culpability, though both give solidarity an active voice. Asking mercy for the community neither assigns everyone equal guilt nor permits the righteous to dismiss its wounds.²³

In the Gradual, too, the witnesses read at two levels, not in a single metaphor. Bellarmine's heavens belong first to creation, whereas Augustine's righteous-as-heavens reading draws a spiritual relation from their dependence on Word and Spirit. The sky need not be secretly a congregation for the spiritual reading to hold. The literal praise gives a real foundation: what exists is not its own source. Augustine then makes that dependence searching for those tempted to take credit for holiness. The elected people can no more manufacture its final good than the created heavens can give themselves existence.²⁴

Paul's community must preserve a unity that remains larger than a local circle. Chrysostom includes the faithful across places and generations; Thomas makes the shared ruler, faith, sacramental signs and end the city's order. These emphases correct different reductions. A warm feeling among familiar people is too narrow for the body Chrysostom describes. Admiration for a particular leader is too fragile a basis for the common gifts Thomas identifies. Their accounts support a charity that receives real difference in a body that is no collection of unrelated interests.²⁵

That common life does not erase the scale of one person's suffering. The Alleluia retains a singular petition; Augustine's Head-and-members reading does not require the sufferer to abandon his own voice. Daniel's

¹⁹Chrysostom, *Ephesians*, hom. 9; Thomas, *Super Ephesios*, ch. 4, lect. 2.

²⁰Chrysostom, *Ephesians*, homs. 10–11; Thomas, *Super Ephesios*, ch. 4, lect. 1.

²¹Augustine, *Psalms*, Ps. 32, first exposition, paragraphs 6,12; Bellarmine, *Psalms*, Ps. 32 ad 6,12.

²²Augustine, *Psalms*, Ps. 101, paragraphs 1–3; Bellarmine, *Psalms*, Ps. 101, opening commentary.

²³Jerome, *Commentaria in Daniele*, II, on 9:17–18,20.

²⁴Augustine, *Psalms*, Ps. 32, first exposition, paragraphs 6,12; Bellarmine, *Psalms*, Ps. 32 ad 6,12.

²⁵Chrysostom, *Ephesians*, hom. 10; Thomas, *Super Ephesios*, ch. 4, lect. 2.

intercession then gives common need a named object. The first voice can belong within a body, and the second can represent a people, though neither is every other person's confession. The gathered-people reading therefore includes a distinction that the healed-heart reading needs: shared prayer carries different wounds. The offering reading adds that carrying them cannot stop at observing them. Intercession is an act in which the worshipper accepts another's good as a concern of his own.²⁶

What must follow an offering?

The literal speakers remain distinct: the afflicted psalmist, Daniel, Paul, and Jesus' interlocutors do not occupy one historical scene. Yet the Mass's actual sequence joins confession, listening, intercession, holy action, reception, and prayer for lasting fruit. Faithful offering follows that movement most directly. Healed charity asks what changes in the giver along the way; the gathered people asks whose burdens his offering includes.

Jerome reads Daniel's sanctuary petition as a request for promised restoration: divine faithfulness becomes a reason to pray. His reading of the evening sacrifice at verse 21 emphasizes persevering prayer. Augustine, discussing Psalm 75, connects remembrance of mercy with baptism and daily sacrifice. Worship sustains a history of received grace; its repetition calls the healed person to remember the giver through the life that follows.²⁷

The Secret's petition concerning future offenses needs a precise distinction. Thomas says that the Eucharist preserves by strengthening spiritual life and resisting hostile powers, while free will can subsequently turn away. Cummiskey's historical English concerning sins yet to be committed therefore supplies no advance absolution or guarantee of perseverance. Healed charity remains a task for a free person; the body's members still need forbearance; the worshipper must live the life nourished by the sacrament.²⁸

The Communion, Psalm 75:12–13, commands vows and their payment and gathers gift-bearers around the feared Lord. Augustine distinguishes common Christian fidelity from particular vows: all owe faithful living, while a special undertaking adds its own obligation. God's help enables fulfillment. The vow paid need not be a new private one; it may be an existing duty finally honored. A higher profession cannot make pride holy.²⁹

Augustine then reads those around the Lord as people who recognize truth as common, refusing to possess it for a faction. Here faithful offering and the gathered people meet: the gift is brought to a shared center that the giver cannot own. Healed charity meets them in the renunciation of pride. The same chant places rulers under judgment. Bellarmine emphasizes God's concrete authority over kings' lives; Augustine applies the humbled spirit of princes to pride and turns rule toward one's own body. Public sovereignty and inward self-rule are different emphases, neither exhausted by the other.³⁰

The three readings weigh the same Communion differently. Healed charity hears a test of growth: the cure must become actual fidelity. The gathered people sees gift-bearers around a common Lord: truth is received and shared, not owned as a means of making a faction. Faithful offering hears speech becoming accountable: an undertaking is fulfilled rather than merely repeated. The differences give one another necessary checks. A private account of progress can forget the neighbor; concern for the group can evade personal duty; a conspicuous undertaking can hide pride. The chant brings the giver, the community and the promised act before one judge.

Augustine's distinction between common fidelity and special vows does not call for ever more dramatic promises. A person can owe the difficult good already present in ordinary responsibilities. His comparison

²⁶Augustine, *Psalms*, Ps. 101, paragraphs 1–3; Jerome, *Daniel*, II, on 9:17–20.

²⁷Jerome, *Daniel*, II, on 9:17,21; Augustine, *Psalms*, Ps. 75, paragraphs 9–10.

²⁸Thomas, *Summa*, III, q. 79, a. 6, corpus and ad 1; Cummiskey, *Roman Missal* (1861), Secret for this Sunday, p. 433.

²⁹Augustine, *Psalms*, Ps. 75, paragraph 11.

³⁰Augustine, *Psalms*, Ps. 75, paragraphs 12–13; Bellarmine, *Psalms*, Ps. 75 ad 11–12.

of a humble married person and a proud consecrated virgin makes profession answer to charity rather than substituting for it. Bellarmine's attention to the lives of rulers gives the same judgment an outward reach: power cannot purchase permanence. Augustine's inward application to pride does not cancel that public force, and Bellarmine's public emphasis does not release the ordinary believer from self-rule.³¹

What is the end of this healing?

The Postcommunion asks together for cured vices and an eternal remedy. Present improvement is necessary but does not exhaust that hope. Thomas directs sacramental nourishment toward perfect peace and unity in glory; Bellarmine directs the chosen people's faith, hope, and charity toward vision. Judgment remains within the promise: gifts and religious standing cannot purchase exemption from the Lord.³²

The four senses unfold differently within each reading. Literally, healed charity hears commands beside petitions for help; the gathered people hears distinct speakers called into communal life; faithful offering follows acts of confession, supplication, and commitment. Allegorically, their center is Christ: the divine Lord who heals, the Head whose body prays, and the Savior whose Passion gives the mysteries efficacy. Morally, they call respectively for an undivided heart, patient common life, and worship fulfilled in conduct. Anagogically, love's cure, the people's inheritance, and the offering's lasting fruit reach their completion in communion with God and the saints.

These are differences in what the same hope asks of the present. A person learning patience receives healing; a community practicing it keeps a given unity; a worshipper persevering in it honors what he has offered. None becomes self-sufficient. The people that hears the command to love goes on asking for the remedy by which love can endure.

Appendix: Scope and Qualifications

This concise study derives from *Love, Unity, and the Healing of Worship*, the expansive study of the universal 1962 Roman Missal's Seventeenth Sunday after Pentecost for 20 September 2026. It compares that study's three editorial whole-formulary readings; no Father is credited with the complete construction. No particular local calendar is specified. The full study supplies the appointed texts and larger arguments. This is a study aid, not an official liturgical book or an ecclesiastically approved commentary.

Psalms numbers follow the Missal: 32,75,101,118 correspond to common modern 33,76,102,119; the Alleluia's 101:2 corresponds to 102:1. Biblical contexts are read in the public-domain American 1899 Douay–Rheims study text. Cummiskey's 1861 English is historical human translation, not official 1962 English. Commentary here supplies no substitute text for ritual recitation. The inherited Latin has a separately collated public-domain 1862 antecedent; the modern Missal facsimile itself receives no blanket redistribution licence. Date cells on *Scriptural Date and Location* are generated from `research/chronology.toml`, alternatives and unresolved states included. The admitted evidence establishes no numerical modern critical date for Daniel or Ephesians and no numerical narrated-event date for the Gospel. A separately attributed comparison gives the NABRE's post-A.D. 70 boundary for the Greek Gospel, without a precise endpoint or any union with the default traditional alternatives.

The source witnesses retain the full study's limits: NPNF's Augustine Psalms is abridged; Jerome's Latin and Bellarmine's historical English are retained transcriptions, not newly collated critical texts. Bellarmine's translator omitted philological discussions, variants, and original psalm prefaces. Their contributions are paraphrases. Thomas's Ephesians commentary is read from the 1857 Latin facsimile; the English *Summa* electronic edition discloses editorial modifications. His sacramental doctrine illuminates the prayers; no direct ancient exposition of their exact wording was established. The research and expansive study received independent workflow review before this condensation; this does not assert completed review of the concise artifact. Detailed evidence and production records remain in `research/scope.md`, `research/interpretations.md`, and `research/production-review.md`.

³¹Augustine, *Psalms*, Ps. 75, paragraphs 11–13; Bellarmine, *Psalms*, Ps. 75 ad 11–12.

³²Thomas, *Summa*, III, q. 79, a. 2, corpus; Bellarmine, *Psalms*, Ps. 32 ad 12.

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2. John Chrysostom, *Homilies on Matthew*, hom. 71, opening exposition of Matt. 22:34–46, Prevost/Riddle English, NPNF1, vol. 10 (1888); *Homilies on Ephesians*, homs. 9–11, expositions of 4:1–7 and ministries, NPNF1, vol. 13. Retained CCEL texts.
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