

The Seventeenth Sunday after Pentecost

Dominica decima septima post Pentecosten

Missale Romanum 1962 · Proper of Time · 20 September 2026

three readings of the proper, compared

Element	Text and reference	What it says
Introit	<i>Iustus es, Domine</i> ; Ps 118:137, 124; verse 1	God is just and his judgment right; deal with thy servant according to thy mercy.
Collect	<i>Da, quaesumus, Domine, populo tuo</i>	To shun the devil's contagion and follow the one God with a pure mind.
Epistle	Eph 4:1–6	Walk worthily of the calling in humility and patience, keeping the unity of the Spirit: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.
Gradual	<i>Beata gens</i> ; Ps 32:12, 6	Blessed the nation whose God is the Lord, the people he chose for his inheritance; the heavens made firm by his word and the spirit of his mouth.
Alleluia	<i>Domine, exaudi</i> ; Ps 101:2	“Hear, O Lord, my prayer: and let my cry come to thee.”
Gospel	Mt 22:34–46	The great commandment and the second like it; whose son the Christ is, whom David calls Lord; the questioners' silence.
Offertory	<i>Oravi Deum meum ego Daniel</i> ; Dan 9:17–19	Daniel prays God to hear his servant, shine his face upon his sanctuary, and favour the people called by his name.
Secret	<i>Maiestatem tuam, Domine</i>	That the holy things we do strip us of past and future sins.
Communion	<i>Vovete et reddite</i> ; Ps 75:12–13	Vow and pay to the Lord, all you round about him who bring gifts, to the God who takes away the spirit of princes.
Postcommunion	<i>Sanctificationibus tuis</i>	That our vices be cured by God's sanctifying gifts, and eternal remedies come to us.

The Mass is of the second class, in green with Gloria and Credo; on 20 September 2026 it has one set of orations, without a commemoration. Its Preface, of the Most Holy Trinity, is appointed by rubric and is not proper to the day.

Sense	Synthesis
Literal	Jesus answers a doctor of the law that the whole law hangs on loving God with the whole heart and the neighbour as oneself, then asks whose son the Christ is and meets the answer with David's own psalm. Paul begs the Ephesians to keep the unity of the Spirit; Daniel prays for the desolate sanctuary; the psalms confess God just and call for vows.
Allegorical	Christ is David's son in the flesh and David's Lord from eternity, in the form of the servant and in the form of God (Augustine, Jerome). The one God makes the heavens firm by his Word and the Spirit of his mouth (Irenaeus, Basil, Cassiodorus). The poor man who prays is Christ in his members (Augustine) or the poor of Christ (Cassiodorus).
Moral	Love God leaving no part of life free for another enjoyment (Augustine) and without measure (Gregory the Great); love the neighbour for God's sake, and see God loved in him (Aquinas). Bear the weak and wait with mercy on his defects (Jerome, Aquinas). Confess God's justice and ask mercy, not reward (Augustine, Hilary).
Anagogical	The one hope of the calling is the Father's one house with its many mansions (Jerome); the Son sits at the Father's right hand until every enemy is his footstool (Aquinas); the blessed nation will possess God and be possessed by him (Augustine). Bellarmine reads the Communion's psalm of the general judgment, which saves all the meek of the earth.

Scriptural Date and Location

Proper	Citation	Location	Date
Gradual	Ps 32:6, 12 (Heb. 33)	No place named	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
Titled <i>Psalmus David</i> (v. 1): an attribution by title, with David’s regnal era as a reference point, not a composition date. A hymn to God’s creating word and chosen nation. The NABRE introduction supplies the Psalter’s broad critical limit, not a precise date for this poem.			
Communion	Ps 75:12–13 (Heb. 76)	Judea and Sion named as God’s dwelling (vv. 2–3)	Composition: Before c. 165 B.C.
Titled “a psalm for Asaph: a canticle to the Assyrians” (v. 1), with no date or era attached. God broke the weapons of war in Sion and rose to judgment “to save all the meek of the earth” (vv. 4, 10). The date is the Psalter’s critical boundary only.			
Alleluia	Ps 101:2 (Heb. 102)	Sion named in the psalm’s turn to hope (vv. 14, 17)	Composition: Before c. 165 B.C.
Titled “The prayer of the poor man, when he was anxious” (v. 1); no author named, no traditional date held. The fifth penitential psalm, moving from lament to the rebuilding of Sion. The date is the Psalter’s critical boundary only.			
Introit	Ps 118:1, 124, 137 (Heb. 119)	No place named	Composition: Before c. 165 B.C.
An alphabetical psalm in praise of God’s law, with no title beyond <i>Alleluia</i> ; no author named, no traditional date held. The date is the Psalter’s critical boundary only.			
Offertory	Dan 9:17–19, compiled	Daniel at the court of Babylon; for the Jews of his time and after. Event: first year of Darius the Mede (9:1); the desolate sanctuary (9:17)	Historical setting: “seventy years” (duration). Composition: B.C. 570–536.
Traditional attribution: Daniel the prophet, in the Exile, telling his own prayer (“I, Daniel”, 9:2) as the seventy years ended. The 1908 <i>Catholic Encyclopedia</i> article holding that date sets against it a more recent critical theory, widely accepted by scholars of its time, that an unknown later author composed the book; neither a date nor a place of writing is given for that position. The place and hearers in the Location column are that article’s grounds for the traditional position.			
Gospel	Mt 22:34–46	Matthew in Judea, before he left Jerusalem; to the Jews who had believed. Event: the Temple, 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 Christ’s controversies in the Temple (21:23–22:46), before the Passion is foretold “after two days” (26:1–2).</i>			
Traditional attribution: St Matthew the Apostle. Jacquier (1911) reports Judea and Jewish believers. His c. A.D. 38–45 counts eight or fifteen years from the Ascension; c. A.D. 40–42 uses a dispersal tradition he calls unreliable; A.D. 40–45 surveys Catholic critics of his day; c. A.D. 60–68 depends on a later proposed apostolic departure; c. A.D. 64–67 rests on an Irenaeus text he finds inconclusive. Durand’s c. A.D. 50 (1912) dates the Aramaic original, not its Greek rendering. The NABRE introduction proposes an anonymous evangelist and Jewish/Gentile Christian readers, plausibly at Antioch in Roman Syria: the Greek Gospel after A.D. 70, probably at least a decade later. This critical account is probabilistic; the Temple locates the event, not the writing.			
Epistle	Eph 4:1–6	Paul, a prisoner (4:1), at Rome or Caesarea; 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 <i>Catholic Encyclopedia</i> dates those letters within the range shown, Rome or Caesarea open (1909), and its chronology of St Paul gives Ephesians the year shown (1911). The first hearers are the church at Ephesus (1:1), gentiles once afar off and now made nigh. Most liberal critics since Schleiermacher have denied the letter to Paul; no date is given for that position. The same article holds “at Ephesus” to be no part of the primitive text and reads the letter as a circular to churches probably in Asia Minor; the address above is the received text, not a settled identification of the original recipients.			

The Propers: Themes and Movement

Two questions asked in the Temple in the last days before the Passion stand at the centre of this Mass. A doctor of the law asks which commandment is the great one and is given two for one; Jesus then asks the Pharisees whose son the Christ is, and the psalm in which David calls his own descendant Lord ends the questioning. Around that Gospel the Missal sets an apostle's plea from prison for a unity kept in the bond of peace, a blessing on the nation whose God is the Lord, a single cry for a hearing, three chants in which justice is confessed, mercy asked and vows paid, and three orations that ask to escape the devil's contagion, to be stripped of past and future sins, and to have our vices cured. The Mass moves from a confession of God's justice at the door to the payment of vows before him at the end, and the two questions stand at its centre.

The Introit sets that opening note in one whole verse of the long alphabetical psalm on God's law and in the first half of another. Its antiphon joins verse 137, which opens the strophe *Sade* on the justice of God, to the first half of verse 124, from the strophe *Ain*, in which the servant asks for help; the words that complete it, "and teach me thy justifications", are not sung. The confession of justice and the plea for mercy therefore stand side by side with nothing between them. Two verses before verse 137, in a strophe the antiphon passes over, the psalm prays *Faciem tuam illumina super servum tuum* (v. 135), "Make thy face to shine upon thy servant", with the verb and construction the Offertory will use of the sanctuary. The Collect then asks one gift under two infinitives: that God's people may shun *diabolica contagia* and follow him alone *pura mente*, with a pure mind. Its verb *sectari*, a frequentative of *sequi*, means to follow after closely, to pursue; the first petition turns the heart from what corrupts it, and the second turns it to the one it is to seek. Its *mente* meets the Gospel's *in tota mente tua*.

The Epistle opens the moral part of the Letter to the Ephesians. Verses 1–3 describe the manner of life the calling asks — humility, mildness, patience, mutual support in charity, and care for the unity of the Spirit in the bond of peace — and verses 4–6 give its ground in a sevenfold *unus*: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. The Missal's *Fratres* replaces the Vulgate's "therefore", and its closing *Qui est benedictus in saecula saeculorum. Amen*, which is not part of Ephesians 4, gives the lesson a doxology of its own; verse 7, which the Mass does not read, turns to the diverse gifts given to each. The lesson stands where the Missal's course of Pauline epistles puts it, after Eph 3:13–21 on the Sixteenth Sunday and before Ephesians resumes on the Nineteenth, Twentieth and Twenty-first. The Gradual that follows reverses its own psalm's order, taking the respond from verse 12 and the versicle from verse 6, so that the blessing of the chosen nation is heard before the word by which the heavens were made firm. The Alleluia gives the day a single petition from the fifth penitential psalm, "Hear, O Lord, my prayer: and let my cry come to thee." The psalm moves from the afflicted man's lament to God's enduring reign and the rebuilding of Sion: "Thou shalt arise and have mercy on Sion" (v. 14).

The Gospel is the last of the controversies that run from Mt 21:23 to 22:46, and after it "neither durst any man from that day forth ask him any more questions". It has two halves. In the first a doctor of the law, tempting him, asks for the great commandment and is answered with Deut 6:5 and, unasked, with Lev 19:18 "like to this"; in the second Jesus asks whose son the Christ is and meets the answer "David's" with Ps 109:1 (Heb. 110:1). The Missal's opening, *Accesserunt ad Iesum pharisaei*, drops the Vulgate's link with the silenced Sadducees and lets the pericope begin with the Pharisees' approach. The Creed follows the silence.

The Offertory answers the Gospel's silence with speech. It is a compilation and not a continuous quotation: its narrative frame, *Oravi Deum meum ego Daniel, dicens*, stands outside the verses it cites and is formed from the chapter's own first-person voice, and its petitions condense Dan 9:17–19. The prayer they come from confesses the sins of Israel and the justice of God, "To thee, O Lord, justice: but to us confusion of face" (9:7). Where the Vulgate reads *ostende faciem tuam*, the chant has *illumina faciem tuam*, of a face made to shine. Its petitions leave out the reason the chapter gives for daring to ask: "for it is not for

our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies” (9:18). The Secret then asks the divine majesty that the holy things we do may strip us, *exuant*, of past sins and of future ones, and the Missal directs immediately after it the Preface of the Most Holy Trinity. At the Communion the people is summoned to pay its vows to the God who takes away the spirit of princes, in a psalm that sings of the day “When God arose in judgment, to save all the meek of the earth” (Ps 75:10); and the Postcommunion asks that by God’s sanctifying gifts our vices be cured and eternal remedies come to us. The same Missal borrows that last clause for the Collect of St John of God, where *igne caritatis tuae* stands before it and the cure is sought through the fire of God’s charity, at a Mass that reads this Sunday’s Gospel.

The chants have a movement of their own: the servant first confesses God’s right judgment and asks for mercy; a chosen people blesses the Lord whose word and spirit made the heavens; the poor man’s cry seeks a hearing; Daniel prays for the sanctuary and the people who bear God’s name; and those gathered round the Lord bring gifts and pay their vows. The Gospel stands inside that movement. Its commandment tells the praying people what an undivided heart is for, while its question about David’s Lord tells them whom they are confessing. The chants keep their own movement beside Matthew, and the Gospel is heard inside the prayer that receives it.

The orations bind the chants and the Gospel into the act of this Mass. Before the lessons, the Collect asks that a people be kept from what corrupts it and follow the one God with a pure mind. After the Gospel, the Secret asks that the holy things being done strip away sins already committed and guard against those still to come. After Communion, the last prayer names those gifts as sanctifying remedies that cure vice and reach into eternity. Thus the formulary does more than place doctrine beside petition. It asks God to make the worshipper capable of the love the Gospel commands, to preserve the unity the Epistle says has already been given, and to heal the people who have confessed both God’s justice and their need of mercy.

Two habits run through the whole of it. The first is the oneness of God. The Epistle says *unus* seven times in three verses; the Collect asks that he alone be followed, *te solum Deum*; in the Gospel the Lord of David’s psalm sits at the right hand of the God whom the great commandment names; and the Preface, the confession this Mass makes before the Canon, confesses him *unus es Deus, unus es Dominus*. The second is the plea to be heard. The Introit asks God to deal with his servant, the Alleluia asks that a cry reach him, and the Offertory asks that a prayer be heard for a sanctuary and a people; between them stand the Gospel’s questions, the last of which nobody answers. What the Mass asks for, it asks three times before it pays its vows.

Three readings of the whole Mass follow from these texts, each developed at length in the expansive study. The first hears the formulary from the Gospel’s first half and the Epistle’s appeal, as the prayer of a people learning to love God wholly and to keep the unity that such love makes. The second hears it from the Gospel’s second half, the Epistle’s “one Lord . . . one God and Father” and the Gradual’s versicle, as the confession of the one God in his Word and his Spirit, whose Son is David’s Lord. The third hears it from the Introit, the Offertory, the Alleluia and the Communion, as the prayer of a humbled people that confesses God’s justice and receives his mercy. They differ in emphasis more than in what they identify: the first two divide the Gospel between them and give the Mass its doctrine, while the third rests on the chants and gives it its tone; and at several points they answer the same question differently.

The Propers: Detailed Commentary

Two commandments, and what holds them together

The lawyer asks for one commandment and receives two. St Augustine takes the threefold “whole” of the first as an exclusion: it means “that no part of our life is to be unoccupied, and to afford room, as it were, for the wish to enjoy some other object”, so that whatever else presents itself as worthy of love “is to be borne into the same channel in which the whole current of our affections flows” (*De doctrina christiana* I.22.20–21). Love of neighbour is then not a second stream beside the first; it has an order, “every man is to be loved as a man for God’s sake; but God is to be loved for His own sake” (I.27.28), and a reach that takes in every man, the angels, and the Lord himself, who in the parable of the man left half dead “desired to be called our neighbor” (I.30.31–33).

St Gregory the Great states the same “whole” as a contrast of measures. Expounding the wedding garment of the parable that opens the same chapter of Matthew, he calls it charity, held between two beams like woven cloth, *sicut in duobus lignis*. In the love of neighbour a measure is given, “as thyself”; the love of God is bound by none, for the commandment says not how much but out of how much: *quia ille veraciter Deum diligit, qui sibi de se nihil relinquit*, he truly loves God who leaves nothing of himself to himself (*Homiliae in Evangelia* 38.10). Gregory cites the commandment in St Mark’s form and expounds the parable rather than this pericope; what he supplies is the sharpest account of the measureless love beside Augustine’s.

St John Chrysostom answers the other question the text raises, in what sense the second commandment is “like” the first: “Because this makes the way for that, and by it is again established” (*Homilies on Matthew* 71). Both clauses speak of the second commandment: the love of neighbour opens the road to the love of God, and the love of God in its turn re-establishes the love of neighbour. He also notices that Jesus answers more than he was asked, and reads the unbidden second commandment as exposing where the question came from — “from having no charity, from pining with envy”. St Jerome gives another account of the motive: the question was captious because every commandment of God is great, so that any answer could be attacked. St Thomas Aquinas gathers these and adds his own: the first commandment is *maximum capacitate*, greatest in what it holds, since the love of neighbour is contained in it, and the second is like it because man is made to God’s likeness, so that in the neighbour *diligitur Deus in illo*, God himself is loved (*Super Matthaeum* c. 22, lect. 4).

The four agree that the commandments cannot be separated and differ only in what they make the link: one current of love carrying everything to one good (Augustine), a measure set against measurelessness (Gregory), mutual dependence in both directions (Chrysostom), the image of God in the neighbour (Aquinas). The Collect asks as a gift what the Gospel commands, *te solum Deum pura mente sectari*; Augustine joins following to loving — “We follow after God by loving Him” — and calls the first commandment the one “which leads to happy life” (*De moribus Ecclesiae catholicae* I.11.18). In the third reading, the same Collect sounds different: the people that asks to follow God alone has just confessed that God is just and begged to be dealt with by mercy and not by its own justice, so that its love of God begins as mercy received.

“What think you of Christ?”

The Gospel’s second question is the one that ends the questioning, and on it the witnesses are unanimous. St Jerome presses the logic of the psalm: if the Christ is a mere man and only David’s son, how can David call him Lord, and that not by error nor by his own will but in the Holy Spirit? *Dominus igitur David vocatur, non secundum id quod de eo natus est, sed juxta id quod natus ex Patre semper fuit, praeveniens ipsum carnis suae patrem* — he is called David’s Lord by the birth from the Father that always was, and that goes before the father of his flesh (*Commentarii in Matthaeum* IV, on 22:41–46).

St Augustine makes the answer a confession. Christians answer as the questioners did, “David’s”, *sed non remaneamus ubi Judaei*; the answer they could not give is the prologue of St John, so that in the form

of God he is David's Lord and in the form of a servant David's son. Christ, he says, *non te filium ejus negasti, sed modum quo id fieret inquisisti*, did not deny the sonship but asked how it came to be; and the questioners *maluerunt inflata taciturnitate disrupti, quam humili confessione edoceri*, preferred to burst with a swollen silence rather than be taught by a humble confession (*Enarrationes in Psalmos* 109, 3–6). Aquinas states the doctrine: the psalm shows the Son's *praeeminentiam ad sanctos, aequalitatem ad patrem, et dominium super rebelles*, so that he is *filius secundum carnem . . . et dominus secundum divinitatem*.

Chrysostom joins this half of the Gospel to the other by bringing in Mark's scribe (12:32). Jesus had just praised his confession of one God, and the saying "There is one God" is spoken "not to the rejection of the Son, but to make the distinction from idols"; the counter-question then leads the questioners "to confess Him also to be God". On that reading the God whom the first commandment requires to be loved with the whole heart is not loved apart from his Christ, and the second half of the Gospel belongs to the first reading as well. The third reading enters here only at the end, through Augustine's contrast: where the questioners kept a proud silence, the people that prays this Mass confesses. William Durandus takes its second half as Christ reproving the Pharisees *de infidelitate, quia non credebant ipsum esse Deum* (*Rationale* VI.135).

The sevenfold *unus*, and the division at its last verse

Paul's appeal is the same charity seen from the side of a community, and its first interpreters read verses 1–3 as a school of humility. Chrysostom begins from the calling: "Ye were called as His body", and lowliness is "the basis of all virtue", since one who remembers "that all is of grace" will humble himself; forbearance follows from the same mercy, "If thou . . . art not forbearing to thy neighbor, how shall God be forbearing to thee?" The unity is God's work before it is ours: "to this end was the Spirit given, that He might unite those who are separated by race and by different manners" (*Homilies on Ephesians* 9). St Jerome reads the same verses with an eye for the weak: true humility is *non tam in sermone, quam in mente*, "supporting one another in charity" means bearing the sick brother, the poor and the widow, and the command to keep the unity "in the bond of peace" tells against those who, having broken the bond, suppose that they still hold the unity of the Spirit (*Commentarii in epistolam ad Ephesios* II). Theodoret of Cyrus explains why lowliness comes first: the gifts of the Spirit could puff up those who received them, whereas one grace is given to all and one spring sends out the different streams. Aquinas names the end of the whole exhortation, that unity be kept: charity is *conjunctio animorum*, its bond is peace, and one who falls short is not corrected at once but *miseriorditer expectari*, awaited with mercy.

At verse 6 the witnesses divide into two lines of exegesis, and neither denies the other. Jerome, writing against Sabellius and the Arians, gives the three phrases to the three Persons: *Super omnes enim est Deus Pater, quia auctor est omnium. Per omnes Filius, quia cuncta transcurrit, vaditque per omnia. In omnibus Spiritus sanctus, quia nihil absque eo est*. Chrysostom instead reads them of the one God and Father: "‘Who is over all,’ that is, the Lord and above all; and ‘through all,’ that is, providing for, ordering all; and ‘in you all,’ that is, who dwelleth in you all. Now this they own to be an attribute of the Son; so that were it an argument of inferiority, it never would have been said of the Father." Theodoret names the same three relations — lordship, providence and indwelling — and draws from the repeated "one" of verses 5–6 that brothers owe one another concord. Aquinas holds both: he commends the one God's dignity *ex tribus*, the height of his godhead, the breadth of his power and the largesse of his grace, then appropriates the first phrase to the Father as *fontale principium divinitatis*, the second to the Son, the third to the Holy Spirit.

The two readings of the Epistle take the verse accordingly. The first reading rests on verses 1–4 and on the moral the Greek commentators draw from the sevenfold "one": Chrysostom's "God hath called you all on the same terms . . . whence is it that ye are high-minded?" and Theodoret's concord among brothers. The second reading rests on verses 5–6 for the confession of the one God, on Jerome and Aquinas for the distribution among the Persons, and on Chrysostom for an argument about the Son rather than for that distribution.

The nation God chose, and the word by which the heavens stand

The Gradual carries two verses that the three readings pull in three directions. On the respond, verse 12, Augustine finds the happiness all men want and answers it in two words, *Hoc ama, hoc posside*: God is his people's possession and they are his inheritance, *alterutrum se possident*, each possessing the other. Cassiodorus hears the nation as the people gathered from all nations, an inheritance acquired and not bequeathed, *quem praedicationibus sanctis et pretioso sanguine conquisivit*, won by holy preaching and precious blood. Aquinas adds that the beatitude which all desire, to cleave to God by knowledge and love, is held now *inchoative et in spe* and perfectly hereafter. In the third reading, the same verse says something plainer: Augustine writes of this nation that *neque haec a seipsa, sed Dei munere electa est*, it was chosen not of itself but by God's gift.

The versicle, verse 6, gathers a consensus that the respond does not. St Irenaeus of Lyons uses it to state the rule of faith against those who divided God: there is one God Almighty “who made all things by His Word . . . ‘By the Word of the Lord were the heavens established, and all the might of them, by the spirit of His mouth’” (*Adversus haereses* I.22.1). St Basil the Great reads its terms directly: “You are therefore to perceive three, the Lord who gives the order, the Word who creates, and the Spirit who confirms” (*De Spiritu Sancto* 16.38). Augustine stops his hearers at the same verse — *Verbum certe Dei Filius est, et Spiritus oris ejus Spiritus sanctus est* — and at once guards the Father's part: *Numquid sine Patre?* Cassiodorus finds the Trinity in the grammar, *Verbo* declaring the Son, *Domini* the Father and *spiritu oris eius* the Holy Spirit, *et ut in tribus personis manifestam intelligeres unitatem, eius dixit, non eorum*. Aquinas reads the verse by the same appropriation he uses at Eph 4:6, and St Robert Bellarmine keeps the literal sense, God's word of command in Genesis 1, beside the mystery: “there is no doubt but the Holy Ghost meant to glance at the mystery of the Holy Trinity to be revealed in the New Testament”. The Missal prints this versicle here with a small letter, *spīritu*, and *Spīritu* where it sets the same Gradual in the votive Mass of the Holy Spirit; Basil, Augustine and Cassiodorus read the Word and the Spirit out of the psalm's own words.

The voice in which this people prays

The Alleluia is one verse long, and its witnesses differ over whose voice it is. For Augustine the poor man of Ps 101 is Christ, head and body: *Vox ergo una, quia caro una*, one voice because one flesh, a reading he supports from the very chapter of Ephesians this Sunday reads, “Until we all meet into the unity of faith . . . unto a perfect man”; and the head speaks for every member, *quicumque in meo corpore tribulantur, ego tribulor*. In the same place he asks *unde illi labor, unde gemitus Verbo, per quod facta sunt omnia?*, whence labour and groaning should come to the Word through whom all things were made, and answers that the Word deigned to take our death. In the same sentence he marks off three unions by the gender of one pronoun — Christ and the Church *unus*, one man; the Father and the Word *unum*, one in substance; the Word and the flesh not *unum* in that sense, but one person — and that distinction is what the second reading needs, since the one Christ is David's son in the flesh he took and David's Lord in the substance he has of the Father. Cassiodorus declines to put the psalm in Christ's mouth, since Christ is nowhere said to have been “anxious”, and hears instead the poor of Christ, *qui non solum pro suis malis, verum etiam pro totius mundi calamitatibus intercedere comprobantur*, interceding not only for their own ills but for the calamities of the whole world. Each answer serves its own reading: Augustine's one voice of head and members serves the first reading, the Word made poor for us the second, and Cassiodorus's interceding poor the third. Augustine supplies that third reading a sentence on the next verse, Ps 101:3 — *si me extollo, longe fis; si me humilio, inclinas aurem tuam ad me* — and Bellarmine notes that the Church uses the Alleluia's verse daily as a preparation for every other petition.

At the Offertory the disagreement touches the praying subject himself. St Jerome observes that Daniel confesses the people's sins in the first person *quia unus e populo est*, because he is one of the people, and marks the logic of the prayer: first *Tibi, Domine, justitia*, since *juste enim patimur, quod meremur*, and

then, because the Lord is not only just but merciful, an appeal *post sententiam judicantis* to his clemency; at the petition the Offertory sings he writes *Imple opere, quod sermone pollicitus es*. Where Daniel later says “my sins, and the sins of my people”, Jerome allows a second possibility, that the prophet joined himself to a sinful people out of humility though he had not sinned. Augustine will not allow it, and rests on the words themselves: Daniel “expresses himself in language so distinct and precise . . . ‘My sins,’ says he, ‘and the sins of my people.’” Aquinas cites the verse the antiphon does not sing, “not for our justifications . . . but for the multitude of thy tender mercies”, as the ground of the confidence every prayer needs. The second reading takes the same chant further forward, to the answer Gabriel brought while Daniel was still speaking, of which Jerome says *grandis orationis effectus*; but the 1962 antiphon ends at the petitions of verses 17–19, so that weight rests on words this Mass does not sing.

The Introit stands behind both. Augustine reads verse 137 as the penitent’s reason for weeping, since God’s justice *omni est metuenda peccanti*, and verse 124 as the plea that follows from it, *fac cum servo tuo secundum misericordiam tuam: non utique secundum iustitiam meam*, the *iustificationes* being those *quibus Deus facit iustos, non ipsi se*. St Hilary of Poitiers reads the same two verses for perseverance rather than for beginning: the servant needs God’s pity *ut in hac servitutis nostrae professione maneamus*, and mercy is given *ut uolentes adiuuet, incipientes confirmet, adeuntes recipiat*. The two differ where the beginning lies: Hilary, writing before the controversy with the Pelagians, says *ex nobis autem initium est, ut illa perficiat*, where Augustine gives the whole of it to God; they agree that the Introit asks mercy and not reward. Cassiodorus gives the verse the same use and adds a link of his own, that by this saying Daniel was saved among the lions — which joins the Introit to the prophet whose prayer the Offertory sings.

Vows paid, vices cured, and the end this Mass looks to

The Communion turns the day’s confession into an act. Augustine counts first the vows common to all Christians, to believe, to hope for eternal life and to live well, before the particular vows some freely add, and reads “all you that are round about him” of those who hold the truth in common and humbly; *Spiritus enim principum, superbi sunt spiritus*, and the kings of the earth he takes morally, *Rege terram, et eris rex terrae*. Cassiodorus and Bellarmine hear the same words where the chant is sung, of the faithful who bring their gifts to the altar. The second reading hears the antiphon against the Gospel’s own psalm instead: the God who takes away the spirit of princes is the Lord at whose right hand the Son sits until every enemy is made his footstool, and Aquinas’s *dominium super rebelles* is the phrase for it.

In all three readings the three orations are prayer rather than the anchor of an argument, and two of the readings ask what the sacrament those prayers seek actually does. For that both call on one chapter of the Council of Trent (sess. XIII, cap. 2): the first reading for the Eucharist as *symbolum unius illius corporis* whose head is Christ, and the third reading for the *antidotum* that frees from daily faults. That chapter has no place in the second reading, which hears two of the three prayers as confession: the Collect’s *te solum Deum*, which Chrysostom’s point keeps from being read against the Son, and the Secret’s *maiestas*, which meets the Preface the Missal directs immediately after it, confessing “one God, and one Lord not in a singularity of one Person, but in a Trinity of one substance”. The Postcommunion adds nothing distinctive to it: the address is to the *omnipotens Deus* with no distinction of Persons, and what it asks is the healing the other two readings develop.

Where the Mass looks at the end is where the readings differ most quietly. Jerome’s “one hope” of the calling is the kingdom, the one house of the Father with its many mansions, and Bellarmine reads the blessed nation as most happy “when we shall see him as he is”. William Durandus hears the Introit’s *rectum iudicium* as the judgment *quo Deus exaltat humiles, et superbos deprimit*, by which God exalts the humble and casts down the proud. Bellarmine takes the Introit’s *iudicium* otherwise, holding that throughout this psalm “the word ‘judgment’ always means the law”; they differ in what the word names, not in what they believe of God. He reads the verses just before the Communion’s, “When God arose in judgment, to save

all the meek of the earth”, of the general judgment, and the Postcommunion asks that the remedies it seeks be eternal.

All three readings end at the same place, the silence with which the Gospel closes. “No man was able to answer him a word.” The first answers that silence with love, the second with confession, the third with prayer; and the Mass itself, having heard the Gospel, answers it with the Creed.

Appendix: Scope and Qualifications

Edition, formulary and occurrence. This concise study treats the Mass *Dominica decima septima post Pentecosten*, II classis, of the *Missale Romanum*, editio typica, Typis Polyglottis Vaticanis 1962, pp. 398–400, nos. 1602–1611, in the universal 1962 calendar and no particular calendar. Its occurrence on 20 September 2026 rests on the Missal’s own calendar and general rubrics (RG 91, 111 b, 127 b; RGM 427, 434 b, 494 b), and agrees with the dated 2026 Ordos of the Fraternity of St Peter and of the Institute of Christ the King in France, cited for the date only.

Relation to the expansive study. Every claim here is drawn from the canonical study of this same formulary, *The Seventeenth Sunday after Pentecost*, which develops the three readings at length, treats each element in its own setting and prints the appointed Latin with its public-domain English; nothing evidence-dependent is added here. The four rows on the first page orient a reader and do not replace those readings’ own four senses; the map and the dossier reprint the study’s, with the dates, relation labels, alternatives and unresolved states exactly as the generated chronology record gives them.

Text, English and rights. Every Latin form of the ten proper elements was read for the study on the page images of the CMAA facsimile of the typical edition and compared with the Pustet *Missale Romanum* of Ratisbon, 1862 and with the Clementine Vulgate; the collation is in `propers/verified.md`. Two textual questions remain open: the source of the Communion’s *omnes* before *reges*, and the Latin version behind the Offertory’s compilation. The scriptural English is the Douay–Rheims in Challoner’s revision at the canonical verses, so that it does not render the Missal’s Latin wherever a chant or lesson adapts its source; the English of the orations and of the Trinity Preface is the anonymous translation printed by Cumiskey in Philadelphia in 1861. Neither is an approved liturgical translation of the 1962 Missal; English renderings of patristic Latin not from a named translation are glosses of the Latin beside them. The Latin of the formulary rests on its public-domain antecedent, the Pustet Missal (17 U.S.C. 103(b)); the Douay–Rheims, the 1861 English, the Latin Fathers in Migne and the nineteenth-century translations are in the public domain; the Marietti Latin of Aquinas on Matthew is quoted briefly from a modern presentation; the *New American Bible* introduction and the Ordos are cited, not reproduced.

Reception and its limits. The witnesses named here are those the study’s sweep read at the loci below. The Greek Fathers were read in the Nicene and Post-Nicene and Ante-Nicene translations, with Chrysostom’s gloss on Eph 4:6 and Theodoret on Eph 4:1–6 also read in Migne’s Greek; Bellarmine only in O’Sullivan’s abridged English of 1866, and that in a tracked web transcription (`ecatholic2000.com`) and not the printing; Hilary on Ps 118 at the strophes *Ain* and *Sade* alone. Some Latin was read in web deliveries of the standard editions (`augustinus.it`, `monumenta.ch`, the Corpus Thomisticum) or in optical text layers of printings (Durandus, Irenaeus, Trent), not on page images. Greek commentaries on the four psalms, Greek exegesis of Daniel 9 and any Doctor on Daniel were not reached. No witness is cited for a reading of the 1962 Mass as a whole; William Durandus is cited for the Introit and for this Gospel. The formulary’s sacramentary and chant witnesses are in the expansive study.

Chronology and records. The Date cells on the second page come from the Scripture chronology corpus through the record generated for this formulary. That record gives the four psalms the modern critical boundary for the Psalter, from the introduction to the Psalms in the *New American Bible, Revised Edition* (summarized, not quoted). For Ps 32, David’s regnal era is the reference point of its traditional attribution, not a composition date; for Daniel, Matthew and Ephesians it holds only the traditional dates reported by the *Catholic Encyclopedia*. Matthew’s critical comparison comes from a separate query of the same corpus; it does not replace or merge the traditional alternatives. No critical date for Daniel or Ephesians is supplied. The Gospel’s narrated event is undated. The bounded search, its loci, the disagreements and the negative results are in `research/scope.md`, the reasoning behind the three readings in `research/interpretations.md`, and this companion’s production record in `research/production-review.md`.

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