

Twentieth Sunday after Pentecost

The Word, the Wound, and the Song

1962 Roman Missal

11 October 2026

Christ sends a frightened father home with a word. The child is elsewhere, the father has not yet seen him healed, and the journey begins before the confirmation arrives. The Twentieth Sunday after Pentecost places this act of trust among words that are equally frank about need: confession in the Introit, hunger in the Gradual, tears in the Offertory, and a plea for heavenly medicine in the Secret. Faith does not make these needs unreal. It receives them into a relation with the Lord who speaks, gives, heals, and teaches his people how to live.

The Sunday also asks how thanksgiving can remain truthful in a wounded world. Ephesians calls for song and continual thanks; the Offertory remembers people who sit down and weep. The liturgy gives both voices to the same assembly. Its answer cannot be perpetual cheerfulness. The promise of God sustains a people whose present circumstances do not yet resemble their promised home. Their praise has room for confession, lament, mutual service, and the patient work of charity.

Two readings unfold these questions. *The word heals and teaches faith* follows the movement from the father's request to his departure, and from the prayer for pardon to the prayer for obedient reception. Gregory explains why the father's estimate of Christ's power must grow; Augustine explains how a promise comforts those still under trial. *Learning thanksgiving in exile* begins with the tension between song and tears. Chrysostom's account of thanksgiving and reciprocal service meets Augustine's account of the pilgrim people who remember Zion beside Babylon's currents. Bellarmine's open-handed generosity and Schuster's Eucharistic exposition deepen their practical and sacramental consequences.

The appointed movement

Element	Text and reference	What it says
Introit	Dan. 3:31,29,35; Ps. 118:1 (119:1)	Confession appeals to mercy; the psalm verse sets the way of obedience before the people.
Collect	<i>Largire</i>	Pardon and peace free the faithful to serve with a secure mind.
Maternity Collect	<i>Deus, qui de beatae</i>	When commemorated, the Mother of the incarnate Word intercedes for believers.
Epistle	Eph. 5:15–21	Wise walking leads through inward song and thanksgiving to mutual submission in Christ.
Gradual	Ps. 144:15–16 (145)	All look to the giver who opens his hand and feeds in due season.
Alleluia	Ps. 107:2 (108), adapted	A prepared heart answers God in praise.
Gospel	John 4:46b–53	The father believes Christ's word, departs, learns of the healing, and believes with his household.
Offertory	Ps. 136:1 (137), adapted	Captives weep as they remember Zion.
Secret	<i>Caelestem nobis</i>	The mysteries are asked to provide heavenly medicine and cleanse the heart of vice.
Maternity Secret	<i>Tua, Domine</i>	When commemorated, the offering is joined to intercession for present and perpetual peace.
Trinity Preface	<i>Qui cum unigenito</i>	Thanksgiving adores one divine essence, distinct Persons, and equal majesty.

Element	Text and reference	What it says
Communion	Ps. 118:49–50 (119), selected	The servant seeks fulfilment of the word that gives hope and comfort in humiliation.
Postcommunion	<i>Ut sacris</i>	The faithful ask for obedience that makes them worthy of the holy gifts.
Maternity Postcommunion	<i>Haec nos communio</i>	When commemorated, communion cleanses and grants fellowship in heavenly remedy.

The three Maternity prayers follow their corresponding Sunday prayers at Low or conventual Mass in this general-calendar occurrence. They are omitted at a sung Mass that is not conventual. The Sunday retains the Trinity Preface in either case. The commemoration adds no Marian lesson, Gospel, or chant. The Gloria and Creed belong to the Mass; the customary Ordinary surrounds the appointed elements listed here.¹

The appointed texts

The Latin below follows the 1962 Missal, with spelling accents and ligatures normalized and the printed abbreviated conclusions retained. Its preexisting wording is witnessed in the public-domain books identified in the references. The historical English prayers come from Cummiskey (1861), or from Lasance–Walsh’s revised missal for the three Maternity prayers. Biblical English is Douay–Rheims–Challoner, in the Gutenberg 1581 witness. These are study texts, not an approved English edition of the 1962 Missal.

The biblical extracts accompanying adapted chants are the cited Scripture, not translations of the adapted Latin. The Introit repeats its antiphon after the psalm verse and doxology in the ritual performance; its printed abbreviation is retained here. The Maternity prayers apply only in the Low or conventual branch described above.

Introit

Daniel 3:31,29,35, adapted; Psalm 118:1 (119:1).

Omnia, quae fecisti nobis, Domine, in vero iudicio fecisti, quia peccavimus tibi, et mandatis tuis non oboedivimus: sed da gloriam nomini tuo, et fac nobiscum secundum multitudinem misericordiae tuae. Ps. 118, 1 Beati immaculati in via: qui ambulant in lege Domini. V. Gloria Patri.

BIBLICAL STUDY ENGLISH

³¹ Wherefore, all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment:

²⁹ For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

³⁵ And take not away thy mercy from us, for the sake of Abraham, thy beloved, and Isaac, thy servant, and Israel, thy holy one:

¹ Blessed are the undefiled in the way, who walk in the law of the Lord.

The antiphon rearranges and condenses Daniel; the cited verses above do not reproduce its complete verbal adaptation. Psalm 118:1 is the separate verse. Daniel 3:30,34,42–43 provides further verbal context.

¹ *Missale Romanum* (1962), pp. 412–413, 685–686; *Rubricae generales*, nn. 91, 106–109, 111; *Rubricae generales Missalis romani*, nn. 433–437, 480, 483, 494, 505.

Collect

Largire, quaesumus, Domine, fidelibus tuis indulgentiam placatus et pacem: ut pariter ab omnibus mudentur offensis, et segura tibi mente deserviant. Per Dominum.

CUMMISKEY, HISTORICAL ENGLISH

Favourably grant, we beseech thee, O Lord, thy servants both pardon and peace; that, being cleansed from the guilt of all their offences, they may serve thee with secure minds. Thro'.

Maternity Collect

Commemoration at Low or conventual Mass only.

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut, qui vere eam Genetricem Dei credimus, eius apud te intercessionibus adiuvemur. Per eundem Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate.

LASANCE–WALSH, HISTORICAL ENGLISH

O God, Who wast pleased that at the angel's message Thy Word should take flesh in the womb of the blessed Virgin Mary, grant to Thy suppliants that, believing her to be truly the mother of God, we may be assisted by her intercessions with Thee. Through the same.

Epistle

Ephesians 5:15–21.

Fratres: Videte quomodo caute ambuletis: non quasi insipientes, sed ut sapientes, redimentes tempus, quoniam dies mali sunt. Propterea nolite fieri imprudentes, sed intellegentes quæ sit voluntas Dei. Et nolite inebriari vino, in quo est luxuria: sed implemini Spiritu Sancto, loquentes vobismetipsis in psalmis, et hymnis, et canticis spiritualibus, cantantes, et psallentes in cordibus vestris Domino: gratias agentes semper pro omnibus, in nomine Domini nostri Iesu Christi, Deo et Patri. Subiecti invicem in timore Christi.

BIBLICAL STUDY ENGLISH

¹⁵ See therefore, brethren, how you walk circumspectly: not as unwise,

¹⁶ But as wise: redeeming the time, because the days are evil.

¹⁷ Wherefore, become not unwise: but understanding what is the will of God.

¹⁸ And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit,

¹⁹ Speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord:

²⁰ Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father:

²¹ Being subject one to another, in the fear of Christ.

Gradual

Psalm 144:15–16 (145:15–16).

Oculi omnium in te sperant, Domine: et tu das illis escam in tempore opportuno. V. Aperis tu manum tuam: et imples omne animal benedictione.

BIBLICAL STUDY ENGLISH

¹⁵ The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

¹⁶ Thou openest thy hand, and fillest with blessing every living creature.

Alleluia

Psalm 107:2 (108:2), adapted.

Alleluia, alleluia. V. Paratum cor meum, Deus, paratum cor meum: cantabo, et psallam tibi, gloria mea. Alleluia.

BIBLICAL STUDY ENGLISH

² My heart is ready, O God, my heart is ready: I will sing, and will give praise, with my glory.

The chant has *tibi, gloria mea*; the biblical English has “with my glory.”

Gospel

John 4:46b–53.

In illo tempore: Erat quidam regulus, cuius filius infirmabatur Capharnaum. Hic cum audisset, quia Iesus adveniret a Iudaea in Galilaeam, abiit ad eum, et rogabat eum ut descenderet, et sanaret filium eius: incipiebat enim mori. Dixit ergo Iesus ad eum: Nisi signa et prodigia videritis, non creditis. Dicit ad eum regulus: Domine, descende priusquam moriatur filius meus. Dicit ei Iesus: Vade, filius tuus vivit. Credidit homo sermoni, quem dixit ei Iesus, et ibat. Iam autem eo descendente, servi occurrerunt ei, et nuntiaverunt dicentes, quia filius eius viveret. Interrogabat ergo horam ab eis, in qua melius habuerit. Et dixerunt ei: Quia heri hora septima reliquit eum febris. Cognovit ergo pater quia illa hora erat, in qua dixit ei Iesus: Filius tuus vivit: et credidit ipse, et domus eius tota.

BIBLICAL STUDY ENGLISH

⁴⁶ He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capharnaum.

⁴⁷ He having heard that Jesus was come from Judea into Galilee, went to him and prayed him to come down and heal his son: for he was at the point of death.

⁴⁸ Jesus therefore said to him: Unless you see signs and wonders, you believe not.

⁴⁹ The ruler saith to him: Lord, come down before that my son die.

⁵⁰ Jesus saith to him: Go thy way. Thy son liveth. The man believed the word which Jesus said to him and went his way.

⁵¹ And as he was going down, his servants met him: and they brought word, saying, that his son lived.

⁵² He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour, the fever left him.

⁵³ The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth. And himself believed, and his whole house.

The biblical English includes the Cana introduction in the first part of verse 46. The appointed Latin begins with the ruler in the latter part of that verse; verse 54 is outside the Gospel.

Offertory

Psalm 136:1 (137:1), adapted.

Super flumina Babylonis illic sedimus, et flevimus: dum recordaremur tui, Sion.

BIBLICAL STUDY ENGLISH

¹ Upon the rivers of Babylon, there we sat and wept: when we remembered Sion:

The chant directly addresses Zion (*tui*); the biblical verse names Zion as the object remembered.

Secret

Caelestem nobis praebeant haec mysteria, quaesumus, Domine, medicinam: et vitia nostri cordis expurgent. Per Dominum.

CUMMISKEY, HISTORICAL ENGLISH

May these mysteries, O Lord, we beseech thee, procure us a heavenly remedy, and cleanse away the vices of our hearts. Thro’.

Maternity Secret

Commemoration at Low or conventual Mass only.

Tua, Domine, propitiatione, et beatæ Mariæ semper Virginis, Unigeniti tui Matris, intercessione, ad perpetuam atque praesentem haec oblatio nobis proficiat prosperitatem et pacem. Per eundem Dominum.

LASANCE–WALSH, HISTORICAL ENGLISH

Through Thy mercy, O Lord, and the intercession of blessed Mary, ever a virgin, the Mother of Thine only-begotten Son, may our oblation profit us for eternal and for present prosperity and peace. Through the same.

Trinity Preface

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternus Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietates, et in essentia unitas, et in maiestate adoretur aequalitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare cotidie, una voce dicentes:

CUMMISKEY, HISTORICAL ENGLISH

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God. Who together with thy only begotten Son and the Holy Ghost, art one God, and one Lord not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son, and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise: and cease not daily to cry out with one voice saying, Holy, &c.

Cummiskey's common opening and Trinity continuation are joined according to his printed direction; his concluding "Holy, &c." points to the Sanctus of the Ordinary. The Latin Preface ends before that acclamation.

Communion

Psalm 118:49–50 (119:49–50), selected and adapted.

Memento verbi tui servo tuo, Domine, in quo mihi spem dedisti: haec me consolata est in humilitate mea.

BIBLICAL STUDY ENGLISH

⁴⁹ Be thou mindful of thy word to thy servant, in which thou hast given me hope.

⁵⁰ This hath comforted me in my humiliation: because thy word hath enlivened me.

The chant ends at *in humilitate mea*. The final life-giving clause of biblical verse 50 above is context, not part of the antiphon.

Postcommunion

Ut sacris, Domine, reddamur digni muneribus: fac nos, quaesumus, tuis semper oboedire mandatis. Per Dominum nostrum.

CUMMISKEY, HISTORICAL ENGLISH

That we may be worthy of thy sacred gifts, O Lord: grant, we beseech thee, we may always obey thy commandments. Thro'.

Maternity Postcommunion

Commemoration at Low or conventual Mass only.

Haec nos communio, Domine, purget a crimine: et, intercedente beata Virgine Dei Genetrice Maria, caelestis remedii faciat esse consortes. Per eundem Dominum.

LASANCE–WALSH, HISTORICAL ENGLISH

May this communion, O Lord, purge away our guilt and, by the intercession of blessed Mary the Mother of God, make us companions of Him, Who is our heavenly healing. Through the same.

Lasance–Walsh render the heavenly remedy personally as Christ, “Him, Who is our heavenly healing.” This identification belongs to their English rendering.

The Propers: Detailed Commentary

Confession inside the furnace (Introit)

Azarias prays from within the furnace. His companions have refused the king’s idolatrous command; their fidelity has brought them into danger. Yet his prayer speaks in the first-person plural of sin, disobedience, judgment, and mercy. The Introit selects and rearranges this language, joining it to the opening verse of Psalm 118. The result moves from an acknowledgment of disobedience toward the happiness of walking in God’s law.

Jerome confronts the apparent contradiction: the three young men are not being punished for the offences they confess. At Daniel 3:29 he explains that they speak in the person of the people. Their voice of solidarity is larger than a private inventory of their own acts. This makes confession possible without making the faithful witnesses guilty of the king’s idolatry.² The assembly likewise acknowledges its need for mercy together. Nothing in this confession identifies a particular illness as the punishment of a particular sufferer.

The wider chapter makes the prayer’s trust more demanding. Before the furnace, the young men confess God’s power to deliver and refuse idolatry even if deliverance does not come (Dan. 3:17–18). Their faith is not a bargain with a guaranteed visible result. Nor is Psalm 118 a celebration of unaided moral achievement. Its praise of the undefiled way belongs to a poem that repeatedly asks to be taught, helped, forgiven, and restored. Augustine reads its opening beatitude with this dependence on divine help.³ The entry into worship therefore unites responsibility and need. Sin is confessed rather than excused, and mercy is sought rather than presumed.

Pardon that makes service possible (Collect)

The Collect asks for two gifts together, pardon and peace, and states their purpose: cleansed servants may serve God with a secure mind. Its peace is active. The mind is freed for service, not merely relieved of an unpleasant feeling. Schuster explains the relation by describing a heart divided by its passions and remorse: forgiveness restores the possibility of peaceful attention and good action.⁴ This prayer gives the Introit’s confession a destination. The same people who acknowledge disobedience ask to become capable of faithful service.

When the Maternity Collect follows, the petition names the Word who truly took flesh in Mary’s womb and asks her intercession. Divine power and human birth meet in one person. Augustine ends his sixteenth

²Jerome, *Commentary on Daniel*, I, at 3:23–29, especially the note on 3:29, PL 25, cols. 639–640.

³Augustine, *Expositions of the Psalms*, Ps. 118, §§1–8; NPNF I.8, heading Ps. 119.

⁴Schuster, *The Sacramentary*, III, “Twentieth Sunday after Pentecost,” p. 175.

tractate on John by contemplating the same wonder: the Maker of Zion was made man within it, receiving flesh from the Virgin. His argument illuminates the prayer's Christology. The request for Mary's help rests in the incarnate Son's saving work; it does not introduce another source of divine power.⁵

Wisdom that becomes mutual service (Epistle)

The Epistle's first verb concerns walking. Ephesians has already described the transformed life in truthfulness, forgiveness, and love; now the assembly hears how carefully that life must be lived. Redeeming time belongs to discernment of God's will. It is more than working faster or making each hour productive. Chrysostom places the command amid hostility and the danger of retaliation: Christians must avoid creating needless occasions of offence while refusing to surrender the Gospel. They may have to relinquish advantages in order to keep their fidelity.⁶

The contrast between wine and the Spirit then concerns the kind of life that fills a person and shapes a community. Drunkenness dissolves attentiveness; spiritual song demands it. Chrysostom explains singing in the heart as singing with understanding, so that the mouth and the inward attention do not travel in different directions. The words are addressed to one another as well as to God. The end of the appointed reading is therefore essential: mutual submission in the fear of Christ is one of the forms this Spirit-filled life takes.

Chrysostom develops that reciprocity through a comparison. A household of people compelled to serve one master differs from friends who willingly serve one another. His appeal turns even the master toward service and provision for those under him. The ancient social arrangement is present in his example, but the exegetical pressure falls on the person who would claim exemption from serving. Worship does not authorize such exemption.⁷

The open hand and the prepared heart (Gradual and Alleluia)

Psalm 144 praises God's kingdom, mercy, faithfulness, and care for living creatures. The Gradual's universal eyes and open hand belong first to this praise of the Creator. Food arrives in its fitting season. Augustine compares the giver to a physician who knows both what a patient should receive and when. His point is to sustain a petitioner whose good request has not received an immediate answer. In the following verses he directs desire beyond benefits to God himself.⁸

Bellarmino brings out a different demand in the same universal language. The creatures' dependence on God's generosity exposes human hoarding and misuse of resources. Those who rule and possess must imitate the open hand. Schuster, considering this chant within the Mass, develops its Eucharistic meaning: nourishment given under the veil of faith leads toward the sight of God. The Psalm's creaturely food, the moral duty to share, and this sacramental fulfilment give the chant breadth. None requires treating ordinary bodily hunger as unimportant.⁹

The Alleluia answers with a prepared heart. Its biblical source, Psalm 107, also knows threatened circumstances and the insufficiency of merely human help. Readiness is thus compatible with dependence. The chant's wording differs from the biblical verse: it addresses *tibi, gloria mea*, where the historical biblical English has "with my glory." Schuster hears God addressed as the soul's glory. That gives praise a further freedom: human approval is not its final measure. Augustine's brief exposition of Psalm 107 identifies its reuse of earlier psalms; it does not itself supply Schuster's explanation of this liturgical address.¹⁰

⁵Augustine, *Tractates on John*, XVI.7; Maternity Collect, *Missale Romanum* (1962), p. 685, n. 3847.

⁶Chrysostom, *Homilies on Ephesians*, XIX, opening exposition of 5:15–17; NPNF I.13.

⁷Chrysostom, *Homilies on Ephesians*, XIX, exposition of 5:18–21 and concluding moral exhortation.

⁸Augustine, *Expositions of the Psalms*, Ps. 144, §§14–18; NPNF heading Ps. 145.

⁹Bellarmino, *Commentary on the Psalms*, Ps. 144:14–17; Schuster, III, pp. 175–176.

¹⁰Augustine, Ps. 107, §§1–2 (NPNF Ps. 108); Schuster, III, p. 176.

Two moments of belief (Gospel)

John gives the encounter a precise narrative order. The ruler hears that Jesus has returned to Galilee; he comes because his son is dying; he asks Jesus to come down. Jesus' rebuke speaks in the plural of dependence on signs. The father repeats his urgent request. Christ then sends him away with assurance that the son lives, and the man believes the word and goes. On the way the servants report the recovery. His inquiry about the hour reveals its correspondence with Jesus' word, and the narrative ends with his belief and that of his whole household.

The belief at verse 50 and the belief at verse 53 are not redundant. Trust has already changed the father's action before the report, while the report makes the healing's relation to Jesus manifest and the ending includes the household. The narrative itself supplies these distinct moments without giving a universal scheme of stages through which every believer must pass. Cana, where Jesus speaks, is named in the preceding part of verse 46; Capharnaum is where the child is ill. The distance matters because the healing requires no bodily journey by Jesus, not because the reader can calculate an exact mileage from the passage.

Augustine interprets the ruler's initial approach severely, as coldness or absence of faith exposed by Christ. Gregory argues instead that asking Christ to heal already shows faith, but an imperfect faith that mistakenly requires bodily presence. Their estimates of the starting point differ. Both recognize that the petitioner's understanding of Christ's power must be transformed.¹¹ The healing is real, and the later report is evidence. Christ's correction of dependence on signs does not make the sign useless: the unappointed verse 54 expressly calls the event a sign.

Tears offered with the gifts (Offertory)

Psalm 136 remembers Jerusalem from Babylon. The liturgical adaptation turns remembrance into direct address to Zion. In the full psalm the captors demand a song and the exiles resist turning sacred memory into entertainment. Only the opening lament is appointed here, but its context gives the tears their object: a home and a worship that have been violently lost. The Offertory does not ask the assembly to invent an agreeable feeling before it approaches the altar.

Augustine develops the contrast between the rivers that flow away and Zion's abiding home. To sit beside the currents rather than plunge into them is to acknowledge captivity without surrendering one's desire to transitory goods. His conclusion calls the pilgrims to sing to one another. Lament and faithful song belong to the same journey. Bellarmine likewise distinguishes outward life amid worldly obligations from inward captivity to them.¹² The violent final verse of the full psalm is outside the chant. Augustine reads its little ones as evil desires to be overcome in their beginnings by Christ; his spiritual exposition is directed against vice, not people.

Medicine and the worship of the Trinity (Secret and Preface)

The Secret asks that these mysteries provide heavenly medicine and expel the vices of the heart. The plural vices gives moral healing specificity: the heart's desires can be disordered and need cleansing. Schuster explains the Eucharistic gift as remedy against sin, not simply as a reward displayed before those already healthy.¹³ Where the Maternity Secret follows, its petition adds present and perpetual prosperity and peace through divine mercy and Mary's intercession. The temporal and enduring gifts remain together; present need does not cease to matter when eternal peace is desired.

The Trinity Preface gives thanksgiving its explicit confession. The Father, his only-begotten Son, and the Holy Spirit are one God and one Lord; the unity is not a solitary Person. Distinction of Persons, unity of

¹¹Augustine, *Tractates on John*, XVI.3–5; Gregory, *Homilies on the Gospels*, II.28.1.

¹²Augustine, Ps. 136, §§2–9,13 (NPNF Ps. 137); Bellarmine, Ps. 136:1–4.

¹³Schuster, III, p. 177.

essence, and equality of majesty belong together. Ephesians has already directed Spirit-filled thanks to the Father in the name of Jesus Christ. The Preface's confession gives this thanksgiving its full liturgical address. The angels' praise joins the assembly's song at a point beyond its changing circumstances. Its object is God's majesty, not the assembly's success.

A promise remembered and a life made obedient (Communion and Postcommunion)

The Communion asks God to remember the word that gave his servant hope. Augustine explains that God has not suffered a failure of memory. The petition asks him to fulfil what he has promised; it manifests the servant's desire. Humiliation includes the lowliness of penitence, trial, and persecution, and the promise comforts the Church even when death threatens.¹⁴ The biblical verse continues by saying that the word has given life. That clause supplies context but is omitted from the appointed chant. Schuster brings the Communion's word into a Christological focus: the incarnate Word is offered to the Father as the ground of hope.¹⁵

The Postcommunion asks for continual obedience so that the faithful may be worthy of the sacred gifts. It does not announce that they have earned those gifts. Obedience itself is requested from the Lord. Schuster relates this habitual docility to fruitful sacramental reception; Augustine's account of righteousness given through grace explains why humility belongs to that docility. The prayer returns to the Introit's commandments with a changed accent: disobedience has been confessed, and obedience is now asked as a gift. In the commemorative branch the final Marian prayer adds cleansing and fellowship in heavenly remedy. Lasance's English identifies that remedy personally with Christ. This is the historical translators' interpretive rendering of the Latin prayer, not an additional Latin title.

The word heals and teaches faith

The father's first request asks Christ to travel; Christ's answer asks the father to travel. That reversal is the Gospel's decisive movement. The petitioner wants the healer beside the child. Instead, he is given a word on which to act while healer and child remain apart. His going home is neither resignation nor abandonment of the sick. It is the conduct of someone who has begun to accept a power greater than the means he first imagined necessary. The word that heals also teaches its hearer how to believe.

A request corrected without being rejected

Gregory begins with a question that the story itself provokes. Why does Christ say that the petitioner does not believe unless he sees signs, when the petitioner has come precisely because he believes Christ can save his son? Gregory refuses to treat the request as devoid of faith. The father would not seek healing from someone he thought powerless. But he seeks bodily presence from the Lord who is nowhere absent in his divine power. Gregory locates the defect within the belief: it acknowledges a healer while limiting the reach of his healing.¹⁶

This reading makes the repeated request intelligible. The father is not delivering a theological proposition about divine omnipresence. He is trying to save a child before death comes, and his urgency clings to the means he understands. Christ grants the desired life while removing the restriction placed on his power. Gregory's Creator heals by command; bodily distance does not isolate the sick child from him. The mercy and the correction are one act. The father receives more than a successful intervention: his estimate of the one who intervenes has to change.

¹⁴Augustine, Ps. 118, §§50–56 (NPNF Ps. 119).

¹⁵Schuster, III, p. 177.

¹⁶Gregory, *Homilies on the Gospels*, II.28.1.

Augustine approaches the same question through the preceding Samaritan encounter. The Samaritans heard and believed; the Galilean reception is marked by signs already seen. He takes Christ's rebuke as a disclosure of the petitioner's heart, reading the initial approach as lukewarm, cold, or not yet believing. The narrative's final declaration of belief supports that severe judgment for him.¹⁷ Gregory's imperfect believer and Augustine's initially unbelieving petitioner are different accounts. Yet the difference does not undo their common Christological point: the Lord cannot be measured by the petitioner's demand for a visible journey.

Augustine compares both the ruler and Thomas with those who believe without demanding such sight. The comparison praises trust in Christ's word; it does not remove the Gospel's testimony. The father still asks the servants about the hour, and John records the answer. The confirmation is received after a word has already become the ground of action. The distinction is between evidence welcomed as testimony and a visible condition imposed on the Lord before one will obey him. It is not a choice between faith and careful attention to what happened.

Confession frees the petitioner from self-sufficiency

The Introit and Collect prepare an assembly capable of hearing this Gospel. The entrance confession names disobedience; the Collect asks for pardon and peace. Both address people who cannot repair their condition simply by declaring themselves secure. A request for healing can begin with an honest account of need. Its confidence rests on God's mercy, not on the claim that the petitioner has already mastered himself.

Jerome's explanation of Azarias protects that honesty from becoming cruelty. The faithful young men speak for their people; their confession does not make their personal wrongdoing the cause of the furnace. Likewise, the ruler's child has not been accused of causing his illness. Corporate penitence and compassionate petition can stand together without turning suffering into a public verdict on the sufferer.¹⁸ The Introit gives the assembly a truthful first-person voice for repentance. It gives no observer a warrant to explain someone else's pain by an unrevealed offence.

The Collect's secure mind then differs from the demand to control every event. Schuster describes pardon as restoring a heart capable of peaceful service. That service is possible because guilt and inner division no longer have the final word. In the Gospel the father's departure supplies a concrete image of such released action: he can move because Christ has spoken. He does not first receive possession of the whole outcome.¹⁹ The moral force of the scene is therefore precise. Trust permits the next faithful action; it does not confer foreknowledge or require passivity.

Ephesians gives this action its ordinary texture. Walking wisely requires discernment amid evil days, restraint rather than drunkenness, attention rather than empty song, and reciprocal service rather than insistence on precedence. Chrysostom's exposition makes prudence costly: one may have to lose an advantage rather than return hostility with hostility. Belief in the word is not confined to a dramatic moment of danger. It becomes a pattern of choices in which the Lord's will matters more than the immediate satisfaction of anger or appetite.

Gregory adds an especially sharp test. Why is Jesus willing to go to a centurion's servant in the comparison Gospel, but does not go to this ruler's son? Gregory hears a rebuke of the human habit of honoring wealth and position rather than the person made in God's image.²⁰ The healing word loosens not only a mistaken idea of distance but a mistaken ordering of human worth. Faith in the Lord whose power reaches everywhere cannot make a low-ranking neighbor beneath one's attention.

¹⁷Augustine, *Tractates on John*, XVI.1–5.

¹⁸Jerome, *Commentary on Daniel*, I, at 3:29.

¹⁹Schuster, *The Sacramentary*, III, pp. 175–177.

²⁰Gregory, II.28.2–3. The centurion's servant is Gregory's comparison, not the patient in John 4.

What if healing does not arrive at once?

The particular child is healed, and the Gospel gives the corresponding hour. The rest of the Mass prevents the reader from converting that particular mercy into a promise of immediate relief for every request. The Gradual speaks of due season; the Offertory continues to weep; the Communion seeks comfort in humiliation. An assembly can sing all these words while containing people whose wounds remain.

Augustine's physician image in Psalm 144 directly addresses the person whose good request seems unanswered. A physician's care includes judgment about when and what to give. Desire and benefit need not coincide at the moment the patient chooses. Augustine therefore urges the petitioner not to lose heart. But he carries the argument beyond waiting for the same earthly benefit. He asks the one grateful for health, family, and other gifts to desire God himself. God's own gift of himself surpasses the benefits through which the petitioner first learned his goodness.²¹

The progression matters. If the physician image ended with a guaranteed later bodily recovery, it would still make divine goodness depend on the eventual fulfilment of the petitioner's original plan. Augustine instead directs hope toward salvation's final disclosure. This does not make the son unimportant or turn his restored life into a disposable illustration. His life is a real good, and his household rejoices in a real mercy. The greater hope lets those who receive a different temporal answer remain within the same prayer of trust.

The Offertory teaches a related freedom. Remembering Zion does not make Babylon pleasant. Augustine's exiles sit by the currents and weep; they do not need to deny their captivity to keep their desire directed toward home. A sufferer can grieve without deciding that God's promise is void. The object of hope holds beyond the circumstances that give rise to tears. That is why the Communion can speak consolation in humiliation rather than demand humiliation's prior disappearance.

Heavenly medicine and the promised Word

The Secret gives the language of healing a sacramental location. It asks these mysteries to supply heavenly medicine and expel the vices of the heart. The prayer does not retell the child's fever as though it were merely an allegory for sin. It names another real need: the heart that receives mercy also needs freedom from what deforms its love. Schuster's exposition presents the Eucharist as an effective remedy for this condition.²² The bodily healing in John and the heart's healing in the Secret meet in the saving power of Christ without becoming interchangeable ailments.

The Gradual's nourishment now acquires a sacramental horizon. Schuster follows the food given in due season through the gifts that sustain faith to the Eucharist and finally to the unveiled sight of God. Reception under the veil of faith belongs to a journey, not to a failure of divine generosity. The Alleluia's prepared heart answers that gift with praise. In Schuster's reading God is the soul's glory: the healed life finds its measure in him, not in the prestige that Gregory exposes as misleading.

At Communion, Augustine's account of remembrance resolves a potential difficulty. Why ask an all-knowing God to remember? Because the servant is asking for performance of the promise, not correction of the divine memory. Hope itself has been given through the promise. The prayer can therefore insist without accusing God of forgetfulness.²³ Schuster's Eucharistic exposition identifies the Word with Christ, in whom the Father's delight and the faithful's hope meet. His liturgical reading intensifies the personal character of the promise; Augustine's exegesis supplies the meaning of the petition that addresses it.

The Postcommunion completes the movement by asking for obedience. At first this may sound like a reversal: why request worthiness after receiving a remedy? The prayer's own grammar answers. The Lord is asked to make the faithful obey. The disposition is itself sought as grace. Augustine, continuing

²¹Augustine, Ps. 144, §§14–17.

²²Schuster, III, p. 177.

²³Augustine, Ps. 118, §§50–51.

his exposition of Psalm 118, rejects the boast of a righteousness treated as one's independent possession. Schuster describes habitual docility as the disposition for fruitful reception. Together they make possible a life that takes the commandments seriously without treating them as a price paid to acquire God's generosity.²⁴

The incarnate healer and enduring peace

In the commemorative branch, the Maternity Collect identifies the healer as the Word who took flesh from Mary. Augustine's concluding reflection on John 4 holds together the Creator and his real human birth. The Son is not less divine because he comes into the world he made. Nor does his power at a distance make his human body unreal. The petition for Mary's intercession belongs within this confession of the incarnate Word.

The Maternity Secret asks for both present and perpetual peace; its Postcommunion asks for cleansing and participation in heaven's remedy. These prayers widen the petitioner's horizon from the immediate need toward enduring communion. They leave the source of healing with God. The Trinity Preface, which remains the same with or without the commemoration, prevents the healing story from ending in fascination with power alone. The assembly thanks and adores the Father, Son, and Holy Spirit in one divine majesty. Faith's end is communion with the living God whom the gifts reveal.

Literal.

A father seeks help for a dying child, accepts Jesus' word, and learns that the cure coincided with it. The other passages retain their own subjects: Azarias's communal confession, wise conduct, creaturely food, exile, and a servant's hope. The prayers ask pardon, medicine, peace, and obedience; the bodily cure remains bodily.

Allegorical.

Gregory's Creator heals by his command, and Augustine's incarnate Word enters the people he made. Christ gathers the believing household and nourishes his Church. Schuster's Eucharistic reading joins the promised Word and heavenly medicine in the gift of Christ himself.

Moral.

Trust takes the next obedient step without claiming mastery of the outcome. It repents, attends to the word, refuses rank-based contempt, and serves others. The faithful ask for the grace of obedience; lament, care for the sick, and inquiry into what happened remain compatible with that trust.

Anagogical.

The physician's final gift exceeds temporary relief. Augustine's hope in resurrection and Schuster's movement from sacramental nourishment to vision direct desire toward God himself. Present and perpetual peace belong to one hope whose fulfilment is not exhausted by any earthly cure.

Learning thanksgiving in exile

Ephesians commands thanksgiving and song; the Offertory supplies tears. The question is not which voice the assembly should silence. It is how both can become faithful speech. Gratitude that cannot acknowledge suffering would fail the captives beside Babylon's rivers. Lament that could no longer hope would fail the servant comforted by God's word. The Mass forms a community that can confess its sin, grieve its losses, receive its food, and praise its Lord without confusing those acts.

²⁴Augustine, Ps. 118, §56; Schuster, III, pp. 177–178.

Evil days do not make creation evil

Chrysostom explains the Epistle's evil days by separating created time from the wrongdoing committed within it. Day is God's creature; evil belongs to conduct. The distinction prevents the injunction to redeem time from becoming despair about the world itself. It also makes the command active. Circumstances may be hostile, but believers still have to discern how to walk within them.²⁵

The care he urges is neither cowardice nor a search for quarrels. Christians should not add needless provocations to the offence occasioned by the Gospel. They can surrender lesser things without surrendering fidelity. This interpretation gives patience an intelligent object: preserving the good that matters in circumstances where anger would otherwise decide the next action. Redeeming time means making an opportunity serve that good, even when one cannot make the whole situation favorable.

This community begins the Mass with Azarias's confession. Jerome's representative reading matters particularly here. The youths can acknowledge their people's sins while suffering for their own refusal of idolatry. They belong to the people whose need they confess; their faithfulness does not establish a private refuge from solidarity.²⁶ At the same time, solidarity does not erase distinctions of responsibility. The king's violence remains the king's violence. Confession in the first person plural does not authorize accusing each injured member of the community of causing the injury.

The Collect asks what such a people needs in order to serve together: pardon and peace. A congregation bound by resentment would reproduce within itself the conduct it deplores around it. Schuster's heart divided by its passions is not only an individual difficulty. Many divided hearts can make common action impossible. Cleansing and peaceful service therefore concern the shared life as well as the inward life. The Introit's blessed way and the Epistle's wise walking both lead beyond a moment of sentiment into a sustained manner of living.

Thanks amid affliction: the strength and difficulty of Chrysostom's answer

Chrysostom takes continual thanksgiving very far. It includes sickness, poverty, anguish, and blessings not yet recognized as blessings. Giving thanks only in prosperity would reveal little about trust; the test arrives when visible benefit cannot settle the question. He appeals to God's goodness toward people who do not even recognize their giver and to the greater love of the heavenly Father.²⁷ His argument rests on confidence in divine providence, not on an assertion that affliction feels agreeable.

There is a real difference between this reading and the nineteenth-century editorial note in the NPNF translation. Note 404 restricts the expression "all things" to blessings, against Chrysostom's extension. The note is an editor's judgment, not another sentence of the homily. Chrysostom's exposition remains the more demanding one: gratitude must survive what the petitioner neither chose nor presently understands.²⁸ That demand must be heard alongside his distinction between evil conduct and created days. Thanksgiving to God amid affliction does not transform wicked action into a virtue or make the wrongdoer worthy of thanks for it.

The wider formulary sharpens that distinction. The Introit confesses disobedience as sin; the Secret asks that vices be expelled. A thanksgiving that approved vice would contradict the prayers with which the Church gives thanks. The Gospel's father actively seeks help for an endangered child. He does not demonstrate faith by allowing a preventable harm to continue. The Offertory laments a devastated home. Its tears remain a truthful part of the offering.

²⁵Chrysostom, *Homilies on Ephesians*, XIX, exposition of 5:15–17.

²⁶Jerome, *Commentary on Daniel*, I, at 3:29.

²⁷Chrysostom, *Homilies on Ephesians*, XIX, exposition of 5:20.

²⁸NPNF I.13, *Homilies on Ephesians*, XIX, editorial note 404.

Chrysostom's own rhetoric sometimes minimizes bodily afflictions in order to distinguish them from sin. The Gospel's urgency gives bodily life its full weight here: the son is dying, and the petition concerns his life. The moral distinction need not become a denial of pain. The assembly's thanksgiving can confess God's goodness, seek relief, repent of wrongdoing, and accompany sufferers without claiming to know the hidden reason for each affliction. Its first duty is fidelity, not an explanation imposed on another person's wound.

Beside the currents, with Zion remembered

Augustine asks what the rivers of Babylon signify for the pilgrim Church. His answer concerns passing loves that can carry a person away: wealth, status, and the pleasures whose movement promises stability but cannot give it. The faithful sit beside the rivers. Their position becomes an image of humility and resistance. They recognize where they are without consenting to be swept along.²⁹

He then distinguishes two sorts of sorrow. One can weep because worldly gain has been lost and still desire only the same gain. Or one can weep in remembrance of Zion, measuring present life by an abiding good. The latter grief can exist even when life in Babylon appears successful. The distinction is not between people with feelings and people without them. It concerns what their feelings reveal about the home they seek. Memory becomes a discipline of love.

The historical lament remains the prayer of captives remembering Jerusalem. Augustine's Christian exposition addresses those whose captivity is also moral and spiritual. In the full psalm the captors' demand for music turns singing into a question of allegiance. Not every occasion for a song is an occasion for truthful praise. Refusing a performance for mockery is different from forgetting the song itself. That difference allows Augustine to finish by urging the pilgrims to sing the songs of Zion to one another.³⁰

His conclusion meets Ephesians at a precise point: song passes between members of the community and sustains their movement toward God. Chrysostom's inward attention prevents the song from becoming an empty exercise; Augustine's remembrance prevents it from becoming accommodation to whatever the world presently rewards. The Alleluia's prepared heart then means more than musical readiness. It is a heart whose praise has an object firm enough to survive changing circumstances.

Bellarmino develops the distinction between location and allegiance. A person may hold responsibilities in the world without giving the heart over to its passing goods. His exposition can therefore include those in positions of rule who regard their authority as a burden of service rather than a possession to admire.³¹ Longing for Zion does not require neglecting one's household or abandoning the duties through which others depend on one's care. It changes how those duties are performed and what reward is sought from them.

The open hand makes praise responsible

The Gradual's universal language places a demanding claim between the Epistle's instruction and the Gospel's particular cure. All creatures look toward the divine giver. Yet some creatures hunger. Augustine answers the question of delay through the fitting time known by the physician, and the final salvation toward which he directs the patient. Bellarmine adds a moral question addressed to the person who has enough: what has human hoarding done to the distribution of God's gifts?³²

The two questions have different addressees. The sufferer is encouraged not to surrender hope; the possessor is challenged not to withhold help. A comfortable person cannot use the first answer to evade the second. To praise the open divine hand while closing one's own would make praise contradict conduct. Bellarmine's

²⁹ Augustine, *Expositions of the Psalms*, Ps. 136, §§2–4 (NPNF heading Ps. 137).

³⁰ Augustine, Ps. 136, §§5–9, 13.

³¹ Bellarmine, *Commentary on the Psalms*, Ps. 136:1–4.

³² Augustine, Ps. 144, §§14–17; Bellarmine, Ps. 144:15–16.

account gives generosity a theological shape: human care should resemble the giver on whom everyone depends. His further conjectures about a sufferer's fault do not identify the cause of any particular person's hunger. The demand to share remains clear without such a diagnosis.

Chrysostom's exposition of mutual submission gives this sharing a communal form. The master who imagines himself only a recipient of service must consider the maintenance he owes those who work. The ideal he presses is voluntary interchange, illustrated by friends serving one another. The inward song of verse 19 and the reciprocal conduct of verse 21 cannot be separated without cutting the Epistle short. In thanksgiving the assembly acknowledges a giver; in mutual service it lets that acknowledgment change its common life.

The Gospel's ending extends the horizon from one petition to a whole household's belief. The father comes on behalf of another, receives the servants' testimony, and shares in a faith that includes the house. Gregory's comparison with the centurion rebukes deference based on prestige. Christ does not value a ruler's child because rank makes that child more human than a servant.³³ The community formed by the healing word has reason to listen to servants, care for dependents, and refuse the honor system that sees only the possessions surrounding a person.

A healed community receives a greater home

The Secret turns the community's attention inward without privatizing it. Vices of the heart have effects beyond the heart: pride resists service, avarice withholds food, resentment makes common song hollow. The petition for heavenly medicine asks Christ to heal the sources of these fractures. Schuster's Eucharistic account keeps the remedy's agent and depth clear. The sacrament is God's gift for the whole person, not simply a technique for producing agreeable social behavior.

The Communion returns to the word that gives hope. Augustine applies its consolation to Christ's body under persecution and carries its promise toward resurrection. A humiliated people can ask for fulfillment because the promise precedes their success. His following exposition speaks of God's statutes as songs in the house of pilgrimage. Even where life has the character of night, the Lord's name can be remembered.³⁴ This remembered promise supplies continuity between the song commanded in the Epistle and the home remembered in the Offertory.

The Postcommunion asks that this continuity become obedience. A community's thanksgiving has to endure after the act of singing ends. Its members need the grace to keep commandments in their dealings with one another. Since the prayer asks God to grant that obedience, its vision of a renewed common life is a response to grace, not a condition that the community must first manufacture in order to purchase grace.

The commemorative Marian prayers, when appointed, locate this hope in the Word's actual human birth, petition for present and perpetual peace, and ask cleansing and fellowship in heavenly remedy. They strengthen the pilgrim people's dependence on Christ while acknowledging Mary's intercession. The Trinity Preface directs the assembly beyond its own social unity toward the God it worships: the Father, Son, and Spirit receive one adoration in equal majesty. The assembly's unity is a gift received in worship, not an alternative object of worship.

Augustine's Zion is finally the place where brotherhood is secure, temptation no longer divides, and death is conquered. Schuster's Eucharistic nourishment likewise tends toward vision. That final home gives present generosity its hope: feeding a neighbor is neither the whole of salvation nor an irrelevant task beside it. It belongs to the earthly obedience of those who desire to live together with God. The song can be thankful now because its giver is faithful, and it can include tears now because its final fullness has not yet arrived.

³³Gregory, II.28.2; Schuster, III, pp. 176–177, on the household's faith and its apostolic consequence.

³⁴Augustine, Ps. 118, §§50–56. The songs of pilgrimage are the context of verse 54, not additional words of the Communion.

Literal.

Azarias's prayer and the Babylonian lament concern a people in trial; Ephesians addresses a community called to wise conduct, song, and mutual submission. John describes a particular household's healing and belief. Thanksgiving and lament both stand among the appointed words.

Allegorical.

Augustine's pilgrims remember Zion as their promised home, while Christ forms a believing household and heals his Church. The incarnate Word, confessed also in the commemorative branch, nourishes this people on its journey to the Father in the Holy Spirit.

Moral.

Evil conduct is resisted through prudent fidelity, repentance, attentive praise, reciprocal service, and generosity. Bellarmine's open hand tests the praise of those who possess. Lament tells the truth about loss; gratitude to God does not require approval of cruelty or vice.

Anagogical.

Zion's lasting fellowship, resurrection, and the vision of God complete the pilgrim song. Present gifts sustain hope for that common home. Responsibility for others belongs to the journey; hope for its end does not dispense with service along the way.

Trust on the journey, song toward home

The father's departure and the captives' remembrance answer different questions. The first shows how a word becomes the ground of action before its result has been seen. The second shows how desire remains faithful when present circumstances offer no adequate home. Both reject the assumption that trust requires possession of the outcome. Their practical accents nevertheless differ. The first asks what obedient step Christ's word now makes possible. The second asks what kind of shared life can continue to praise without abandoning those who weep.

The difference is especially clear in the Gradual. Augustine's physician addresses the person waiting for relief: a delayed gift need not mean abandonment, and God's final gift exceeds the benefits first sought. Bellarmine's open hand addresses the person able to give: praise of providence carries an obligation to imitate its generosity. The waiting person and the giving person may be the same person at different times. Neither answer cancels the other, and neither furnishes a diagnosis of every particular deprivation.

The Gospel keeps a genuine exegetical disagreement within this common hope. Gregory sees faith already present but limited by a demand for bodily presence. Augustine judges the starting point more severely. Their shared conclusion concerns the sufficiency of Christ's power; their different accounts of the petitioner remain audible. Similarly, Chrysostom's thanksgiving in affliction is stronger than the restriction proposed by the NPNF editor. Gratitude's demanding reach cannot simply be attributed to every reader of the verse.

The prayers gather the two movements. Pardon and peace prepare a petitioner for trust and a community for service. Heavenly medicine heals the heart whose vices injure both its own obedience and its neighbors. The Communion's promise sustains hope, and the Postcommunion asks that reception bear fruit in conduct. Where the Marian commemoration is present, its three prayers confess the incarnate Word and extend the petitions for peace and cleansing through Mary's intercession. Where it is absent, the Sunday still carries the whole argument. In both branches the Trinity receives the assembly's thanksgiving: the journey of trust and the song of pilgrimage have their end in God.

Scriptural Date and Location

The passages appear in Catholic canonical and verse order, with Vulgate psalm numbering first. The dates distinguish attribution, historical setting, and composition. A received author's reference era does not date a poem's particular occasion. The Psalter-wide composition boundary comes from the USCCB introduction's broader account; it is not an individual estimate for each appointed psalm.

Proper	Citation	Location	Date
Alleluia	Ps. 107:2 (108)	Davidic title; Israel's praise and threatened dependence	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Historical setting – Occasion date unresolved. Composition: Before c. 165 B.C.

The inherited title names David. Corbett's customary regnal chronology supplies the reference era, with its disputed status; neither it nor the psalm's reuse of earlier material locates a composition site or biographical occasion. Augustine, Ps. 107.1–2, recognizes the reused psalm passages. The USCCB Psalms introduction denies secure dating of individual poems.

Introit verse	Ps. 118:1 (119)	Israel's prayer 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.
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This appointment also contains the Daniel antiphon, whose separate setting appears below; hence no date governs the Introit as a whole. Ps 118:1: B.C. 1055–1015 is David's reign as a traditional-attribution reference; Ps 118:1: before c. 165 B.C. is the broad Psalter composition boundary. Haydock's note at 118:1 reports Davidic attribution, instruction of Solomon, David's persecution by Saul, and a proposal associating Daniel with the captives' consolation. He favors David over conjectures of another author. These alternatives locate no single writing occasion or site.

Communion	Ps. 118:49–50 (119)	The servant's hope amid humiliation; the same poem and attribution	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Historical setting – Occasion date unresolved. Composition: Before c. 165 B.C.
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The promise and humiliation belong to the poem's extended prayer for faithful life. Haydock's received authorship and occasion alternatives apply here as to its opening verse. The displayed regnal span remains a reference for the traditional attribution, not a date for this humiliation. The composition boundary applies to the Psalter's broad formation, not an identified episode in the speaker's life.

Offertory	Ps. 136:1 (137)	Babylonian captivity; Jerusalem remembered by displaced Israelites	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 Juda: 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.
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Haydock, Ps. 136, preserves variant or absent headings and proposals involving captivity, return, and prophetic composition. The represented lament and the destruction it remembers are not the same event; neither by itself identifies the poem's writing date or site. Jeremiah 25 supplies the servitude's duration, not an absolute date for the lament. The background alternatives above date Jerusalem's destruction. Haydock reports Ussher's era; Sloet reports Petavius's table, with the displayed verification limit. Reid and Meistermann differ from Schets. The alternatives remain separate, not a merged interval or a newly calculated lower bound for this verse.

Proper	Citation	Location	Date
Gradual	Ps. 144:15–16 (145)	Davidic praise; creatures dependent on the divine king	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Historical setting – Occasion date unresolved. Composition: Before c. 165 B.C.
The psalm’s Davidic title supplies traditional attribution. Its universal nourishment and kingdom language name neither a particular incident nor a certain place of composition. Corbett supplies the customary regnal reference; the USCCB introduction supplies only the broader Psalter boundary. Christian Eucharistic reception belongs to the passage’s later liturgical life.			
Introit antiphon	Dan. 3:29,31,35	Azarias and his companions in Babylon’s furnace	Prayer’s composition: most likely long after the Exile (Gigot); represented setting: servitude to Babylon.
<i>Narrated event: Daniel 3:23–25 places Azarias’s prayer within the furnace after refusal of the king’s image. The servitude’s “seventy years” is a duration supplied by Jeremiah 25, not the furnace episode’s length or a calendar year.</i>			
Gigot, “Book of Daniel,” concluding section on the deuterocanonical portions, distinguishes the Prayer and Song from whole-book composition theories. He reports widespread early attribution but favors an unknown Jewish author long after the Exile for this portion. That relative proposal concerns writing, not the narrated event. The prayer speaks within Israel’s displaced worship and covenant memory; no more precise author, composition site, or life stage is established. The Introit adapts and reorders its verses.			
Gospel	John 4:46b–53	Jesus at Cana; child at Capharnaum, both in Galilee; traditional Johannine writing associated with Ephesus	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>Narrated event: Cana is named in the unappointed first part of John 4:46. The father seeks Jesus there; his child is at Capharnaum. Maas’s encompassing journey supplies the derived event range. It is not an absolute date printed beside the healing, and the matching seventh hour does not supply a modern clock-time.</i>			
Fonck and Durand give the displayed traditional composition alternatives for the Gospel, associated with John’s later life and an audience beyond the original event. Composition in the Johannine tradition and the event in Galilee are separate horizons. The healing’s report and the household’s belief belong to the narrative; the work’s publication is not dated by their hour.			
Epistle	Eph. 5:15–21	Traditional Pauline captivity; Rome favored over Caesarea in Ladeuze; recipients associated with Ephesus and Asia Minor	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’s captivity range and Prat’s narrower chronology are retained as alternatives. The USCCB Ephesians introduction distinguishes direct Pauline authorship, composition through a secretary, and a later disciple’s development of Pauline teaching; style, vocabulary, ecclesiology, and comparison with Colossians inform the debate. The critical comparison’s approximate interval dates only the later-disciple proposal, not the secretarial hypothesis. The impersonal address and omitted place-name in early witnesses leave destination debated. Proposed Asian circulation does not identify the writer’s location.			

These chronology proposals concern distinguishable claims and witnesses. The source locators in the references identify the accounts behind them; the date of the present liturgical occurrence is a separate fact.

Appendix: Scope and Qualifications

This study treats the 1962 *Missale Romanum*’s Twentieth Sunday after Pentecost, second class, green, printed pp. 412–413, for the requested general-calendar occurrence on 11 October 2026. The FSSP Province of France’s dated Ordo corroborates that Sunday within its institutional scope. No local patronal or dedication calendar was supplied. The study does not determine current permission to celebrate in a particular church. The Maternity commemoration’s three orations are included conditionally at Low or conventual Mass and omitted at a nonconventual sung Mass. The Trinity Preface remains in both branches. The Ordinary beyond that appointed Preface is not reproduced.

The normalized Latin was collated in the research stage against the 1962 facsimile and the public-domain antecedents in Pustet's 1862 Missal and Cummiskey's 1861 Preface. The facsimile itself is not treated as a blanket public-domain book. Cummiskey supplies the historical Sunday prayer English; Lasance–Walsh supplies the three Maternity translations under the recorded United States nonrenewal basis, outside the excluded later inserts. Their English is historical study material, not an approved 1962 English liturgical edition. Biblical English comes from the Douay–Rheims–Challoner Gutenberg witness; its ebook number is an identifier, not a printing year. Adapted Latin chants remain distinct from their biblical English context. No new prayer translation is offered.

The reception sweep is bounded by the checked works and loci below. Augustine, Gregory, Chrysostom, Jerome, and Bellarmine comment on the constituent passages; the two complete-formulary readings are editorial syntheses. Schuster expounds this Sunday's matching base elements as a Mass. He does not expound this dated Marian commemoration or the Trinity Preface in that chapter. No direct patristic commentary on those composed forms was established. Patristic and saintly spiritual interpretation does not date a text's composition. Historical translations and modern transcriptions are not newly established critical editions.

The historical appendix preserves received attribution, composition alternatives, derived event dating, and explicit gaps. Its Psalter boundary is not a separate composition estimate for every psalm. Chronological reference works and modern Catholic biblical introductions remain scholarly witnesses, not doctrinal definitions of a year. The exact text and evidence records are [propers/verified.md](#), [research/scope.md](#), and [research/interpretations.md](#). This is an AI-assisted Catholic study aid, not an official liturgical book or an ecclesiastical judgment.

References

Missal and occurrence

Missale Romanum, Vatican typical edition, 1962, pp. 412–413, nn. 1689–1698; pp. 685–686, nn. 3847, 3855, 3857; Trinity Preface, pp. 244–245, n. 1053. General rubrics, nn. 91,106–109,111, and Mass rubrics, nn. 427–429,433–437,480,483,494,505. CMAA facsimile: <https://media.churchmusicassociation.org/pdf/missale62.pdf>. FSSP Province de France, *Ordo du mois*, October 2026, 11 October row, consulted 5 October 2026: <https://www.fssp.fr/ordo-du-mois/>.

Historical liturgical witnesses

Missale Romanum, Pustet, Ratisbon, 1862, pp. 352–354 and appendix [171]–[172]. *Roman Missal Translated into the English Language for the Use of the Laity*, first revised edition, Eugene Cummiskey, Philadelphia, 1861, “Twentieth Sunday after Pentecost,” pp. 448–450; Prefaces, xxviii–xxix: <https://archive.org/details/romanmissaltran00churgoog>. Francis Xavier Lasance and Francis Augustine Walsh, *The New Roman Missal*, revised 1945 edition, later printing, “Maternity of the Blessed Virgin Mary,” pp. 1233, 1235–1236. The historical wording retains its own public-domain status in the United States; it is not project-owned prose.

Scripture

Douay–Rheims–Challoner, Project Gutenberg eBook 1581: Daniel 3; Psalms 107,118,136,144; John 4; Ephesians 4–6; Jeremiah 25. <https://www.gutenberg.org/ebooks/1581>. Psalm references use Vulgate numbering, with common modern numbers supplied where useful. Chant adaptations and appointed verse cuts are identified beside their study texts.

Augustine

Tractates on John, XVI.1–7, NPNF I.7; *Expositions of the Psalms*, Ps. 107.1–2; Ps. 118, §§1–8,50–56; Ps. 136.1–13; Ps. 144.14–18, NPNF I.8. The English psalm headings are 108,119,137,145. Historical

English in the retained CCEL witnesses: <https://www.ccel.org/ccel/schaff/npnf107.html>; <https://www.ccel.org/ccel/schaff/npnf108.html>.

Gregory the Great

Homilies on the Gospels, II.28.1–3, Latin homily for Nereus and Achilleus, on John 4:46–53. Wikisource transcription, https://la.wikisource.org/wiki/Homiliarum_in_Evangelia. Modern transcription credited to Wikisource contributors, including Mizardellorsa, under CC BY-SA 3.0. The exposition here paraphrases Gregory’s argument; no modern English translation is quoted.

Chrysostom and Jerome

John Chrysostom, *Homilies on Ephesians*, XIX, on 5:15–21, including the final exhortation to reciprocal service, NPNF I.13; the separate editorial note 404 reports Meyer’s restriction of “all things” to blessings. <https://www.ccel.org/ccel/schaff/npnf113.html>. Jerome, *Commentary on Daniel*, I, at 3:23–29, especially 3:29, PL 25, cols. 639–640, historical Latin transcription.

Later saintly and liturgical reception

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Scriptural chronology and historical attribution

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Jerusalem background and modern comparisons

Catholic Encyclopedia: Reid, “Captivities of the Israelites,” destruction paragraph; Meistermann, “Temple of Jerusalem,” opening; Schets, “Third and Fourth Books of Kings,” authorship discussion; Sloet, “Chronology of the Kings,” Petavius table, retained transcription (printed page unverified). USCCB, NABRE introductions to Psalms and Ephesians, consulted 5 October 2026, especially the Psalter’s dating qualification and Ephesians’ authorship/destination paragraphs: <https://bible.usccb.org/bible/psalms/0>; <https://bible.usccb.org/bible/ephesians/0>. These contemporary introductions are summarized, not reproduced; their copyright does not pass to the project’s prose license.

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