

Twentieth Sunday after Pentecost

Trust and Thanksgiving

1962 Roman Missal — Concise Study

11 October 2026

Element	Text and reference	What it says
Introit	Dan. 3:31,29,35; Ps. 118:1 (119)	Confession appeals to mercy; the psalm blesses the obedient way.
Collect	<i>Largire</i>	Pardon and peace free the faithful for service.
Maternity Collect*	<i>Deus, qui de beatae</i>	The incarnate Word's Mother intercedes for believers.
Epistle	Eph. 5:15–21	Wise walking, inward song, thanksgiving, mutual submission.
Gradual	Ps. 144:15–16 (145)	The open divine hand feeds all in due season.
Alleluia	Ps. 107:2 (108), adapted	The prepared heart answers God with praise.
Gospel	John 4:46b–53	A father believes the healing word; his household comes to faith.
Offertory	Ps. 136:1 (137), adapted	Captives remember Zion with tears.
Secret	<i>Caelestem nobis</i>	The mysteries give heavenly medicine and cleanse the heart.
Maternity Secret*	<i>Tua, Domine</i>	Offering and intercession seek present and perpetual peace.
Trinity Preface	<i>Qui cum unigenito</i>	One divine essence, distinct Persons, equal majesty.
Communion	Ps. 118:49–50 (119), selected	The promised word gives hope and comfort in humiliation.
Postcommunion	<i>Ut sacris</i>	Obedience is asked as a gift for worthy reception.
Maternity	<i>Haec nos communio</i>	Communion cleanses and gives fellowship in heavenly remedy.
Postcommunion*		

*The three Maternity prayers follow their Sunday counterparts at Low or conventual Mass; they are omitted at nonconventual sung Mass. The Trinity Preface remains. Gloria and Creed are said; no Marian lesson or chant is added.

Sense	Synthesis
Literal	A child is healed; captives lament; the faithful ask mercy and learn wise, grateful conduct. These are distinct histories and petitions.
Allegorical	Christ's word heals and gathers his people; the pilgrim Church receives heavenly medicine while longing for Zion.
Moral	Trust takes an obedient step; thanksgiving becomes attentive praise, generosity and mutual service, with room for truthful lament.
Anagogical	Present gifts sustain hope for resurrection, lasting fellowship and the sight of God, beyond every temporary cure.

Scriptural Date and Location

Proper	Citation	Location	Date
Alleluia	Ps. 107:2 (108)	Davidic title; Israel's praise	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Historical setting – Occasion date unresolved. Composition: Before c. 165 B.C. Corbett supplies David's reference era, not this poem's occasion or writing site. USCCB's Psalter-wide boundary dates no individual psalm securely.
Introit verse	Ps. 118:1 (119)	Israel under the law; received Davidic attribution	Historical setting – No single occasion date applies across every cited locus. Composition – No single date applies across every cited locus. Ps 118:1: B.C. 1055–1015 is the traditional-attribution regnal reference; Ps 118:1: before c. 165 B.C. is the broad composition boundary. Haydock preserves David instructing Solomon, David persecuted by Saul, and Daniel consoling captives; he favors David. No writing occasion or site is settled.
Communion	Ps. 118:49–50 (119)	A servant's humiliation; same authorship alternatives	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Historical setting – Occasion date unresolved. Composition: Before c. 165 B.C. Haydock's alternatives apply to the whole poem. Neither the regnal reference nor the broad Psalter boundary dates this humiliation.
Offertory	Ps. 136:1 (137)	Babylonian captives remember Jerusalem	Historical setting: The Babylonian captives' lament, after Jerusalem's destruction under Sedecias (derived). Historical setting: The seventy years of servitude to Babylon, "seventy years" (duration). Composition: Before c. 165 B.C. Historical background: The third captivity of Judah: the destruction of Jerusalem under Sedecias: Preferred: A.M. 3416 (Haydock reporting Ussher; A.M. is not converted); alternatives: B.C. 586 (Reid and Meistermann, Catholic Encyclopedia), B.C. 587 (Schets, Catholic Encyclopedia), B.C. 588 (Petavius table reported by Sloet; retained transcription checked, printed-page verification still pending). The represented event is after this historical event. These dates belong to that historical event, not to the passage or its composition. Both events could occur in the same year. Haydock preserves variant headings and captivity, return and prophetic-composition proposals. Writing date/site remain distinct from the represented lament; Jeremiah 25 supplies servitude's duration.
Gradual	Ps. 144:15–16 (145)	Davidic title; Israel praises the Creator	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Historical setting – Occasion date unresolved. Composition: Before c. 165 B.C. No episode or writing site is specified. Corbett dates the attributed king; USCCB supplies the Psalter boundary. Eucharistic reception is later.
Introit antiphon	Dan. 3:29,31,35	Azarias in Babylon's furnace	Composition: most likely long after the Exile (Gigot). <i>Daniel 3:23–25 locates the prayer in the furnace. Babylonian servitude is the setting; its "seventy years" is a duration, not this episode's date.</i> Gigot reports early attribution but favors an unknown postexilic Jewish author for this portion, distinct from whole-book theories; no precise writing site or life stage is established.
Gospel	John 4:46b–53	Jesus: Cana; child: Capharnaum, Galilee. Writing: Ephesus traditionally	Event: The healing of the ruler's son at Cana, A.D. 26–27 (derived). Composition – disputed: c. A.D. 90–100; A.D. 96–100. <i>Cana is named in unappointed 4:46a. Maas's encompassing journey yields the derived event range, not a precise healing date or modern clock-time.</i> Fonck and Durand supply composition alternatives for John's later life and a later audience; neither dates the event by the writing.
Epistle	Eph. 5:15–21	Paul in captivity: Rome favored over Caesarea; Asian recipients	Composition – disputed: A.D. 58–63; A.D. 61. Composition (Catholic critical chronology, for comparison) – disputed: Ephesians under the later-disciple hypothesis (approximate), c. A.D. 80–100. Ladeuze and Prat supply traditional alternatives. USCCB distinguishes Paul, a secretary, and a later disciple: style, vocabulary, ecclesiology and Colossians inform debate. The critical interval concerns the disciple only. Impersonal address and omitted place-name witnesses leave destination disputed.

The Propers: Themes and Movement

Christ's word makes faithful action possible before the outcome is seen; God's promise makes thanksgiving possible while suffering remains. The father who starts home and the captives who remember Zion show two forms of this hope. One has received assurance of a particular healing. The others still weep. The Sunday gives both a place within the same worship.

Need confessed, service made possible

The Introit begins with judgment and mercy. Azarias speaks from a furnace into which fidelity, not idolatry, has brought him. Jerome explains his confession as the people's voice: the innocent youths acknowledge the sins of the community to which they belong. Their prayer therefore joins solidarity to repentance without making each sufferer the author of his suffering. The psalm verse turns toward the blessed life of obedience, and the Collect asks for the pardon and peace that enable it. The assembly seeks a secure mind in order to serve, not an exemption from responsibility.¹

This opening gives both trust and common life their proper beginning. The petitioner need not pretend to be self-sufficient before asking for help. The community need not pretend to be innocent of every division before asking to serve together. In each case mercy comes first. The Postcommunion will return to the commandments as a gift sought from God: obedience is the fruit for which the worshippers pray, rather than a price they announce themselves able to pay.

A word received, a household changed

The Gospel makes dependence concrete. A father asks Jesus to come down before his son dies. Christ answers by sending the father home, and the man goes because he believes the word. The servants' report then confirms the child's recovery at the corresponding hour; belief embraces the whole household. Trust has become action before the father possesses that confirmation. The confirmation nevertheless matters: John records both the inquiry and the answer.

Gregory sees an imperfect believer whose confidence in Christ's healing still depends on bodily presence. Augustine judges the initial approach more severely as coldness or unbelief, against the Samaritans' readiness to hear. They agree that Christ's power exceeds the demand placed on it, but differ about the father's starting point. The word educates faith while the healing restores a real child. The household's belief extends the mercy beyond the solitary petitioner; the servants themselves carry testimony on which the father acts.²

Ephesians describes the less dramatic daily shape of such trust: careful walking, discernment, inward attention and mutual submission. Chrysostom reads redeeming time as prudent fidelity in hostile circumstances, even at the cost of relinquishing an advantage. The same Lord who receives the father's urgent petition teaches a community to act without letting anger or appetite determine its next step. Singing in the heart is attentive speech, and the appointed Epistle ends with service to one another. Faith's inward life has outward consequences.

This movement also changes the meaning of strength. The ruler must receive a word instead of securing the healer's bodily attendance; the prosperous must learn to serve rather than expect service alone. Gregory's contrast with Christ's care for a centurion's servant exposes the error of honoring possessions more than the person. The healed household and the mutually serving assembly both receive their good from a Lord whose regard is not measured by rank. Dependence on him can free them from dependence on the honors they confer upon one another.

¹Jerome, *Commentary on Daniel*, I, at 3:29; Schuster, *The Sacramentary*, III, p. 175.

²Gregory, *Homilies on the Gospels*, II.28.1–2; Augustine, *Tractates on John*, XVI.1–5.

Food, song and tears on the same journey

The Gradual praises the giver who opens his hand to all. Augustine's physician image addresses the person whose request has not received an immediate answer: care includes knowledge of the fitting time and good. Bellarmine addresses those who can give: human hoarding contradicts the generosity praised. These accents belong together. Patience in need and responsibility toward a hungry neighbor are different demands; the latter cannot be evaded by quoting the former. Schuster carries the chant's nourishment toward the Eucharist and finally the sight of God. Creaturely food remains a good even as desire reaches beyond it.³

The Alleluia's prepared heart sings, while the Offertory's captives sit and weep. Augustine reads Babylon's passing currents as the loves that threaten to carry the pilgrim away. Remembering Zion keeps desire fixed on an abiding home. His exposition ends by inviting song among the pilgrims themselves. Thus the tears do not cancel Ephesians' command to sing to one another. They distinguish hope from satisfaction with the present order. Thanksgiving need not declare captivity pleasant or bodily pain unreal.⁴

Such remembrance need not remove the pilgrim from ordinary responsibilities. Bellarmine distinguishes inward allegiance from outward occupation: one may hold authority as a burden of service rather than an object of self-admiration. The open hand and the remembered home then belong to the same life. Desire for Zion changes how one possesses and gives in Babylon. It neither identifies every present good with the final home nor abandons the neighbors who depend on those goods now.

Chrysostom's thanksgiving extends into affliction; the NPNF editor's note restricts "all things" to blessings. Chrysostom's stronger demand rests on God's goodness, not on approval of wrongdoing. He locates evil in conduct rather than in created time itself. The Introit confesses sin, and the Secret asks for vice to be expelled: gratitude cannot make those same vices praiseworthy. The father seeks help for the sick, and the assembly brings its lament to the altar.

Heavenly medicine, remembered promise, enduring peace

The Secret asks for healing at the roots of the heart's disorder. Schuster expounds the mysteries as Eucharistic medicine. Pride, avarice and resentment injure the petitioner and fracture common life; the remedy restores the capacity to obey and love. The Communion then asks God to remember the word that has given hope. Augustine explains remembrance as fulfilment of the promise, not repair of divine memory. The promise comforts in humiliation and reaches toward resurrection. Schuster's liturgical reading identifies the Word with Christ, the ground of the Church's hope.⁵

When the Maternity prayers are commemorated, the Collect confesses the Word's real birth from Mary and asks her intercession. Its Secret joins present to perpetual peace; its Postcommunion asks cleansing and fellowship in heavenly remedy. These petitions deepen the same dependence on Christ. The Trinity Preface remains the assembly's thanksgiving in either branch: Father, Son and Holy Spirit are adored in one essence, distinct Persons and equal majesty. The journey of trust and the song of pilgrimage end in God himself. That end gives present gifts their promise and present service its lasting seriousness.

³Augustine, Ps. 144, §§14–17; Bellarmine, Ps. 144:14–17; Schuster, III, pp. 175–176.

⁴Augustine, Ps. 136, §§2–9,13.

⁵Augustine, Ps. 118, §§50–56; Schuster, III, pp. 177–178.

The Propers: Detailed Commentary

What changes when the father goes home?

The father asks Jesus to make a journey; Jesus gives him a journey to make. This reversal exposes the difference between trusting a healer and understanding whose power heals. Gregory's question is exact: why would someone ask Christ to save his son unless he already believed Christ capable of doing so? The request shows faith. Its limitation lies in the requested means. The father thinks the Lord must be bodily present beside the child, whereas divine power is nowhere absent. Christ grants the desired life while correcting the restriction placed upon his action. Mercy and instruction occur together.⁶

The father's repeated plea makes this correction more than an abstract lesson about omnipresence. He fears death, and urgency binds his hope to the means he knows. Christ does not require him first to compose a sufficient account of divine power. The granted life itself reveals the inadequacy of his first estimate. The father is not asked to care less about the child; he is asked to accept a greater healer. His departure is therefore neither resignation to death nor abandonment of his responsibility. The way he cares has changed because of the word he has received.

Augustine reads the rebuke through the earlier Samaritan encounter. They heard Christ and believed; the Galileans' reception has followed signs already seen. He judges the ruler's approach as cold or not yet believing and takes the eventual statement of belief seriously as a change. Gregory's explanation makes the father's original faith defective; Augustine's diagnosis is harsher. Neither can simply be made to say the other's words. Their agreement concerns Christ: he knows the petitioner and is not confined to the visible conditions the petitioner sets.⁷

The two declarations of belief in John 4:50 and 53 show why this dispute is worth hearing. At the first, trust is sufficient to govern departure. At the second, the recovered child and matching hour are known, and the household is included. The narrative distinguishes these moments without requiring every person's faith to pass through a universal sequence of identical stages. Augustine's comparison with Thomas commends belief without demanding sight. It does not turn the servants' report into an embarrassment. Testimony received after obedience and a visible condition imposed before obedience play different parts in the story.

This distinction joins the personal and communal readings. The father's departure answers the question of what trust now makes possible. The household's belief answers the question of whom that mercy can gather. He sought help on behalf of another, and those serving his household bring him knowledge he does not possess. Gregory's comparison with the centurion's servant adds a pointed moral consequence: Christ's regard does not follow the social hierarchy that prizes a ruler above a servant. The centurion belongs to Gregory's comparison, not to this healing narrative.⁸

Ephesians' mutual submission puts that consequence into daily practice. Chrysostom compares compulsory service for one master with friends freely serving one another. Even a master owes provision and service to those beneath him. The inward song cannot be detached from this outward obligation without dropping the Epistle's final verse. The Gospel's growth in faith and the Epistle's reciprocal conduct both unsettle the supposition that receiving honor exempts a person from attending to others.⁹

⁶Gregory, *Homilies on the Gospels*, II.28.1.

⁷Augustine, *Tractates on John*, XVI.1-5.

⁸Gregory, II.28.2-3.

⁹Chrysostom, *Homilies on Ephesians*, XIX, on 5:19-21 and the concluding exhortation.

Does the need for mercy make the sufferer guilty?

The Introit's confession and the Gospel's illness can be heard in one Mass without becoming a causal explanation of each other. Azarias and his companions enter the furnace because they refuse idolatry. Yet Azarias confesses sin in the plural. Jerome explains that the faithful youths speak in the person of their people. Their solidarity enlarges the voice of confession; it does not reverse the narrative's account of why they suffer. Nothing in John accuses the child of bringing his illness upon himself.¹⁰

This matters differently to the petitioner and to the assembly. For the petitioner, confession admits need without requiring a self-sufficient claim to deserve help. For the assembly, it prevents the faithful from treating their own upright acts as grounds for separation from a sinful people. Both belong before God as receivers of mercy. Neither is authorized to pronounce an unrevealed judgment on another person's wound. The youths' refusal of idolatry also survives the confession: communal speech does not make the king's violence good or erase particular responsibility.

The furnace's earlier scene gives this distinction another depth. Before entering the furnace, the youths confess that God can deliver, but refuse idolatry even if deliverance does not come (Dan. 3:17–18). Their fidelity rests on who God is, not on a bargain for rescue. John's father receives an explicit assurance that his son lives; the youths declare fidelity without making the same outcome a condition. Together these literal contexts show why trust cannot be reduced to expecting one's desired result. They also keep the assembly's corporate penitence from becoming a demand that each afflicted person demonstrate faith by confidently predicting a cure.

The Collect asks pardon and peace so that service may become possible. Schuster describes the heart distracted by passions and remorse; forgiveness restores peaceful attention. That is a stronger gift than temporary relief from an uncomfortable feeling. A mind released for service can take the next faithful step, as the father does, or join others in work that resentment has made impossible. The distinction between the two readings is therefore an accent, not a conflict: trust concerns action freed from the need to control the outcome; thanksgiving concerns common life freed from the need to make one's own advantage its measure.¹¹

Chrysostom's account of redeeming time clarifies the cost. Evil days do not mean that time, God's creation, has become evil in its substance. They mean that believers face conduct and circumstances demanding discernment. Prudence may require relinquishing a lesser advantage instead of answering hostility in kind. It is neither inactivity nor the deliberate search for provocation. Fidelity retains an object more important than winning the immediate encounter. Thus the Collect's peace and the Epistle's wisdom give trust a durable moral shape beyond the exceptional crisis of a sick child.¹²

Whom does the open hand require to act?

The Gradual praises provision for every living creature. The Gospel tells of one restored child. Read together, they provoke a difficult question: what of those still hungry, still ill, still waiting? The words "in due season" lead Augustine to the physician's knowledge. A patient may rightly desire a good without knowing when or how it should be given. Delay need not establish abandonment. Augustine encourages the person who asks to keep trusting the giver.¹³

His answer does not stop at a promise that every earthly request will eventually succeed on its original terms. He directs desire from health, family and other benefits toward God himself. The physician's greatest gift exceeds a recovered advantage within mortal life. Resurrection and the final enjoyment of God let hope

¹⁰Jerome, *Commentary on Daniel*, I, at 3:23–29, especially 3:29, PL 25, cols. 639–640.

¹¹Schuster, III, p. 175.

¹²Chrysostom, XIX, exposition of 5:15–17.

¹³Augustine, *Expositions of the Psalms*, Ps. 144, §§14–17; NPNF heading Ps. 145.

survive a temporal answer different from the one desired. The child's cure remains a real good; it is not the guarantee that every petitioner will receive the same bodily outcome. The Offertory's tears and the Communion's humiliation give the still-afflicted a voice within this very Mass.

Bellarmino asks the corresponding question of the person who already has resources. God's universal generosity exposes human hoarding and misuse. To praise an open divine hand while refusing to open one's own is to set conduct against confession. His account presses rulers and possessors toward generosity. Augustine's physician encourages the person awaiting help; Bellarmine's open hand charges the person able to help. These are complementary addresses. A comfortable listener cannot use patience as the answer to a duty that belongs to himself. Bellarmine's further conjectures about fault or improvidence supply no diagnosis of any particular hungry person.¹⁴

Schuster unfolds yet another relation: nourishment in this Mass leads from gifts received under faith to Eucharistic food and finally to vision. This sacramental reading does not replace the psalm's literal praise of the Creator who feeds living things. It joins bodily need, the gift of Christ and the desire for God without making them the same object. The personal reading stresses the growth of the petitioner's desire; the communal reading stresses the responsibility of those sharing God's gifts. The anagogical end of both is God, and that end strengthens rather than dismisses care for the neighbor.¹⁵

The difference among these witnesses is consequential for the four senses. Literally the chant concerns living creatures and their food; Bellarmine's moral appeal asks what possessors do with those gifts. Schuster's sacramental reading looks to Christ feeding his people, and his movement toward vision gives that feeding an anagogical end. Augustine's desire for God prevents the end from becoming merely an unending supply of the benefits presently sought. These relations allow hunger to remain a practical claim on charity while hope seeks more than what charity can distribute. The question of delay is not answered simply by turning every hungry creature into a symbol.

How can thanksgiving include the captives' tears?

Chrysostom refuses to confine thanks to prosperity. His exposition of Ephesians includes poverty, sickness and anguish: faith must answer God's goodness when its benefit is not yet understood. The nineteenth-century NPNF editorial note 404 explicitly restricts "all things" to blessings, against this wider reading. The note is not another sentence of Chrysostom's homily. His demand remains more searching because present satisfaction cannot be its condition.¹⁶

Yet Chrysostom locates evil in human conduct rather than created days. The distinction prevents thanks amid affliction from becoming approval of the act that injures a neighbor. The Introit confesses wrongdoing and the Secret seeks its removal. A praise that celebrated vice would contradict these prayers. The Gospel's father seeks relief with urgency; the literal value of the child's life gives bodily suffering its full weight beside Chrysostom's rhetoric about the greater evil of sin. The assembly may trust, seek help and accompany grief together without claiming to know why every wound has been allowed.

Augustine approaches the same difficulty through what the exiles remember. Babylon's currents signify passing loves whose movement cannot provide an abiding home. Sitting beside them becomes a figure of humility and resistance: the pilgrim recognizes captivity without consenting to be swept away. But tears alone do not determine which home he desires. One can grieve a worldly loss and still want nothing beyond its replacement. To weep remembering Zion is to measure the present by a good Babylon cannot supply. The object of grief changes the direction of hope.¹⁷

¹⁴Bellarmino, *Commentary on the Psalms*, Ps. 144:14–17.

¹⁵Schuster, III, pp. 175–176.

¹⁶Chrysostom, XIX, exposition of 5:20; NPNF I.13, editorial note 404, reporting Meyer's narrower judgment.

¹⁷Augustine, Ps. 136, §§2–4 (NPNF heading Ps. 137).

The full psalm's captors demand entertainment from the defeated. Refusing that performance does not mean forgetting sacred song. Augustine ends his exposition by calling the pilgrims to sing to one another. Their music serves a shared journey toward God rather than the amusement of those who mock their home. Ephesians similarly joins address to one another with song to the Lord. Chrysostom asks for attention within the singer; Augustine asks which love and destination the singing sustains. Their readings explain how a community can praise without demanding that grief first disappear.¹⁸

Bellarmino's distinction between outward responsibilities and inward captivity keeps this pilgrimage close to ordinary duty. One may exercise authority or manage a household while regarding the task as service rather than a possession to admire. Longing for Zion does not require leaving dependents uncared for. The Alleluia's prepared heart belongs to this freedom. Schuster reads its liturgical address, *tibi, gloria mea*, as God being the soul's glory; the biblical wording rendered "with my glory" is different. Praise can then remain steady without measuring itself by human approval.¹⁹

The biblical Psalm 107 also contains threatened dependence and the insufficiency of human help. Its ready heart does not belong to a community immune from danger. That context joins Gregory's correction of the ruler's estimate of power to Augustine's account of the loves that carry a pilgrim away. Readiness is not possession of sufficient earthly means. It is a direction of the heart toward the one whom those means cannot replace. The liturgical address names praise's object; the wider psalm explains why such praise can coexist with need. Schuster's emphasis and the biblical context thus meet without making his explanation of the chant Augustine's gloss on the verse.

The literal Babylonian captivity and its loss of Jerusalem remain distinct from Augustine's allegorical account of the pilgrim Church. His spiritual reading of the full psalm's violent close directs its force against evil desires in their beginnings, not against persons. That final verse is outside the Offertory. The appointed lament gives this assembly tears; Christian hope gives those tears an end beyond the recovery of every present possession.

What does the medicine heal, and where does it lead?

The Secret asks these mysteries to give heavenly medicine and expel the vices of the heart. John describes a child's bodily recovery; the prayer names the healing of disordered love. The ailments are not interchangeable. Schuster's Eucharistic exposition locates the remedy in Christ's gift, which the faithful receive because they need healing. The same pride that resists obedience also refuses mutual service; the same avarice that corrupts desire withholds food. The personal and communal consequences therefore meet at their root, without reducing the sacrament to a means of social convenience.²⁰

The Communion's request to remember the word expresses desire for the fulfilment of a promise. Augustine insists that God has not forgotten. The promise itself gave the servant hope; the servant's prayer now asks its accomplishment. Humiliation may include penitence, trial or persecution. Comfort is possible within that lowliness, and Augustine carries the Church's hope toward resurrection. The biblical verse's concluding assertion that the word gives life is context, omitted from the chant. Schuster's identification of the Word with Christ supplies the further liturgical and Christological accent: the Church's hope rests personally in him.²¹

In Augustine's following exposition, God's statutes become songs in the house of pilgrimage, and remembrance of the Lord endures in the night. These images come from the psalm's context after the appointed Communion, not from extra words in the chant. They show why promise and remembered home belong

¹⁸Augustine, Ps. 136, §§5–9,13; Chrysostom, XIX, on 5:19.

¹⁹Bellarmino, Ps. 136:1–4; Schuster, III, p. 176. Augustine's brief Ps. 107.1–2 (NPNF Ps. 108) identifies reused psalm passages; it does not give Schuster's explanation of this liturgical address.

²⁰Schuster, III, p. 177.

²¹Augustine, Ps. 118, §§50–56 (NPNF heading Ps. 119); Schuster, III, p. 177.

together. The servant who asks fulfilment does not have to abandon obedience while waiting; the pilgrims who long for Zion do not have to abandon song. Remembrance sustains conduct and shared worship across a period in which their final object has not yet been possessed.²²

The two readings therefore locate comfort with different emphases. The healing-word reading follows the promise that lets a petitioner act before confirmation. The exile reading follows the promise that lets a people keep their allegiance through continuing trial. Neither requires comfort to mean that pain has ended. Augustine's Church can be comforted under persecution, and Schuster's sacramental food can sustain faith before vision. Their final hope is not a more persuasive feeling about present circumstances but the fulfilment God gives.

The Postcommunion's request for worthiness might seem to reverse the medicine's generosity. Its grammar resolves the difficulty: God is asked to make the faithful obedient. They do not declare a store of independent righteousness with which to buy his gifts. Augustine's account of grace in Psalm 118 and Schuster's account of habitual docility make the same distinction between receiving help and claiming to have supplied its price. Obedience matters because reception is to bear fruit. For the father-like petitioner this is the next faithful step; for the pilgrim community it is the conduct that endures after the singing ends.²³

In the commemorative branch, the Maternity Collect confesses that the eternal Word really took flesh from Mary. Augustine's conclusion to John XVI contemplates the Creator made man within the people he made. Christ's power at a distance does not render his humanity unreal, nor does his human birth diminish his divine power. The Marian Secret asks present and perpetual peace through mercy and intercession. Its Postcommunion asks cleansing and fellowship in heavenly remedy; Lasance-Walsh's historical English identifies that remedy personally with Christ. That explicit identification is the translators' rendering, not an additional title in the Latin.²⁴

The Trinity Preface gives both readings their final direction. The assembly's unity is not itself the object of worship. Thanks filled with the Spirit, offered to the Father in Christ's name, adore the one God in the distinction of Persons and equality of majesty. The allegorical movement gathers Christ's people; the moral movement teaches obedient trust and responsible praise; the anagogical movement opens toward resurrection, secure fellowship and vision. The child returns to health among his family, and the exiles still long for home. Their different conditions can belong to one hope because the giver is greater than the good already received.

Appendix: Scope and Qualifications

This concise study derives from *The Word, the Wound, and the Song*, the same canonical owner's expansive study. It treats the 1962 Missal's Twentieth Sunday after Pentecost, second class, green, on 11 October 2026 under the general calendar. The FSSP Province of France's October Ordo corroborates the Sunday within its institutional scope. No local patronal or dedication calendar was supplied; current permission to celebrate in a particular church is not determined here. The three Maternity prayers are conditional as stated in the opening map.

The two whole-formulary readings are editorial syntheses over the checked commentaries, not works attributed to a Father. Schuster's matching Sunday exposition does not cover the dated Marian commemoration or the Trinity Preface. Exact text, evidence and interpretation records belong to **propers/verified.md**, **research/scope.md** and **research/interpretations.md**. The reception search is bounded by the cited loci. Chronological alternatives remain historical scholarly judgments: an author's reference era does not

²² Augustine, Ps. 118, §§53–56, on the context including verse 54.

²³ Augustine, Ps. 118, §56; Schuster, III, pp. 177–178.

²⁴ Augustine, *Tractates on John*, XVI.7; Maternity prayers, *Missale Romanum* (1962), pp. 685–686; Lasance-Walsh, *The New Roman Missal*, pp. 1233, 1235–1236.

date a psalm's occasion; the Psalter boundary does not securely date each poem. The Petavius table retains its printed-page verification limit.

This edition omits the complete appointed texts. Short biblical wording uses the historical Douay–Rheims–Challoner witness; chant adaptations are distinguished where they affect interpretation. Cummiskey and Lasance–Walsh provide the expansive study's historical prayer English, on their recorded United States public-domain bases. It is study material, not an approved English liturgical edition. No generated prayer translation or restricted modern liturgical text is supplied. This is an AI-assisted Catholic study aid, not an official liturgical book or ecclesiastical judgment.

References

Appointments and text

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Patristic and saintly commentary

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