

The Nineteenth Sunday after Pentecost

Dominica decima nona post Pentecosten

Missale Romanum 1962 · Proper of Time · 4 October 2026

the wedding garment, the call and the feast: three readings of the proper, compared

Element	Text and reference	What it says
Introit	<i>Salus populi ego sum</i> ; verse Ps 77:1 (78:1)	God speaks: he is the salvation of the people and will hear them from any tribulation. The verse: “Attend, O my people, to my law.”
Collect	<i>Omnipotens et misericors Deus</i>	In the 1861 English, “defend us from all adversity: that being free both in soul and body, we may . . . perform thy service”.
Epistle	Eph 4:23–28	Put on the new man “created in justice and holiness of truth”: truth to the neighbour, anger ended before sunset, no place for the devil, labour that has something to give.
Gradual	<i>Dirigatur oratio mea</i> ; Ps 140:2 (141:2)	“Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice.”
Alleluia	<i>Confitemini Domino</i> ; Ps 104:1 (105:1)	“Give glory to the Lord, and call upon his name: declare his deeds among the Gentiles.”
Gospel	Mt 22:1–14	The wedding feast refused by the invited and filled from the highways with bad and good; the guest without a wedding garment cast out. “Many are called, but few are chosen.”
Offertory	<i>Si ambulavero</i> ; Ps 137:7 (138:7)	Walking in the midst of tribulation, the psalmist trusts God to quicken him; in the Missal’s form God’s hand is still to act.
Secret	<i>Haec munera, quaesumus, Domine</i>	In the 1861 English, “that the offerings we bring before thy divine Majesty may avail to our salvation”.
Communion	<i>Tu mandasti</i> ; Ps 118:4–5 (119:4–5)	“Thou hast commanded thy commandments to be kept most diligently. O! that my ways may be directed to keep thy justifications.”
Postcommunion	<i>Tua nos, Domine, medicinalis operatio</i>	In the 1861 English, “mercifully free us from our perverseness, and make us always obedient to thy commandments”.

Second class, green, with Gloria, Credo and the Preface of the Most Holy Trinity; St Francis, of the third class, gives way, and the Mass has one oration of each kind. Where the external solemnity of the Most Holy Rosary is kept (RGMR 358 b, 360), up to two Masses of the day may be votive Masses of the Rosary, with this Sunday’s orations commemorated.

Sense	Synthesis
Literal	The Lord promises to hear his people from any tribulation. Paul bids the Ephesians put on the new man in truth, anger ended before sunset, and work that can give. In the temple Jesus tells of a king whose invited guests refuse his son’s wedding, whose hall is filled from the highways with bad and good, and who casts out a guest without a wedding garment. The psalmist lifts his hands at evening, walks in tribulation, and wishes his ways directed to keep God’s justifications.
Allegorical	The wedding is the Son’s union with the Church (Gregory; Augustine), gathered from Jews and Gentiles (Jerome) by the one God who called by the prophets and calls by the apostles (Irenaeus). The garment is charity (Gregory; Augustine), which the Bridegroom himself wore (Gregory), or the new man’s garment, made of the Lord’s precepts kept, and the new man is Christ (Jerome). The evening sacrifice is the Lord’s Passion (Augustine), or the works of mercy of the last age (Hilary).
Moral	Not to make light of the call for farm or trade (Gregory; Hilary). To put on charity, woven on the love of God and of neighbour and proved toward the enemy (Gregory), in truth, anger settled the same day, and work that gives (the Epistle, with Chrysostom and Jerome). To lift hands in works of mercy (Hilary) and without anger (Chrysostom), and to ask of God what he commands (Augustine; Hilary).
Anagogical	The king’s coming in is the judgement (Jerome). We know that we are called, not whether we are chosen (Gregory); the few are rare among the chosen, not few among the invited (Hilary). The feast that now is, received worthily, leads to the other, to which the evil do not come (Augustine), and the glory of the heavenly kingdom is announced as a wedding (Hilary).

Scriptural Date and Location

Proper	Citation	Location	Date
Introit (verse)	Ps 77:1 (Heb. 78)	Asaph, by the title, to Israel as “my people”; a history from Egypt to Sion and David (vv. 68–70)	Composition: Before c. 165 B.C.
Titled in the Vulgate <i>Intellectus Asaph</i> , “Understanding for Asaph”, which the Missal’s verse leaves out; the title gives no occasion or date. The displayed date is the bound that the <i>New American Bible, Revised Edition</i> sets for the whole Psalter: its introduction to the Psalms holds that no psalm is as late as the Maccabean period and that none can be dated securely. The antiphon stands in no verse of the Vulgate and has no dossier of its own.			
Alleluia	Ps 104:1 (Heb. 105)	Israel, bidden to declare God’s deeds among the Gentiles; sung before the ark at Jerusalem (1 Par 15:3; 16:7–8)	Composition: Before c. 165 B.C.
Titled <i>Alleluia</i> in the Vulgate, which the Missal’s verse leaves out. Paralipomenon sets these words in the praise Asaph sang on the day the ark was set in David’s tent (1 Par 16:1, 7); the displayed date is the Psalter’s bound, not that day’s.			
Communion	Ps 118:4–5 (Heb. 119)	The psalmist, “a sojourner on the earth” (v. 19), singing the law “in the place of my pilgrimage” (v. 54)	Composition: Before c. 165 B.C.
Titled <i>Alleluia</i> , with no author named; the Communion’s verses stand in its first alphabetic strophe, <i>Aleph</i> . The displayed date is the Psalter’s bound.			
Offertory	Ps 137:7 (Heb. 138)	David, by the title; praise “in the sight of the angels” and worship “towards thy holy temple” (vv. 1–2)	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
Titled <i>Ipsi David</i> , “For David himself”, without an occasion. The reign shown is David’s in the “usual chronology” of the <i>Catholic Encyclopedia</i> ’s “David, King” (vol. 4, 1908), which reports a later dating beside it: the title’s reference point, not the psalm’s date. The composition date is the Psalter’s bound.			
Gradual	Ps 140:2 (Heb. 141)	David, by the title; an evening prayer beside Israel’s incense and evening sacrifice (v. 2)	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
Titled <i>Psalmus David</i> , “A psalm of David”, again without an occasion; the reign shown is the same reference point, not the psalm’s date, and the composition date is the Psalter’s bound.			
Gospel	Mt 22:1–14	Writing: as Matthew left Palestine (Eusebius). Event: Jerusalem, in the temple (21:23)	Event: A.D. 29 (derived). 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 third parable Jesus speaks in the temple, on the day after his entry into Jerusalem (21:1–18), when the chief priests and ancients have questioned his authority (21:23), to the chief priests and Pharisees (21:45); St Matthew gives it no date beyond that day.</i>			
The event’s year is derived: the <i>Catholic Encyclopedia</i> ’s “Jesus Christ” (vol. 8, 1910), by A. J. Maas, sets the parable in a journey it dates by the founding of Rome, in a year it equates with A.D. 29. Traditional attribution: St Matthew the Apostle, whom the Missal’s heading names (<i>secundum Matthaeum</i>). The <i>Catholic Encyclopedia</i> ’s “Gospel of St. Matthew” (vol. 10, 1911) reports Eusebius’s tradition that Matthew wrote his Gospel in Hebrew when he left Palestine. Its five composition dates, shown after the event’s year, reckon from the Ascension, the Apostles’ dispersal and St Irenaeus, or give the Catholic critics’ preference, and it settles on none, the ancient writers being “at variance”. The sixth, c. A.D. 50, is Durand’s in “The New Testament” (vol. 14, 1912) for the lost Aramaic original, of which he adds, “We know nothing definite of the date of its being rendered into Greek.” The comparison shown last is the modern critical horizon: the <i>New American Bible, Revised Edition</i> places the Greek Gospel after A.D. 70, a lower bound and not an exact date, which dates neither the Aramaic original nor the parable’s occasion.			
Epistle	Eph 4:23–28	Paul, “a prisoner in the Lord” (4:1), in Caesarea or Rome; to “the saints who are at Ephesus” (1:1)	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.
Traditional attribution: St Paul, as the Missal’s heading names him, who names himself (1:1) and writes in chains (3:1; 6:20). The first range shown is Ladeuze’s in the <i>Catholic Encyclopedia</i> ’s “Epistle to the Ephesians” (vol. 5, 1909), where of the letters of the captivity “whether they were produced in Caesarea or in Rome . . . is still a much mooted question”. The year is from the table in Prat’s “St. Paul” (vol. 11, 1911), which sets the letter in the Roman captivity with Philemon, Colossians and Philippians; the articles date that captivity differently, and neither answer is settled. The comparison shown last is the modern critical horizon: the <i>New American Bible, Revised Edition</i> dates around A.D. 80–100 the possibility that a later disciple developed Paul’s thought, which it offers beside a secretary working at Paul’s direction and the traditional captivity. That is a conditional hypothesis, not a consensus, and it names no place for the later writing.			

The Propers: Themes and Movement

This Mass is about a call and what those who answer it bring with them. It begins with God promising to hear whoever cries to him out of any tribulation, reads the parable of a king whose invitation is refused and then carried to the highways, and ends by asking that God's healing work free us from our perversities and make us cleave to his commandments. At its centre is a man who answered the call, came in, sat down at the king's table, and was found there without a wedding garment.

The Introit gives God the first word. *Salus populi ego sum, dicit Dominus*: he is the salvation of the people, he will hear them *de quacumque tribulatione*, from whatever tribulation they cry to him, and he will be their Lord *in perpetuum*. Every clause of the antiphon is a promise, and its words stand in no single verse of the Vulgate. The verse that follows opens Ps 77, in which Asaph tells Israel its own history, "That another generation might know them" and "may not become like their fathers, a perverse and exasperating generation". The psalm's next verse, "I will open my mouth in parables", is the one St Matthew cites as fulfilled in Jesus's speaking in parables (Mt 13:35), and the Gospel of this Mass opens with Jesus speaking *in parabolis*. A people told the story of its fathers, so that it may not become like them, is about to hear a parable about those first invited.

The Collect asks God to shut out *universa nobis adversantia*, all that is adverse, so that *mente et corpore pariter expediti*, disencumbered in mind and body alike, we may carry out *quae tua sunt*, the things that are his, *liberis mentibus*, with free minds. Both halves of the petition return at the end of the Mass: *expediti* in the Postcommunion's *expediat*, and the things that are God's in its *tuis . . . mandatis*, his commandments.

The Epistle begins in the middle of a sentence. St Paul has just told the Ephesians to put off the old man (Eph 4:22), and the lesson completes the thought: be renewed in the spirit of your mind, "And put on the new man, who according to God is created in justice and holiness of truth." Four commands follow, and each puts off an act of the old man and puts on one of the new. Lying gives way to truth spoken to the neighbour, "For we are members one of another." Anger is allowed its first motion and refused its duration: "Let not the sun go down upon your anger." The devil is given no place. And the thief becomes a worker who gives: "let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need." The command is to clothe oneself. The verses after the lesson forbid evil speech, warn "grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption", and end with forgiveness, "even as God hath forgiven you in Christ" (4:29–32). The chapter from which the lesson is cut opens with Paul beseeching his readers "that you walk worthy of the vocation in which you are called" (4:1).

The Gradual is an evening prayer from Ps 140: "Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice." Its verb *dirigatur*, may it be set straight, comes back in the Communion's *dirigantur*, and at a Mass celebrated with incense the priest says the same verse again as he incenses the altar at the Offertory (*Ordo Missae*, no. 1037). The Alleluia, the first verse of Ps 104, holds three commands in a row: give glory, call upon his name, and "declare his deeds among the Gentiles". The psalm goes on to recount Israel's history from the covenant with Abraham to the gift of the land, and gives the reason for all of it in its last verse: "That they might observe his justifications, and seek after his law" (v. 45). The Communion will ask for exactly that.

The Gospel moves in two halves. In the first (Mt 22:2–10) a king twice sends servants to those invited to his son's wedding. At first "they would not come"; then they make light of it and go off, "one to his farm and another to his merchandise", and the rest seize the servants and kill them. The king destroys the murderers and burns their city, declares the invited unworthy, and sends his servants *ad exitus viarum*, to the ends of the roads, to call everyone they find; the hall is filled with "both bad and good". In the second half (vv. 11–14) the king comes in to see those at table and finds one man not clothed in a wedding garment. He calls him *Amice*, friend, and asks how he came in; *At ille obmutuit*. The man is bound hand and foot and cast into the exterior darkness, and the parable ends with a saying that reaches beyond the story: "For

many are called, but few are chosen.” The Missal’s opening names its hearers, *principibus sacerdotum et pharisaeis*, and so sets the parable in the temple at Jerusalem. The chief priests and ancients have asked Jesus by what authority he acts (21:23); he has answered with the two sons and the wicked husbandmen, and has said that “the kingdom of God shall be taken from you and shall be given to a nation yielding the fruits thereof” (21:43); and they knew that he spoke of them (21:45). The marriage feast is his third answer, and after it the Pharisees go out to take counsel “how to insnare him in his speech” (22:15).

The Offertory takes up the Introit’s word *tribulatio*, which occurs nowhere else in the formulary: *Si ambulavero in medio tribulationis, vivificabis me*. The antiphon at the entrance promised a hearing from any tribulation; the chant at the offering is sung by one who is still walking in it. Where the Vulgate says that God has stretched forth his hand and that his right hand has saved, the Missal sets both verbs in the future, so that the whole verse looks forward. The Secret offers the gifts *oculis tuae maiestatis*, to the eyes of God’s majesty, before which the Gradual asked the prayer to rise *in conspectu tuo*, and asks one thing, that they be *salutaria nobis*, saving to us. The image of offering before God’s eyes runs through this part of the Mass: at the offering of the chalice the priest asks that it rise *in conspectu divinae maiestatis tuae* (*Ordo Missae*, no. 1032), and at the end of every Mass the *Placeat* asks in the same three words that the sacrifice offered *oculis tuae maiestatis* be acceptable to God (no. 1137).

The Communion sets a command beside a wish: *Tu mandasti mandata tua custodiri nimis: utinam dirigantur viae meae, ad custodiendas iustificationes tuas*. The evening prayer asked to be set straight like incense; the Communion asks that the ways of the one who prays be set straight towards what God commands, and the justifications it names are those that Ps 104 gave as the purpose of Israel’s whole history. The Postcommunion names God’s work by one phrase, *tua . . . medicinalis operatio*, thy healing working, and asks two things of it. The first is the Collect’s freedom again, now from something within rather than from adversities without: *a nostris perversitatibus clementer expediat*. The second is the Communion’s keeping again: *tuis semper faciat inhaerere mandatis*, that it make us cleave to his commandments. The Mass that began with God promising to be his people’s Lord *in perpetuum* ends with a prayer to hold to his commandments *semper*.

Three words carry the whole: calling, hearing and keeping. The Lord hears whoever cries to him, the Alleluia bids his people call upon his name, the king calls twice and then calls everyone, and the Communion and Postcommunion ask to keep and to cleave to what God commands. The Gospel’s guest fails at the point where these meet. He was called, and he came; he has nothing to say when the king speaks to him; and he is not clothed for the feast to which he came.

Three readings of the whole Mass follow from three questions the Gospel raises, each developed at length in the full study with four senses of its own. The first asks what the guest who has come in must be wearing. St Gregory the Great and St Augustine answer that the wedding garment is charity; St Jerome, that it is the garment of the new man, made of the Lord’s precepts kept, and that the new man is Christ; and the reading finds that garment shown in the Epistle’s four acts and asked for in the Communion’s wish. The second asks who was called, by whom, and what became of the call when it was refused. It hears the Mass from the Gospel’s first half, the Introit’s psalm and the Alleluia’s command, and St John Chrysostom, St Irenaeus and St Hilary of Poitiers each read the parable as the call passing from the first invited to the nations. The third asks where the feast is now and how the assembly at this Mass takes its place at it. St Augustine and St Gregory both say that this wedding is the present Church, with good and bad at one table, and St John Chrysostom addresses its guests as those who have partaken of the mysteries; the reading hears the Gradual, the Offertory, the Secret and the Communion as the prayers of that assembly. The three answer different questions and do not contradict one another, and the second supplies the history in which the other two take place: the guests examined for the garment and the assembly at the table are the ones gathered from the highways. Within the readings the witnesses differ over what the garment is and where it comes from, what the burned city was, what the highways are, and what the evening sacrifice is.

The Propers: Detailed Commentary

Who was invited, and where the call went

The first half of the parable is where most of its words are spent, and the second reading hears the whole Mass from it. St John Chrysostom reads the parable where St Matthew places it, as the answer that follows the vineyard. At the end of the parable of the husbandmen Christ had said that the kingdom “shall be given to a nation bringing forth the fruits thereof”, and the marriage feast “declares next to what kind of nation”. It “proclaims beforehand both the casting out of the Jews, and the calling of the Gentiles” (*Homilies on Matthew* 69). The invitation had come many times, “By all the prophets; by John again . . . by the Son Himself again”, and after the Ascension “by Peter, and those with him”. The apostles went to the Gentiles only when they had been driven out, and Chrysostom bids his hearers hear Paul interpreting the parable: “It was necessary that the word of God should first have been spoken to you, but since ye judge yourselves unworthy, lo, we turn to the Gentiles” (Acts 13:46).

St Irenaeus used the parable in the second century against teachers who divided the God of the prophets from the Father of Jesus Christ. It shows “that there is one King and Lord, the Father of all”, who called the men of the former dispensation by his servants and, when they refused, “called together from all the highways, that is, from all nations, [guests] to the marriage feast of His Son”. “The Lord, therefore, who has called us everywhere by the apostles, is He who called those of old by the prophets” (*Against Heresies* IV.36.5). That proof lets the Introit’s Lord, who says “my people” in the psalm of Israel’s history, be heard as the Lord who calls the Gentiles in the Alleluia and the Gospel. St Hilary of Poitiers names the first invited *populus Israel*, called through the law to the glory of eternity; the servants sent to call them are the apostles, and those sent a second time apostolic men, the apostles’ successors; and because the parable speaks of the time of judgement and resurrection, the king turns the same word *ad congregationem gentium*, to the gathering of the nations (*Commentarius in Matthaeum* 22, 3–6). St Jerome agrees, and adds his own details. The wedding is made for Christ and the Church, *quae tam ex Judaeis, quam ex gentibus, congregata est*; the first servant is Moses or, reading the plural, the prophets; and *Gentilium populus non erat in viis, sed in exitibus viarum*, the people of the Gentiles was not in the ways but at the ends of the ways (*In Matthaeum* III).

St Augustine answers the question of the highways in a form of his own: *viæ intelliguntur dogmata Gentium*, the ways are the teachings of the Gentiles, because out of all of them men came to the wedding, that is, believed in Christ (*Quaestiones evangeliorum* I.31). The roads are not the peoples but what they held, and his answer says nothing of who were first invited or why they refused, where the other four begin. On the Alleluia’s psalm, having noted that other Latin copies read *Evangelizate*, preach the Gospel, he asks of its command, “Unto whom is this addressed, save unto the Evangelists in prophecy?” (*Enarrationes in Psalmos* 104, 1). Set before the Gospel, the Alleluia’s command to declare God’s deeds among the Gentiles and the king’s *Ite ergo ad exitus viarum* are one command in two forms, the psalm’s prophecy and the parable’s story. Augustine takes both steps, in two separate works.

St Gregory the Great gives the highways a different answer, not a different detail. Preaching to the people of Rome, he names neither Israel nor the nations in the whole homily. His invited are *amici*, friends, called by the prophets and then by the apostles, and the ends of the roads are not the Gentiles: *exitus viarum intelligimus defectus actionum, quia illi plerumque facile ad Deum veniunt, quos in terrenis actibus prospera nulla comitantur*, we understand the ends of the ways as the failure of our doings, because those whom no prosperity attends in their earthly affairs often come readily to God (*Homiliae in Evangelia* 38, 3, 6). Rabanus Maurus’s catena on St Matthew already set Augustine’s sentence and Gregory’s side by side in the ninth century, and headed Gregory’s as the moral sense. Gregory’s answer is a moral sense of the call, and it stands beside the answer of Irenaeus, Hilary, Jerome and Chrysostom, for whom the highways are the nations, and beside Augustine’s own, for whom they are the teachings of the Gentiles.

The witnesses divide again over the burned city. Chrysostom reads it of “the things that took place under Vespasian and Titus”, which came forty years after the crucifixion so that God might show his long-suffering. Jerome keeps the Romans as one of two possibilities beside avenging angels, *de quibus in Psalmis scribitur: Immissiones per angelos pessimos*, and the psalm he cites is Ps 77, the Introit’s psalm, at its forty-ninth verse. Gregory reads the city as the flesh of the persecutors, burned with their souls in the eternal fire, and the armies as the angels (38, 5); Hilary, too, reads the armies as the armies of heaven and the fire as eternal. The historical and the eschatological answers stand side by side. St Augustine sets the limit to any wider judgement inside the Introit’s psalm: “there were even in that people they that understood, having the faith which was afterwards revealed” (*Enarrationes* 77, 2). And Chrysostom, who blames the first invited for refusing, requires the garment of the Gentiles who came in as strictly: the garment “is life and practice”.

The Collect has its place in this history. The invited went off *alius in villam suam, alius vero ad negotiationem suam*. For Gregory, *In villam quippe ire est labori terreno immoderate incumbere, in negotiationem vero ire est actionum saecularium lucris inhiare*, to go to the farm is to lie immoderately upon earthly labour, and to go to the merchandise is to gape after the profits of worldly business (38, 5); for Hilary the farm is the ambition of the world and the merchandise the love of money. For Chrysostom the excuses sound reasonable, and that is their lesson: “though the things which hinder us be necessary, to set the things spiritual at a higher price than all”. The Collect asks to be *expediti*, disencumbered in mind and body, for *quae tua sunt*: free of exactly that weight.

The feast that now is, and the feast to come

The third reading asks where the feast is now. St Gregory opens his homily by asking whether St Luke’s great supper and St Matthew’s wedding are one lesson, and answers that Luke’s signifies the eternal and last banquet and Matthew’s the present Church, because at Matthew’s wedding one guest who came in is put out again, and at the eternal banquet no one who has once come in goes out (38, 1). In his words, *per has regis nuptias praesens Ecclesia designatur, in qua cum bonis et mali conveniunt*: by this king’s wedding the present Church is signified, in which the bad come together with the good (38, 7). St Augustine begins his sermon with the same distinction: “the Holy Scriptures teach us that there are two feasts of the Lord; one to which the good and evil come, the other to which the evil come not” (*Sermo* 90, 1). The feast of this Gospel is the first, its guests are already at the Lord’s Table “which is in this life” (90, 5), and the whole sermon is gathered into one sentence: “Be that feast which now is, received worthily, that we may attain to the other” (90, 4).

Both preachers turn the parable on the people in front of them. Gregory: *Sed quia jam, largiente Domino, nuptiarum domum, id est sanctam Ecclesiam intrastis, solerter, fratres, aspiciate, ne aliquid de mentis vestrae habitu rex ingrediens reprehendat*, since by the Lord’s gift you have already entered the house of the wedding, that is, holy Church, look carefully, brethren, lest the king coming in find fault with anything in the dress of your mind (38, 9). Chrysostom, closing his homily on the parable: “Hear ye, as many as having partaken of the mysteries, and having been present at the marriage, clothe your souls with filthy deeds. Hear whence ye were called. From the highway.” The three do not name the feast alike. Augustine’s is the Lord’s Table and “the Feast of the Holy Scriptures” (90, 9); Gregory’s is the banquet of the Word, *qui Scripturae sacrae epulis pascimur* (38, 11), and he does not name the altar at all; Chrysostom’s is the marriage at which his hearers have partaken of the mysteries. None of them says in so many words that the wedding feast of this Gospel is the Eucharist. What they share is the time: the feast is now, its guests are in the Church, and the king has not yet come in. The third reading hears the chants and prayers of this Mass as the voice of that assembly at that table, the Church’s whole feast of Word and sacrament, of which the three preachers each name a part.

Two witnesses place the wedding later. St Hilary makes it *vitae coelestis et in resurrectione suscipiendae aeternae gloriae sacramentum*, the mystery of the heavenly life and of the eternal glory to be received in the resurrection (22, 3), and in the second reading the hall filled from the highways is the Church of the

nations awaiting that announcement. Bl. Ildefonso Schuster, commenting on this Mass as a Mass, hears in its Gradual the Christian's evening oblation and in its Secret and Postcommunion the Eucharist, but he places the Gospel's banquet in heaven: "The primary aim of the predestination of souls to the heavenly banquet", he writes of the parable, "is the supreme glorification of Christ as first-born of the human family and head of the Church" (*The Sacramentary* III, p. 173). His banquet is the one Augustine sets beside the present feast as the other, to which the evil do not come. It is Augustine and Gregory, not Schuster, who find the Church now in this Gospel's wedding. The witnesses differ over what the wedding signifies, and they do not conflict in doctrine: Augustine's present feast is received worthily so as to reach the other, and Hilary places the king's entry in the assembly of the risen, toward which the present feast looks.

The table is not the garment. Augustine, who calls the present feast the Lord's Table, denies in the same sermon that the garment is "the Altar, or That which is received at the Altar. But no; we see that many eat, and 'eat and drink judgment to themselves'" (90, 5); and in his other sermon on the parable, "The Sacraments of the Altar the good and bad receive together" (*Sermo* 95, 7). The feast now includes the table, and the garment is what the guest brings to it. The Secret offers the gifts *oculis tuae maiestatis* and asks that they be *salutaria nobis*, and Schuster reads it of the Eucharist and of those who share in it: since the sacrament's effect in each person answers to his dispositions, "we here ask for such dispositions as may enable the mystical sacramental oblation to exert without hindrance its full power in our souls" (p. 173). The Secret's *salutaria nobis* is Augustine's "received worthily" turned into petition.

What the king looks for

The first reading hears the Gospel from its end, where a man who was called, came in and sat down is found without the one thing the king looks for. St Gregory begins by setting aside two answers that lie close to hand: *Si enim vestem nuptialem baptismum vel fidem dicimus, quis sine baptismo et fide has nuptias intravit?* If we call the wedding garment baptism or faith, who has entered this wedding without them? *Quid ergo debemus intelligere nuptialem vestem, nisi charitatem?* And his reason turns from the guest to the bridegroom: *Recte enim charitas nuptialis vestis vocatur, quia hanc in se conditor noster habuit, dum ad sociandam sibi Ecclesiae nuptias venit*, because our Maker himself had it when he came to the wedding at which he joined the Church to himself (38, 9). The garment is woven on two beams, the love of God and of neighbour (38, 10), and tested by the hardest case: *Charitas autem vera est cum et in Deo diligitur amicus, et propter Deum diligitur inimicus* (38, 11). The king's greeting is read by it too: *Amice, et non amice; amice per fidem, sed non amice per operationem*, friend by faith, but no friend by what he has done (38, 12).

St Augustine, in a sermon against the Donatists, makes the same elimination at greater length, because the rite that brings good and bad into the hall is common to both. Not baptism, not the altar, not fasting, not coming to church, not miracles, since the wicked do all these too; the garment is what the good have and the bad have not, "charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim 1:5; *Sermo* 90, 5–6). It is worn "in the heart, not on the body; for had it been put on externally, it could not have been concealed even from the servants" (90, 4), and it grows: "Let charity be born in thee, if it be yet unborn, and if it be born, be it nourished, fostered, increased" (90, 6).

St Jerome names the garment differently, and in doing so joins the parable to the Epistle's language himself: *Vestis autem nuptialis, praecepta sunt Domini, et opera quae complentur ex lege et Evangelio, novique hominis efficiunt vestimentum*, the Lord's precepts and the works fulfilled from the law and the Gospel, which make the garment of the new man. The guest found without it wears *veteris hominis exuvias*, the cast skin of the old man (*In Matthaeum* III, PL 26, cols. 160–161), the old man the Epistle's readers were to put off. Commenting on the Epistle, Jerome says who the new man is, reading the command beside *Induite vos Christum Jesum* (Rom 13:14): *Iste quippe est novus homo, quo universi credentes debemus indui atque vestiri* (*In Epistolam ad Ephesios* II, col. 508). St Thomas Aquinas reaches the same identification in two separate commentaries: on the Epistle, *principium primum novitatis et renovationis Christus est*, and on the parable, that the garment is Christ, put on by good work, a holy way of life and true charity (*In*

Epistolam ad Ephesios c. 4, lect. 7; *Super Matthaeum* c. 22). Schuster says of this Mass's Epistle, "This garment is Jesus Christ himself" (p. 172). The answers are compatible and not identical: Gregory and Augustine say what the garment is, Jerome says what it is made of and whose it is.

The Epistle names what the new man does in four acts, and its commentators read them as the acts of the new man against the old. Chrysostom takes the first from its reason, "for we are members one of another": "Let not the eye, saith he, lie to the foot, nor the foot to the eye." On the second: "let not the sun depart, and leave you both at enmity." And he sums up: "Seest thou what are the members of the old man? Falsehood, revenge, theft" (*Homilies on Ephesians* 14). Aquinas allows anger its first motion and not its delay, *non permittitur mora* (c. 4, lect. 8–9). Jerome is sharpest on the last: whoever works only so as not to be in want himself, *et a caeteris contrahit manum*, and draws back his hand from others, has not kept the Apostle's precept, however he may applaud himself (on Eph 4:28, col. 512).

The Gospel's last image falls on the same hands. The king orders the man bound hand and foot, and Gregory reads the binding as already begun: *manus quae nihil indigentibus tribuunt a bono opere jam ex voluntate ligatae sunt*, hands that give nothing to the needy are already bound from good work by their own will (38, 13). Augustine gives the demand its positive form: "Clothe others, and ye are clothed yourselves. It is winter, clothe the naked. Christ is naked; and He will give you that 'wedding garment' whosoever have it not" (*Sermo* 95, 7). The thief of the Epistle who works with his hands so as to have something to give is weaving the wedding garment; the guest whose hands gave nothing arrives at the feast without it.

Gift or work, and the Communion's answer

If entry is by the king's free call, and the guest is condemned for lacking a garment, the call seems to demand what it did not give. The witnesses answer in different ways, and the differences are real. St Hilary makes the garment a gift: *Vestitus autem nuptialis est gloria Spiritus sancti, et candor habitus coelestis*, the glory of the Holy Spirit and the brightness of a heavenly dress, received in the confession of a good answer at baptism and to be kept *usque in coetum regni coelorum immaculatus et integer* (22, 7). St Irenaeus says that "we ought, after our calling, to be also adorned with works of righteousness, so that the Spirit of God may rest upon us; for this is the wedding garment" (IV.36.6). Gregory and Augustine deny that the garment is baptism, because the unworthy guest is baptized too. Chrysostom holds both sides in one sentence: "although to be called and to be cleansed was of grace, yet, when called and clothed in clean garments, to continue keeping them so, this is of the diligence of them that are called" (*Homilies on Matthew* 69).

The positions are narrower than they look. Hilary's garment is received in baptism and must be kept spotless; Gregory's and Augustine's is charity, which a baptized man may fail ever to put on. They agree that the guest is baptized and that what he lacks is something a baptized man can lose or never wear, and they differ over what to call it and where it comes from. Hilary raises a second difficulty himself: how could a man swept in from the highways be expected to have a garment? His answer is that the garment is inward, and that God alone found the unworthy guest; Augustine answers the same way from the servants, who did not notice.

The Communion gives the formulary's own answer. *Tu mandasti mandata tua custodiri nimis: utinam dirigantur viae meae*: the Lord's precepts, which Jerome made the stuff of the garment, are the Communion's *mandata*, and three expositors of the psalm read its wish as a prayer for grace. St Augustine: "When thou hearest, 'O that,' recognise the words of one wishing; and having recognised the expression of a wish, lay aside the pride of presumption. . . . Therefore if man desireth what God chargeth, God must be prayed to grant Himself what He enjoineeth" (*Enarrationes* 118, Aleph 5). St Hilary, on the same verse: *nisi a Deo dirigamur, infirmes per naturam nostram erimus. Adjuvandi igitur per gratiam ejus, dirigendique sumus*, unless we are directed by God we shall be weak by our nature; we must be helped and directed by his grace (*Tractatus super Psalmos* 118, Aleph 12). And the Greek *Expositiones in Psalmos* printed under the name of St Athanasius say that the psalmist, knowing that no one can keep the law without help from above,

secures its keeping for himself by prayer. Hilary, who makes the garment a gift of the Spirit on the Gospel, says on the psalm that the commandments are kept only as God's grace directs. The garment is God's gift, and it must be put on and kept; it is kept by praying for what is commanded. The Postcommunion, the formulary's last prayer, asks for that help, that God's healing work *tuis semper faciat inhaerere mandatis*. St Robert Bellarmine hears the Communion's first verse as the lawgiver's authority, a command given "not by way of advice, but by strict precept" (on Ps 118:4), and Schuster hears joy in its *utinam*.

Each reading gives the Communion its own place. In the first, it is the prayer by which the garment is put on: what God commands is asked of God. In the third, sung after the Communion itself, it is the prayer of those who have been at the table and do not take the direction of their ways for granted; its *dirigantur* answers the Gradual's *dirigatur*, so that the prayer that was to rise straight as incense before the sacrifice becomes the prayer that the ways of those who have eaten be set straight. In the second, it is where the history ends. The Alleluia's psalm gives as the reason for all it recites "That they might observe his justifications", and St Augustine takes that verse as the key to the whole psalm: the goods of the land were given so that God's servants might be free for what is eternal (*Enarrationes* 104, 34). The Communion asks to keep those same *iustificationes*. The call ends not in having been called, but in keeping what the caller commands.

The evening sacrifice

The Gradual sings "the lifting up of my hands, as evening sacrifice", and the witnesses give two answers to what that sacrifice is. St Augustine hears in the psalm the voice of the whole Christ, which must go on praying "if tribulation remain for the Church, for the Body of Christ, even to the end of the world" (*Enarrationes* 140, 2). On the Gradual's verse he turns to the Head: "For when the day was now sinking towards evening, the Lord upon the Cross 'laid down His life to take it again'". The members are not left out, "Still we too are figured there. For what of Him hung upon the tree, save what He took of us?", and he names the sacrifice: "That then is the 'evening sacrifice,' the Passion of the Lord, the Cross of the Lord, the offering of a salutary Victim, the whole burnt offering acceptable to God. That 'evening sacrifice' produced, in His Resurrection, a morning offering. Prayer then, purely directed from a faithful heart, riseth like incense from a hallowed altar" (140, 3). St Robert Bellarmine offers the same figure as one possibility among others, "perhaps, because the evening sacrifice was of more value as being a figure of the sacrifice on the cross, that occurred in the evening", and names the one through whom such prayer rises: "Christ is the high priest, for it is through him, as being our advocate, that we must always pray" (on Ps 140:2).

St Hilary answers otherwise. To spread out the hands is the posture of prayer; to lift them shows *excelsi operis officium*, the office of a lofty work, and when St Paul bids men pray "lifting up pure hands, without anger and contention" (1 Tim 2:8) he *non habitum orandi constituit, sed praescriptum divinae operationis adjecit*, did not fix a posture of prayer but added a prescription for divine work (*Tractatus super Psalmos* 140, 3). Asked which evening sacrifice pleases God, Hilary answers from the last judgement, "For I was hungry, and you gave me to eat" (Mt 25:35): *Manuum ergo elevatio, sacrificium vespertinum est. Non enim sanguine et holocaustis nos, in quos consummatio saeculorum devenit, sacrificamus Deo* (140, 4). The evening is the last age, and the lifted hands feed, clothe, welcome and visit Christ in the least of his brethren. St John Chrysostom, expounding the psalm in Greek, forbids prayer against enemies and requires that hands raised in prayer be raised without anger, citing the same verse to Timothy; he adds that the Fathers appointed the psalm for every evening not for its one phrase about the evening sacrifice, but as a saving medicine and a cleansing of the sins of the day (*Expositio in Psalmum* 140).

The two answers are not opposed in doctrine: Augustine reads the verse first of the Head, and Hilary of the hands of the members. But they are two answers to what the verse's sacrifice is, and the readings divide by them. The first takes Hilary's. Its lifted hands are the Epistle's working hands, raised in prayer without the anger the Epistle forbids to outlast the day, and they are the opposite of the hands Gregory finds already bound, because they have given. The third takes Augustine's: the evening sacrifice is Christ's, the prayer

that rises with it is the Church's, and the altar from which it rises is the hallowed altar of a faithful heart. The second hears in the psalm the prayer of a people still on the road, taking from Augustine the Church that must cry to the end of the world and from Hilary the people of the last age. Schuster, reading this Mass's Gradual, calls every Christian offering evening: "In this present life our oblation to God is always an evening sacrifice, for it is enveloped in the twilight of faith" (p. 172).

The Offertory, at which the Gradual's verse returns over the altar in a Mass with incense, takes up the Introit's word, *Si ambulavero in medio tribulationis, vivificabis me*, and Augustine's exposition of the verse reads like a gloss on the Introit's promise: "whatsoever tribulation thou art in, confess, call on Him; He freeth thee, He reviveth thee". He widens the tribulation to the whole of this life, "whatever prosperity it shine with", and makes it the condition of being revived at all: "otherwise Thou wilt not revive me, unless I walk in the midst of tribulation" (*Enarrationes* 137, 10). Chrysostom notices that the psalmist does not say God will drive the tribulation away, but that he will keep him alive while he remains in the midst of its dangers (*Expositio in Psalmum* 137). Augustine read the verse with the Vulgate's past, and so does Chrysostom's Greek text, though he reports two other Greek versions with the future; in the Missal's chant the whole verse looks forward. For the first reading the walk in tribulation is the road on which the garment is kept; for the second, the road the servants took and the Church still takes; for the third, the condition of an assembly that brings its gifts to the altar while it is still walking in tribulation.

Many called, few chosen

The three readings share their ground. In each, one King calls by grace and judges those he has called; the Church is a mixed company until he comes in; and the man without the garment has come in under the call. They differ in the question they put to the texts, and so the Gospel's last sentence falls on something different in each. "For many are called, but few are chosen."

In the first reading it falls on the guest who came in. Gregory: *Quia vocati sumus, novimus; si sumus electi, nescimus*, we know that we are called; we do not know whether we are chosen (38, 14). Jerome reads the king's entry as the judgement, when the guest found *sub nomine Christiano* without the garment is rebuked, and says of the vineyard, the building of the house and the wedding feast alike that what is sought is *non initia, sed finis*, not the beginning but the end (on Mt 22:14). In the second it falls on the whole history of the call. Irenaeus: "For as in the former covenant, 'with many of them was He not well pleased;' so also is it the case here, that 'many are called, but few chosen'" (IV.36.6). Hilary gives the reason: *Vocatio quidem bonos efficere debuerat, quia sancta est*, the call ought to have made them good, because it is holy; *sed per vitium inemendatae voluntatis discrimen est vocatorum*, but by the fault of an unamended will there is a difference among the called. And he turns the saying: *Non est igitur paucitas in invitatis, sed raritas in electis*, the few are not few among the invited but rare among the chosen (22, 6–7). In the third it falls on the feast that now is, which Augustine tells his hearers to receive worthily so that they may attain to the other, "where no bad men shall come".

Each reading also accounts for something the others leave aside. The first alone gives full weight to the Epistle, reading its four acts as the garment's visible side and its new man as Christ put on; with Jerome and Aquinas it hears Christ named in both lessons. The second alone gives the Introit's psalm and the Alleluia's command their own voice, and alone takes up the first half of the parable. The third alone reads the Mass's prayers as the prayers of the assembly at the altar, from the Gradual and the Offertory to the Postcommunion's healing work, which Schuster reads of the Eucharist: "we make our petition that the healing grace of the Eucharist may mercifully deliver us from our perversity and make us ever to be devoted to the divine will" (p. 174).

The anagogical end is the same king's coming in, seen three ways: the judgement at which the garment is sought (Jerome), a garment that for Hilary is to be kept spotless until the assembly of the kingdom of heaven; the glory of that kingdom announced as a wedding when the multitude pleasing to God is gathered

(Hilary); and the other feast, reached from the feast that now is (Augustine), as the evening sacrifice of the Passion produced in the Resurrection a morning offering (Augustine on Ps 140). One sentence, one judgement, three times: the guest's, the history's, and the table's.

Appendix: Scope and Qualifications

Edition, formulary and occurrence. This concise study treats the Mass *Dominica decima nona post Pentecosten*, II classis, of the *Missale Romanum*, editio typica, Typis Polyglottis Vaticanis 1962, pp. 411–412, nos. 1679–1688, in the universal 1962 calendar and no particular calendar. Its occurrence on 4 October 2026, the omission of the feast of St Francis, the single oration of each kind, the colour, the Credo and the Trinity Preface rest on the Missal's own calendar and general rubrics (RG 12, 16, 91, 111 b, 127 b; RGMR 433, 434 b, 475 a, 494 b). The optional external solemnity of the Holy Rosary on the first Sunday of October rests on RGMR 358 b and 360; the Rosary formulary it brings into up to two Masses is not studied here.

Relation to the full study. Every claim here is drawn from the full study of this same formulary, the Full PDF subtitled *The wedding garment, the call to the highways, and the evening sacrifice: a study of the proper in three readings*, which prints the appointed Latin with its public-domain English, treats each element in its own setting, and develops the three readings at length, each with its own four senses; nothing evidence-dependent is added here. The four rows on the first page orient a reader and do not replace those readings' own senses. The dossier's Date cells, relation labels, alternatives and unresolved states are exactly those of the generated chronology record, as in the study; the map and the dossier's explanatory rows condense the study's. The joins between elements are the editor's; each Father and later writer is cited only for what he said of his own passage, and Bl. Ildefonso Schuster for the elements of this Mass he expounds.

Text, English and rights. Every Latin form of the ten 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, in which each element's wording already stands; the collation is in `propers/verified.md`. The Introit's antiphon was not traced to a scriptural or liturgical source, and the Latin source of the Gradual's and Offertory's added *Domine* and of the Offertory's future tenses was not identified. Psalms are cited in the Missal's Vulgate numbering; the map and the dossier add the Hebrew numbering. 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 where a chant departs from its verse; the English of the three orations is the anonymous translation printed by Cumiskey in Philadelphia in 1861. Neither is an approved liturgical translation of the 1962 Missal. The English of St Augustine's sermons and psalm expositions, of St John Chrysostom on St Matthew and on Ephesians, and of St Irenaeus is that of the Nicene and Post-Nicene and Ante-Nicene Fathers; English renderings of Latin not drawn from a named translation are glosses of the Latin printed 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, Migne's texts, the nineteenth-century translations of the Fathers, the Liège and Venice Aquinas, O'Sullivan's 1866 Bellarmine and the 1927 English of Schuster's *Sacramentary* are in the public domain in the United States. St Gregory's Latin is quoted from the Latin Wikisource transcription of the *Homiliarum in Evangelia*, licensed under Creative Commons Attribution-ShareAlike 3.0, with attribution to its contributors at https://la.wikisource.org/wiki/Homiliarum_in_Evangelia. The *New American Bible* introductions are summarised, not reproduced.

Reception and its limits. The witnesses named here are those the study's sweep read at the loci below. St Jerome, St Hilary and St Augustine's *Quaestiones evangeliorum* were read on page images of Migne's *Patrologia Latina*; St Gregory's homily in a transcription of Migne's text not collated with the printed columns; St Thomas Aquinas on Ephesians on the page images of the Liège edition of 1857, and on St Matthew only in the text layer of the Venice edition of 1745, from which he is summarised and not quoted. The Greek of St John Chrysostom on Pss 137 and 140 and of the *Expositiones in Psalmos* printed under St Athanasius's name was read in text layers of Migne's *Patrologia Graeca* and is described, not quoted. Among the witnesses not reached are St Ambrose on Ps 118, Cassiodorus and Theodoret on the psalms, the book of Origen's commentary on St Matthew that treats this parable, the *Catena aurea*, St Anthony of Padua's sermon on this Gospel and St Alphonsus Liguori's Sunday sermons.

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 five psalms the modern critical boundary for the Psalter, from the introduction to the Psalms in the *New American Bible, Revised Edition*, and for Pss 137 and 140, titled for David, his reign in the usual chronology of the *Catholic Encyclopedia*'s “David, King”, a reference point for the title and not a date of either psalm. For the Gospel it holds five composition dates from the encyclopedia's article on St Matthew and Durand's date for the Aramaic original; for the Epistle, Ladeuze's range and the year of Prat's table. The articles do not agree, and the record marks every one of these dates disputed. The Gospel's event year is derived from the A.U.C. 782 by which the encyclopedia's “Jesus Christ” dates the journey of the parable. Beside these it carries two comparisons requested under its critical profile, both from the *New American Bible, Revised Edition*: a lower bound after A.D. 70 for the Greek Gospel of Matthew, and around A.D. 80–100 for Ephesians, conditional on the hypothesis of a later disciple; neither enters the default answer. The 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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