

Nineteenth Sunday after Pentecost

The Feast and the New Person

1962 Roman Missal

4 October 2026

The feast is ready before anyone accepts the invitation. Yet the Gospel's last question concerns a guest already inside. The Nineteenth Sunday after Pentecost holds these two truths together: God opens the feast of his Son, and participation in that feast calls for a transformed life. Neither the repeated refusal outside the hall nor the unworthy presence within it overthrows the king's purpose. His generosity fills the room; his judgment searches the people who have entered.

The Epistle makes the transformation concrete. The new person speaks truth, refuses to cultivate anger, ceases stealing, and works to give to someone in need. These actions belong to a common life: Christians are members of one another. The prayers ask God to make such a life possible. The Collect seeks freedom of body and mind for his service; the Secret asks that the offering benefit its participants; the Postcommunion asks for healing that frees them from perversity and keeps them attached to his commands. Divine gift and human response meet throughout the Mass.

Two readings disclose different depths of this movement. Augustine and Gregory the Great explain the wedding garment as charity, the love that honours the Bridegroom and gives truthful substance to membership in his Church. Chrysostom and Bellarmine explain how renewal reaches a person's actual powers: thought, speech, work, prayer, and desire. The first asks what makes belonging fruitful. The second asks what grace changes in daily life. They converge at the Communion, where the command to keep God's law is answered by a petition for directed ways.

Element	Text and reference	What it says
Introit	<i>Salus populi</i> ; Ps 77(78):1	The Lord promises salvation and lasting lordship; the people are summoned to hear.
Collect	<i>Omnipotens et misericors Deus</i>	Obstacles are removed so that body and mind may serve God freely.
Epistle	Eph 4:23–28	Renewal becomes truth, restrained anger, honest work, and generosity within one body.
Gradual	Ps 140(141):2	Prayer and uplifted hands seek acceptance as incense and evening sacrifice.
Alleluia	Ps 104(105):1	Praise and invocation become proclamation of God's deeds among the nations.
Gospel	Matt 22:1–14	The Son's feast is prepared, the invitation extended, and the guests examined.
Offertory Secret	Adapted Ps 137(138):7 <i>Haec munera</i>	God's saving hand preserves life amid tribulation and hostility. The offerings before divine majesty are petitioned to be saving for their participants.
Communion	Ps 118(119):4–5	God's command awakens a wish for ways directed toward obedience.
Postcommunion	<i>Tua nos, Domine</i>	Healing frees from perversity and enables continuing adherence to God's commands.

The Appointed Texts

Latin follows the 1962 Roman Missal, pp. 411–412. The Introit antiphon and the three orations use the historical English of the Cumiskey hand missal (1861), Nineteenth Sunday after Pentecost. Biblical English is Douay–Rheims–Challoner. It retains the Bible’s wording where the Latin has a liturgical introduction or adaptation. These are historical study texts.

Introit

Printed 411, n. 1679; Ps 77(78):1 after the antiphon.

Salus populi ego sum, dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos: et ero illorum Dominus in perpetuum. Ps. 77, 1 Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei. V. Gloria Patri.

CUMMISKEY 1861

I am the Saviour of my people, saith the Lord: in whatever distress they call on me, I will hear them: and will be their Lord for ever.

PSALM VERSE: DOUAY–RHEIMS–CHALLONER

Attend, O my people, to my law: incline your ears to the words of my mouth.

Collect

Printed 411, n. 1680.

Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude: ut mente et corpore pariter expediti, quae tua sunt, liberis mentibus exsequamur. Per Dominum.

CUMMISKEY 1861

O Almighty and merciful God, favourably defend us from all adversity: that being free both in soul and body, we may with security of mind perform thy service. Thro’.

Epistle

Printed 411, n. 1681; Eph 4:23–28.

Fratres: Renovamini spiritu mentis vestrae, et induite novum hominem, qui secundum Deum creatus est in iustitia et sanctitate veritatis. Propter quod deponentes mendacium, loquimini veritatem unusquisque cum proximo suo: quoniam sumus invicem membra. Irascimini, et nolite peccare: sol non occidat super iracundiam vestram. Nolite locum dare diabolo: qui furabatur, iam non furetur; magis autem laboret, operando manibus suis, quod bonum est, ut habeat unde tribuat necessitatem patienti.

DOUAY–RHEIMS–CHALLONER

And 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. Wherefore, putting away lying, speak ye the truth, every man with his neighbour. For we are members one of another. Be angry: and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

Gradual

Printed 411, n. 1682; Ps 140(141):2.

Dirigatur oratio mea sicut incensum in conspectu tuo, Domine. V. Elevatio manuum mearum sacrificium vespertinum.

DOUAY–RHEIMS–CHALLONER

Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice.

Alleluia

Printed 411, n. 1683; Ps 104(105):1.

Alleluia, alleluia. V. Confitemini Domino, et invoke nomen eius: annuntiate inter gentes opera eius. Alleluia.

DOUAY–RHEIMS–CHALLONER

Give glory to the Lord, and call upon his name: declare his deeds among the Gentiles.

Gospel

Printed 411–412, n. 1684; Matt 22:1–14.

In illo tempore: Loquebatur Iesus principibus sacerdotum et pharisaeis in parabolis, dicens: Simile factum est regnum caelorum homini regi, qui fecit nuptias filio suo. Et misit servos suos vocare invitatos ad nuptias, et nolabant venire. Iterum misit alios servos, dicens: Dicite invitatis: Ecce prandium meum paravi, tauri mei et altilia occisa sunt, et omnia parata: venite ad nuptias. Illi autem neglexerunt: et abierunt, alius in villam suam, alius vero ad negotiationem suam: reliqui vero tenuerunt servos eius, et contumeliis affectos occiderunt. Rex autem cum audisset, iratus est: et missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Tunc ait servis suis: Nuptiae quidem paratae sunt, sed qui invitati erant, non fuerunt digni. Ite ergo ad exitus viarum, et quoscumque inveneritis, vocate ad nuptias. Et egressi servi eius in vias, congregaverunt omnes, quos invenerunt, malos et bonos: et impletae sunt nuptiae discumbentium. Intravit autem rex, ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali. Et ait illi: Amice, quomodo huc intrasti non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et pedibus eius, mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium. Multi enim sunt vocati, pauci vero electi.

DOUAY–RHEIMS–CHALLONER

And Jesus answering, spoke again in parables to them, saying: The kingdom of heaven is likened to a king who made a marriage for his son. And he sent his servants to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready. Come ye to the marriage. But they neglected and went their ways, one to his farm and another to his merchandise. And the rest laid hands on his servants and, having treated them contumeliously, put them to death. But when the king had heard of it, he was angry: and sending his armies, he destroyed those murderers and burnt their city. Then he

saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness. There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Creed follows the Gospel.

Offertory

Printed 412, n. 1685; adapted Ps 137(138):7.

Si ambulavero in medio tribulationis, vivificabis me, Domine: et super iram inimicorum meorum extendes manum tuam, et salvum me faciet dextera tua.

DOUAY–RHEIMS–CHALLONER

If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

The Latin adds *Domine* and gives the verbs of extending and saving in the future. The historical Bible English has the perfect forms printed above.

Secret

Printed 412, n. 1686.

Haec munera, quaesumus, Domine, quae oculis tuae maiestatis offerimus, salutaria nobis esse concede. Per Dominum nostrum Iesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate.

CUMMISKEY 1861

Grant, we beseech thee, O Lord, that the offerings we bring before thy divine Majesty may avail to our salvation. Thro’.

The Preface of the Most Holy Trinity is appointed. The Latin conclusion above retains the longer form printed here; the two other orations retain their shorter printed abbreviations.

Communion

Printed 412, n. 1687; Ps 118(119):4–5.

Tu mandasti mandata tua custodiri nimis: utinam dirigantur viae meae, ad custodiendas iustificationes tuas.

DOUAY–RHEIMS–CHALLONER

Thou hast commanded thy commandments to be kept most diligently. O! that my ways may be directed to keep thy justifications.

Postcommunion

Printed 412, n. 1688.

Tua nos, Domine, medicinalis operatio, et a nostris perversitatibus clementer expediat, et tuis semper faciat inhaerere mandatis. Per Dominum.

CUMMISKEY 1861

May the healing efficacy of these thy mysteries, O Lord, mercifully free us from our perverseness, and make us always obedient to thy commandments. Thro’.

The Propers: Detailed Commentary

A promise answered by hearing (Introit)

The Introit antiphon puts God’s promise first. He is the salvation of his people; he hears their cry in every tribulation; his lordship endures. The promise reaches beyond relief from one emergency. A distress ends, but the people remain his people. Their relationship with the Lord is larger than the event that first makes them call upon him. The attached psalm verse then gives the people their first action: attend and incline the ear. They enter worship as those addressed, before they become those who offer a reply.

Psalm 77(78), of which only verse 1 is appointed, teaches through Israel’s remembered history. Its fuller course includes deliverance, nourishment, unbelief, mercy, and the shepherding of David. Food can be received without trust; lips can flatter while the heart remains unsteadfast. The remembered gifts expose the inadequacy of possessing benefits without answering the giver. The psalm therefore makes hearing more than the acquisition of information. A people must learn to live from what God has done for them. Its treatment of nourishment supplies a searching background to a Gospel whose guests are summoned to food already prepared.

Augustine begins his exposition by addressing the Christian congregation through this history. God’s gifts were common, but their fruit was not identical in every recipient. He also acknowledges grace among the faithful of the ancient people. Their story cannot become a flattering contrast between a wholly faithless Israel and Christians guaranteed to respond well. It addresses Christians precisely because they too can receive much and answer poorly.¹

Augustine hears God speaking through the prophet in the opening summons. Bellarmine identifies the immediate speaker as David, arguing from the subsequent reference to what the fathers have told. Their explanations of the voice differ. Both nevertheless direct the hearer toward the authority of divine instruction rather than the prestige of the human speaker. Neither explanation turns the psalm verse into a biblical address for the antiphon: the Missal gives no such address for *Salus populi*.²

Freedom for service (Collect)

The Collect asks that everything adverse be removed, but its purpose clause governs the request. Freedom is sought so that the worshippers may perform what belongs to God. Adversity is not simply whatever inconveniences a private plan, and freedom is not the ability to pursue every preference without resistance. The prayer joins body and mind in an ordered service. Its repeated language of being unimpeded makes obstruction the immediate problem and readiness for God the desired good.

¹Augustine, *Enarrationes in Psalmos* 77, §§1–3; NPNF I.8, English heading Psalm 78. Context: Ps 77(78):19–38, 70–72.

²Bellarmino, *Commentary on the Psalms*, Ps 77:1–8; Augustine, *Enarrationes* 77.1–3.

Schuster develops this ordering by describing the body's service under the soul and the soul's elevation toward God through grace. Bodily health and strength have a purpose; they are not despised, nor made the final end. The whole person is directed toward God. His account thus interprets the Collect's freedom as harmony, not emancipation from every bond.³

The Offertory later places the worshipper in the midst of tribulation. Together the prayers allow petition for deliverance and trust during a trial that continues. The Collect does not promise that faithful people will never become ill, meet opposition, or remain dependent on help. It asks that their whole life be available to God. That petition gives the Epistle's demanding commands their proper setting: the Church asks for the freedom to obey before she congratulates herself on any achievement.

The new person in a common body (Epistle)

Ephesians 4 first names the one body and its common life, then contrasts the old manner of living with renewal in Christ. The appointed passage begins at verse 23, with renewal in the spirit of the mind, and ends at verse 28, with giving to the needy. The surrounding verses explain that movement, but its appointed ending deserves particular attention. Paul does not stop at a private conscience cleared of theft. Work reaches beyond the worker to the person who needs help.

Chrysostom observes that renewal changes the same person, rather than replacing human nature with another nature. The old and new person name opposed ways of living. His clothing image therefore expresses something more substantial than appearance and more hopeful than an unchangeable identity as a wrongdoer. A person who has lived one way can be renewed. At the same time, Paul's language of creation keeps this renewal dependent on God's action. The new garment received in baptism calls for a life answering the gift.⁴

The transition to particular actions is essential. Chrysostom says that particulars make the general description easier to learn. Truth is required because members belong to one another. He illustrates the claim with the body's mutual services: an eye that concealed danger from a foot would endanger the body to which it too belongs. Lying is not only a private blemish in the liar. It corrupts the means by which a neighbour can act safely. Mutual dependence supplies a reason for truthful speech deeper than a calculation of whether deceit will be detected.

Anger then receives an immediate boundary. The sun's setting refuses its indefinite cultivation. Chrysostom describes the way solitude at night can feed an injury rehearsed during the day, and how hostility then makes false accusations seem persuasive. Resentment damages judgment as well as affection. His insistence on prompt reconciliation answers this growth: delay does not leave anger unchanged. The appointed injunction to give no place to the devil concerns the breach opened within a body whose members turn against one another.⁵

Finally, the hands must do something good. The cessation of stealing is necessary, but the new person has a positive vocation to work and share. Chrysostom distinguishes honest labour from activity that remains harmful: the thief also exerts effort. The moral question concerns both what work does and whom its fruits can serve. The needy person is not merely an occasion for the worker to feel virtuous; his need determines the purpose Paul explicitly gives to the labour.⁶

³Blessed Ildefonso Schuster, *The Sacramentary*, vol. III (English 1927), "Nineteenth Sunday after Pentecost," pp. 171–172.

⁴John Chrysostom, *Homilies on Ephesians* XIII, on Eph 4:22–24; NPNF I.13.

⁵Chrysostom, *Ephesians* XIV, on 4:25–27. His account of the eye and foot and of anger's overnight growth belongs to the homily's direct exposition of these verses.

⁶Chrysostom, *Ephesians* XIV, on 4:28. The appointed Epistle stops before the homily's ensuing exposition of speech in 4:29.

Prayer before God's sight (Gradual)

The Gradual divides the two clauses of a single verse. Prayer is compared to incense, and uplifted hands to evening sacrifice. Both ask for an offering to be received before God. Their force is relational: neither the beauty of incense nor the visible gesture can make acceptance a possession that the worshipper controls. The psalm petitions for prayer itself to be rightly directed.

Augustine reads the evening sacrifice in Christ's voluntary Passion. Christ offers himself; the Church prays as his body, in union with her Head. The image thus gathers the worshipper's small act into Christ's offering. Prayer does not become a second, independent sacrifice capable of adding what his Passion lacks. It participates in the life of the one whose self-gift brings his members to God.⁷

Bellarmino follows the petition into the conditions of prayer. Pure intention directs it toward God; desire for admiration pulls it sideways. Christ's priesthood and divine help make its ascent possible. The surrounding psalm's concern for the mouth then shows why worship and ordinary speech cannot be separated. The lips that pray need guarding against excuses and harmful words.⁸

Evening belongs to the scriptural image and to its Christological reception. It does not prescribe the hour of this Sunday's Mass. Nor does the mention of raised hands itself direct a particular ceremonial gesture at the Gradual. The chant gives words to a petition for accepted prayer; its literal and spiritual meanings remain intelligible whenever the Mass is celebrated.

Praise becomes proclamation (Alleluia)

Psalm 104(105):1 joins three actions: giving glory, invoking the Lord's name, and making his deeds known among the nations. The complete psalm remembers covenant, Joseph, the Exodus, nourishment, and the gift of land. It ends with the people's observance of God's statutes. The announced deeds therefore have content. Praise tells what God has done and draws hearers into the grateful obedience those deeds deserve.

Augustine understands *confitemini* here as praise, rather than confession of sins. He reads the proclamation among the nations as prophetic of the evangelists. Bellarmine explains the same outward movement through love: the lover wishes the beloved to be known by others. He also makes invocation necessary even for praise, because the worshipper needs God's help to praise well.⁹

This outward speech follows an Epistle that has forbidden deceit. The same community that announces God's deeds must speak truthfully within its own life. The Alleluia's joy is generous rather than possessive: God's goodness is proclaimed so that others may know him. The royal servants in the Gospel will likewise go out with an invitation whose purpose is a full feast.

A feast both open and searching (Gospel)

Matthew places this parable within the Temple controversy. The chief priests and Pharisees have recognized themselves in the preceding parables; Jesus continues speaking to them. The first refusal treats the king's invitation as an interruption. Some go to field or business, while others assault and kill the servants. The narrative distinguishes indifference and murderous rejection without making either an adequate answer to the invitation. The feast's goodness does not compel its acceptance.

The king's reaction is severe. He judges the murderers and burns their city, then sends the servants to gather guests from the roads. The unworthiness of those first invited does not empty the feast. Yet the new guests are expressly bad and good. Their gathering is followed by the king's inspection and the expulsion

⁷Augustine, *Enarrationes* 140.2–4; NPNF I.8, English heading Psalm 141.

⁸Bellarmino, *Psalms* 140:1–5. The surrounding verses are context, not additional appointed verses.

⁹Augustine, *Enarrationes* 104.1–3, English heading Psalm 105; Bellarmine, *Psalms* 104:1–2.

of the guest without the wedding garment. The parable therefore turns its scrutiny from refusal outside to presence inside. Any hearer who regards himself as safely included has still to hear its final scene.

Augustine and Gregory both interpret that mixed gathering as the present Church. The Church's visible assembly is not identical with the company in which evil has finally disappeared. Gregory allows more than one account of the relation between Matthew's banquet and Luke's; his own preferred distinction emphasizes the present mixed feast and the final banquet from which no admitted guest departs. The moral demand does not depend on making every narrative detail in the two accounts identical.¹⁰

Their garment is charity. Augustine reaches that conclusion by asking which good distinguishes fruitful recipients from people who possess great gifts without living well. Gregory connects it to the Bridegroom's own coming in love. The king's inspection consequently concerns the heart's habit, not a modern social code about expensive clothing. Matthew does not explain the guest's lack through a universal custom of hosts supplying garments, and that proposed custom supplies no premise here.

The ending makes judgment real. Augustine understands the single guest as representing a class; he does not calculate a salvation rate from one person expelled out of a crowded hall. Gregory addresses the uncertainty of one's own perseverance. The hearer is summoned to conversion, not given a census of the final kingdom. Neither the violence within the parable nor the king's judgment authorizes the congregation to retaliate against its opponents. The scrutiny reaches the congregation itself.¹¹

Life amid tribulation (Offertory)

The Offertory's confidence begins inside trouble. The speaker walks in tribulation and faces hostile anger; God's hand extends to save. Psalm 137(138), in full, gives thanks for answered prayer, celebrates God's regard for the lowly, and trusts him to complete his work. Thanksgiving and need coexist. Gratitude for what God has already done does not remove the necessity of relying on him again.

Augustine presses the meaning of secure life beyond temporal immunity. The enemy's power is real but limited: he cannot take the life that God keeps. At the psalm's conclusion Augustine also rejects reliance on one's own works as though the creature could complete himself apart from the Creator.¹²

This confidence can sustain charity toward enemies without calling enmity harmless. The king's guests need not master every threat before they can love. The saving right hand belongs to God, whereas the hands named in the Epistle belong to workers who are commanded to share. Trust and action meet without becoming identical agencies. Human generosity is a response made possible within a life upheld by God.

The gift and its saving fruit (Secret)

The Secret names the gifts offered before divine majesty and asks that they be saving *for us*. Its brevity concentrates attention on the participants. An offering's sacred character does not make their need for prayer disappear. They ask to benefit from the gift rather than regarding their act of offering as proof that the desired benefit is already complete.

Schuster explains the distinction sacramentally. The Eucharist contains the source of grace and is in itself a pledge of salvation, while its fruit in the recipient concerns that person's dispositions. The prayer asks for dispositions through which the oblation's saving power may work without obstruction.¹³

That account gives precise force to the Gospel's question about the guest within. It neither makes the sacrament dependent for its reality on a recipient's goodness nor treats disposition as irrelevant. The

¹⁰Augustine, Sermon 90.1–4, NPNF I.6, Sermon XL; Gregory the Great, *Homilies on the Gospels* II.38.1–3, 7.

¹¹Augustine, Sermon 90.4–10; Gregory, *Gospel Homilies* 38.9–14.

¹²Augustine, *Enarrationes* 137.10–13, English heading Psalm 138. Verse 8 belongs to the psalm's context, not to this appointed antiphon.

¹³Schuster, *Sacramentary* III, "Nineteenth Sunday after Pentecost," p. 173.

assembly stands before majesty in need of mercy. Charity's garment cannot be supplied by pride in the fact that one has reached the altar.

A command answered by desire (Communion)

Psalm 118(119):4–5 moves abruptly from God's command to the speaker's wish. God has commanded diligent observance; the speaker longs for his own ways to be directed accordingly. Augustine explains *nimis* as great diligence, not excessive obedience, and *utinam* as petition. Knowing a command does not by itself establish the strength to fulfil it. The will asks God for what he commands.¹⁴

Bellarmino places the desire within the relation of grace and obedient growth. Initial justification is not earned by law; the justified person nevertheless really grows through obedience enabled by grace. The command is therefore neither a ladder climbed without help nor a demand that can be discarded once grace is named.¹⁵

Schuster emphasizes the joy of the wish, its delight in God's service. Augustine emphasizes dependence. The same wish can contain both: the speaker loves the path and needs to be guided upon it. In the Communion's position this is a particularly searching form of speech. The worshipper receives and still asks to become obedient. Reception does not turn longing into self-certification.

Medicine for enduring attachment (Postcommunion)

The Postcommunion asks God's healing operation to do two things: mercifully free the worshippers from their perversities and make them always adhere to his commands. Deliverance has a positive purpose. Freedom from what distorts a life opens the way to a lasting attachment to God. The prayer's *semper* reaches beyond the end of this celebration into the life that follows it.

Schuster interprets this medicine as Eucharistic grace healing desire. The problem is not only a deficit of information about what one ought to do. The person can know the good and remain drawn elsewhere. Healing must reach that inclination, so that obedience can become a living adherence rather than reluctant outward conformity.¹⁶

The Collect's unimpeded service returns here as liberation from perversity. What was requested at the opening is sought again after Communion in a medicinal form. The new person of the Epistle and the garment of the Gospel belong to this continuing conversion. The congregation leaves with a petition for perseverance, not a declaration that its members no longer need the physician.

¹⁴Augustine, *Enarrationes* 118, opening Aleph exposition, §§4–5; NPNF I.8, Psalm 119.

¹⁵Bellarmino, *Psalms* 118:4–8.

¹⁶Schuster, *Sacramentary* III, pp. 173–174.

The Invited People Clothed in Charity

God's saving promise forms a people whose life must answer the love of the Son. The feast is not fulfilled simply by assembling a crowd. The guests are called into communion with the Bridegroom, and charity is the life appropriate to that communion. Augustine and Gregory therefore make the garment a question about belonging: how can a person stand among Christ's people and yet resist the love that gives their common life its form?

What possession cannot prove

Augustine's argument begins with gifts Christians rightly value. Baptism, coming to church, receiving at the altar, fasting, knowledge, and extraordinary spiritual gifts all belong to the world of serious religious life. He does not make them worthless. He asks whether possessing any one of them is sufficient to distinguish the guest whose presence bears fruit from the guest whose presence ends in judgment. Since good and bad can share these outwardly, none alone answers the garment's question. The distinction must reach the way the gift is received and lived.¹⁷

This reasoning prevents two contrary mistakes. Mere participation cannot serve as a guarantee of final blessedness. Equally, the failure of a participant does not make God's gift false. Augustine asks why great goods may profit a person nothing, not whether those goods have ceased to be good. His argument about charity belongs inside sacramental life. It is addressed to those who have entered the feast and must learn to honour it.

Even almsgiving and martyr-like endurance can become occasions of self-display. Augustine follows Paul's account of charity to the intention that animates an action. A gift to the poor can be performed for glory; an impressive religious achievement can nourish the desire to be admired. The garment cannot be reduced to a visible list of actions any more than it can be reduced to a list of possessions. Yet it must take form in actions. The heart's love and the neighbour's actual good belong together.

The Introit places this examination under a promise that precedes achievement. The Lord calls himself the people's salvation before their response is heard. The appended psalm summons them to listen, and its fuller history shows gifts received with different results. Augustine's exposition of Psalm 77 includes faithful hearers among the ancient people; grace is not the exclusive boast of those who now hear the psalm in church. A Christian who turns Israel's failures into proof of his own security has missed the force of the instruction. He too is a recipient whose heart must answer.¹⁸

The Collect then supplies the proper response to such dependence. Instead of announcing that every obstruction has been conquered, the people ask God to remove what hinders their service. Body and mind are to be made ready together. Charity is not purchased by producing a flawless religious appearance before approaching God. It grows within a life delivered, ordered, and sustained by him. The prayer acknowledges both the reality of service and the need for divine assistance in performing it.

The Bridegroom gives the garment its meaning

Gregory arrives at charity from another direction. The garment is nuptial because the Lord himself came in love to unite the Church to himself. Its meaning rests in the Bridegroom, not in an arbitrary rule of admission. To come to the wedding without charity is to enter the celebration of Christ's loving union while refusing the very love displayed there.¹⁹

¹⁷Augustine, Sermon 90.5–6.

¹⁸Augustine, *Enarrationes* 77.1–3.

¹⁹Gregory, *Gospel Homilies* 38.9; compare 38.3.

His explanation of the wedding is carefully Christological. He speaks of the Incarnation and then of Christ's union with the Church. The Incarnation is not a marriage of two persons, one divine and one human. Gregory expressly rejects that conclusion: Christ is one Person in two natures. The bridal image unfolds the gift of the Son to his people; it cannot overturn the identity of the Son who gives himself. Thus the allegory deepens the narrative without making its human arrangements a literal account of the divine mystery.

Gregory's weaving analogy gives this love its twofold demand. As a garment is woven upon upper and lower pieces of wood, charity requires love of God and love of neighbour. A supposed love of God that abandons a neighbour's need is incomplete in its very form; service of a neighbour that lets love of God go cold also fails to answer the whole command. His further image of twice-dyed scarlet presses the same relation: charity burns toward God and toward the person beside us.²⁰

The Gradual gives this charity a form of prayer. In Augustine's reading, the Church offers her prayer within the evening sacrifice of her Head. Her love does not rise independently of Christ's Passion. The Bridegroom's gift grounds her own offering, so that prayer and charity cannot be rival ways of obtaining access to God. The Church prays because she belongs to Christ; she must love in the manner of the one in whom she prays.

The Alleluia carries that love outward. Bellarmine's explanation of proclaiming God's deeds begins with the desire that others should know the beloved. Augustine hears the evangelists in the announcement among nations. The gathered people are not to treat their knowledge as a possession that becomes less valuable when shared. Praise seeks new hearers. The Gospel's servants go out with a corresponding generosity: the feast is to be filled.²¹

The difficult neighbour tests the love

Affection for those who already love us does not exhaust Augustine's garment. He widens the examination to strangers and enemies. Shared human origin makes another person a neighbour; the work of Christ gathers those whom sin has scattered. He then asks whether a Christian can desire the evil person's healing rather than destruction. Christ and Stephen supply the pattern of prayer for persecutors. The enemy's evil is opposed precisely by desiring that he cease to be evil.²²

Gregory likewise says that charity is tested by adverse hatred. Love of a friend must be in God, and love of an enemy for God's sake. The question is not whether the enemy has earned warm feeling. It concerns whether love remains directed toward his good when he offers no answering goodwill. This reaches further than courtesy toward congenial people and further than peaceful avoidance of those one dislikes.²³

The Epistle locates that demanding love within a common body. Truthful speech respects the neighbour who depends on truthful information. Anger placed under restraint refuses to turn a present injury into the organizing principle of a relationship. Honest labour becomes a gift to need. These commands give charity visible form without making the visible form sufficient by itself. A person can ask both whether he helped and whether he sought the neighbour's good, rather than his own display.

The Offertory keeps this practice from resting on an illusion that love makes hostility disappear. The singer still walks in tribulation. Augustine locates the life secured by God beyond what an enemy can take away. Such trust makes enemy-love possible without calling injury unreal. The worshipper can refuse revenge because his final safety does not depend on mastering the enemy through hatred. God's saving hand and the Christian's generous hands are related through trust, not through a promise that all danger will end immediately.

²⁰Gregory, *Gospel Homilies* 38.10. The analogy concerns the two supports of the weaving; Gregory does not identify two threads.

²¹Augustine, *Enarrationes* 140.2–4 and 104.1–3; Bellarmine, *Psalms* 104:1–2.

²²Augustine, Sermon 90.7–10.

²³Gregory, *Gospel Homilies* 38.11.

This also gives patience within the mixed assembly a positive content. Gregory knows the difficulty of living among people whose actions cause grief. Patience is not approval of their wrong. Charity refuses to let another person's wrong become the reason for one's own surrender to hatred. The Gospel's king remains judge; the neighbour remains someone whose conversion can be desired.²⁴

Imperfect charity and the medicine of the feast

Gregory's consolation is as necessary as his warning. Someone who has the garment imperfectly is not in the same condition as someone wholly without it. Real charity can be weak and require growth. The king's coming need not produce despair in the one who genuinely loves yet recognizes his own incompleteness. Gregory interrupts the severe exposition to address precisely that person before returning to the guest who lacks charity.²⁵

Augustine also describes charity as something to be born, nourished, and increased. Disordered desire remains a struggle; the answer is the growth of charity until its perfection. Consequently the distinction between a mixed feast now and a perfect feast at the end is not permission to postpone conversion. The present is the place in which growth occurs. It is also not a demand that every weakness be read as proof of rejection. The garment's presence has to be distinguished from its final perfection.²⁶

The Secret's *nobis* places the congregation's actual condition within the prayer over the gifts. Schuster's account of sacramental fruit answers Augustine's question about gifts shared by good and bad: the sacrament is real, and recipients still need the dispositions through which its saving power bears fruit. The Church does not solve the garment's question by declaring sacred participation unnecessary. She brings the question into her petition for saving participation.

The Communion's wish then gives a voice to imperfect charity. God has commanded; the worshipper asks for directed ways. Augustine hears prayer for enabling grace in this wish, while Schuster hears delight in God's service. The movement can include both a real love of obedience and a real need to be helped. One need not pretend to have arrived in order to desire the right destination.

The Postcommunion gathers these needs under medicine. A worshipper who has heard Augustine ask for the enemy's healing now asks to be healed himself. The words expose the ease with which one can diagnose another's lack of charity while excusing one's own perversity. The final prayer is in the plural. The congregation seeks freedom and adherence together, as a people still dependent on the Lord who called himself their salvation at the beginning.²⁷

The king's judgment and the final feast

The wideness of the invitation does not erase the king's inspection. Augustine reads the single rejected guest as representing many, and he also speaks of the good as many in themselves though few in comparison. His purpose is to urge worthy participation that reaches the feast from which evil is excluded. Turning the scene into a numerical calculation would miss his distinction between the two feasts and the present summons to charity.²⁸

Gregory makes uncertainty about one's perseverance a reason for humility. Good beginnings can be abandoned; a life long misdirected can be turned through repentance. Today's appearance cannot settle the final judgment. Hope rests in divine mercy and calls for continued response. The prayer's request for

²⁴Gregory, *Gospel Homilies* 38.7, 11; Augustine, *Enarrationes* 137.10–13.

²⁵Gregory, *Gospel Homilies* 38.12.

²⁶Augustine, Sermon 90.2–3, 6.

²⁷Schuster, *Sacramentary* III, pp. 173–174; Augustine, *Enarrationes* 118.4–5; Sermon 90.9–10.

²⁸Augustine, Sermon 90.4.

lasting adherence therefore has an eternal seriousness: it asks that the charity appropriate to the Son's feast endure to its fulfilment.

Literal.

A prepared royal feast meets refusal, further invitation, mixed attendance, and judgment. The Epistle commands conduct fitting members of one another; the orations ask for freedom, saving benefit, and healing. The psalms give hearing, prayer, praise, confidence, and desire their places in this response.

Allegorical.

Augustine and Gregory recognize Christ's union with the Church in the wedding. Charity honours the Bridegroom who came in love. The Church's prayer is offered in her crucified Head, whose gift forms the people he gathers.

Moral.

Membership calls for truthful, generous, patient love, including desire for an enemy's healing. Imperfect charity needs growth; neither sacramental pride nor despair answers the invitation. The worshipper asks to receive fruitfully and to live what he receives.

Anagogical.

The present mixed assembly looks toward the feast where charity is perfected and evil no longer shares the table. Judgment summons perseverance; God's enduring lordship gives hope beyond temporary safety. The final word sought by the people is lasting adherence to him.

The Renewal of Hands, Words, and Desires

The new person is recognizable in the use of ordinary human powers. Speech becomes truthful, anger is restrained, hands work to share, and desire seeks the ways of God. Chrysostom's practical exegesis and Bellarmine's account of grace make this more than a programme of self-improvement. God renews a person who must really act; the action never becomes independent of its giver. The Mass gathers these powers in prayer and seeks their healing for the life beyond the celebration.

The same person, newly alive

Paul does not ask the hearer to exchange his human nature for another. Chrysostom insists on the identity of the person who is renewed: the change concerns the manner of life. The command to put on the new person would be unintelligible if the old way of living were the person's unalterable essence. Equally, the language of creation says that renewal is more than a new arrangement of unchanged habits under a new name. God brings about the life that Paul commands.²⁹

The combination matters for repentance. If evil conduct defined the person beyond remedy, the command could only condemn. If a new name were sufficient, the command would require no conversion. Chrysostom's account allows the same person to acknowledge what he has done and to live differently through the grace he receives. Baptismal clothing has a lasting demand: the given garment must remain visible in conduct.

Aquinas distinguishes several possible explanations of the "spirit of your mind": the Holy Spirit dwelling in the mind, the rational spirit, or a mind made spiritual. He does not make one grammatical phrase carry an artificially simple psychology. His exposition nevertheless converges on the concrete renewal of holiness in the heart, truth in the mouth, and justice in action. Christ is the beginning of newness where Adam names oldness.³⁰

²⁹Chrysostom, *Ephesians* XIII, on 4:23–24.

³⁰Thomas Aquinas, *Super Ephesios* 4, lectio 7; Dessain 1857, vol. II, p. 329. Paraphrase of the inspected Latin text.

The Collect's body and mind belong within this renewal. Schuster reads their ordering toward God as the freedom of the whole person. Embodiment is not the obstacle to holiness. The problem is the disorder that keeps human powers from serving their true end. Hands, lips, attention, and desires can all be freed for service. The Introit names the first such action: incline the ear. Renewal begins with receiving a word that comes from God, not with the announcement of an independent project of moral mastery.

Truth protects the body

Chrysostom's image of the eye and foot uncovers the social structure of lying. One member supplies another with knowledge it needs in order to move. If the eye conceals danger, the foot falls; if the foot misreports the ground, the eye's body suffers too. A lie corrupts shared life at the point of dependence. The fact that the liar has gained an immediate advantage cannot make the act harmless to the body he belongs to.

Paul's reason is stronger than a rule against impolite speech. "Members one of another" means that another's safety and good belong within one's own concern. Truth enables the neighbour's action; falsehood manipulates it. A renewed person therefore asks not merely whether a sentence can survive a technical defence, but whether the neighbour receives the truth on which he must rely. This is an application of the body's mutual service, not a licence for indiscriminate disclosure of everything one happens to know.

The psalm surrounding the Gradual makes the mouth itself an object of prayer. Bellarmine explains its watch and door as the help needed to know when to speak and to have the strength to speak or remain silent accordingly. The understanding and will both need assistance. He then adds that cooperation with grace is itself a gift; it supplies no reason for boasting.³¹

The Alleluia gives this guarded speech an affirmative task. It proclaims God's deeds among the nations. Truthfulness within the community and witness beyond it are different acts of the same renewed life. A tongue carefully restrained from falsehood has not thereby reached its only purpose. It can praise and invite. Bellarmine's account of love wishing the beloved to be known makes proclamation a form of generosity, while his insistence on help even for praise keeps the speaker dependent on God.

Anger must not become a dwelling place

The Epistle does not leave anger as a merely interior matter. It can become the breach through which a common life is divided. Chrysostom follows its development from an injury to repeated inward rehearsal, and from rehearsal to distorted judgment. When enmity takes the judge's seat, a doubtful word sounds hostile, an innocent gesture becomes an insult, and a slander finds a ready advocate. The danger is not only that a person feels too strongly. He begins to perceive his neighbour through the settled aim of opposing him.³²

Sunset gives that process a boundary. Chrysostom's account of night shows why promptness matters: fewer outward distractions leave more room for feeding resentment. Reconciliation is not something to consider only after anger has matured into a complete case against the other person. Its urgency belongs to the struggle against that maturation. One cannot assume that waiting leaves the heart neutral.

The command does not require a fiction that every wrong has been repaired by evening, nor that emotional agitation can be ended by consulting a clock. A wrong may still require truthful correction. The prohibition concerns giving anger room to become a continuing occupation of the heart. A person can refuse revenge, stop nursing an accusation, and seek peace before all the circumstances are resolved. Chrysostom directs hostility against the real enemy of the body's unity rather than against a fellow member.

³¹Chrysostom, *Ephesians* XIV, on 4:25; Bellarmine, *Psalms* 140:3. Psalm 140:3 supplies context for the appointed verse 2.

³²Chrysostom, *Ephesians* XIV, on 4:26–27.

The Offertory helps sustain this refusal. God's saving hand, not the worshipper's resentment, is the final source of life. The prayer acknowledges enemies without making hatred the means of salvation. Augustine reads secure life beyond their reach and rejects proud reliance on one's own works. The person seeking reconciliation can therefore act without pretending to control the outcome.³³

Work finds its purpose in giving

Paul does not say merely that the former thief must become economically successful. Honest work is ordered toward having something to give to the person in need. The change is relational: hands once used to take are now used to supply another. Chrysostom insists on this positive movement. Stopping the theft matters, but the new life is not exhausted by an absence of theft.³⁴

The command also distinguishes good work from effort considered in itself. Diligence can be directed toward harm. The thief's labour is real labour, but its object and purpose are wrong. Nor is work purified simply by its power to enrich the worker. Paul's final clause makes the neighbour's need part of its purpose. A renewed economy of action asks both whether the work is good and whether its fruits can become a benefit outside the self.

Gregory's explanation of the bound hands makes a searching comparison with this Epistle. The guest's hands and feet are bound in judgment; Gregory says that culpable refusal has already bound them to inaction in life. Hands that give nothing to those in need and feet that neglect the sick are withheld from the good they could do. The judicial binding reveals the seriousness of that voluntary withholding.³⁵

His charge concerns refusal, not physical inability. Dependence, disability, poverty, or lack of paid work is not the absent garment. Paul names the person in need as the one to whom help is due, not as an unsuccessful worker who has failed to justify his place at the table. Gregory's moral reading examines what a person withholds when he can help. It does not turn human strength into the measure of worth.

The Gospel also keeps labour from becoming a self-contained source of meaning. The invitation is to the Son's feast; those who prefer farm or merchandise can refuse it while remaining busy. Work becomes a good within a relationship with God, not an adequate replacement for that relationship. The hands that share belong to a guest, someone first called to receive.

Raised hands belong to Christ's offering

The Gradual brings action into prayer. Its lifted hands are the bodily expression of a petition for acceptance. Augustine's evening sacrifice is the voluntary Passion of Christ; the Church's prayer belongs to the body whose Head has offered himself. The worker's generosity is therefore not the independent ground on which he forces entrance before God. His good action and his prayer participate in a life given by Christ.

Bellarmino develops the same dependence through prayer's intention. Incense must rise toward God; the wish to attract spectators draws it aside. A visible gesture can conceal an inward aim at admiration. Prayer needs faith, hope, love, humility, and Christ's priestly mediation. The request for prayer to be directed is itself an admission that the worshipper cannot assume these conditions are already perfectly present.³⁶

This examination of intention returns to honest work. The same person can seek admiration while giving, or praise while praying. External action matters, but its purpose matters too. The secret of generosity cannot be resolved by how publicly the hands are displayed. Charity directs the act toward God and the neighbour; vanity directs it back toward the actor's reputation.

³³Augustine, *Enarrationes* 137.10–13; Bellarmine, *Psalms* 137:7–8.

³⁴Chrysostom, *Ephesians* XIV, on 4:28.

³⁵Gregory, *Gospel Homilies* 38.13.

³⁶Augustine, *Enarrationes* 140.2–4; Bellarmine, *Psalms* 140:1–2.

The Secret asks that the offering be saving for the participants. Schuster places this request at the point where the gift's power and the recipient's disposition meet. Human labour's gift is not simply identical with the Eucharistic offering, and neither is another independent Passion. The Eucharist is God's saving gift through which the participant's life is transformed. The worker comes to receive the grace by which his giving can become charity rather than an achievement possessed against God or neighbour.

Desire itself needs to be healed

Bellarmino's treatment of Psalm 118 prevents the language of action from becoming self-justification. God's command is real, and initial justification is not the reward for unaided observance. Grace precedes the obedience through which the justified person grows. At verse 5 the wish for directed ways becomes a request for the assistance without which the command will not be fulfilled. At verse 8 even a firm resolution is joined to a plea not to be forsaken.³⁷

Augustine likewise hears a prayer in the wish. The Communion does not oppose command to grace, as though one must choose either serious obligation or real dependence. It utters them in sequence. God commands; the worshipper asks that his life be directed to obey. Desire can acknowledge both the goodness of the command and the weakness of the one who loves it.

The Postcommunion carries the argument beneath individual acts to the inclination from which they arise. Its medicine frees from perversity and produces adherence. Schuster interprets the Eucharistic grace as healing the desires of a person whose spiritual life needs transformation. Moral conversion is therefore more than performing a correct action while wishing with one's whole heart to do the opposite. The prayer asks for the freedom to love and continue in the good.

This healing neither renders action unnecessary nor turns repeated struggle into proof that grace is absent. The petition's continuing force is shown by its request for *always*: a life must be sustained, not merely begun. The next truthful word, the interruption of resentment, and the gift to need are particular places where that adherence can become real. Each is small enough to do; none is separate from the life God is renewing.

The final feast is the horizon of this renewal. Human powers are made ready for communion with the Son, not trained merely for more efficient activity. Augustine's Passion reading of the evening sacrifice and Schuster's hope of resurrection morning place present labour within an end greater than its visible success. Judgment gives the present act seriousness; resurrection gives it hope.³⁸

³⁷Bellarmino, *Psalms* 118:4–8, especially 5 and 8. Verse 8 is contextual reception; the Communion appoints 4–5.

³⁸Schuster, *Sacramentary* III, pp. 172–174; Augustine, *Enarrationes* 140.3.

Literal.

Paul addresses the renewed community's speech, anger, and labour. The chants ask for hearing, accepted prayer, proclamation, preservation, and directed ways; the orations seek unhindered service and medicinal change. The royal invitation makes the response consequential.

Allegorical.

Christ is the source of the new person's life. His Passion is the evening sacrifice in which his body prays. The Bridegroom's charity gives renewed action its form and the feast its purpose.

Moral.

Tell the truth on which another depends, interrupt the cultivation of resentment, and work to share with need. Ask for God's help in intention as well as action. Culpable refusal differs from inability; neither poverty nor weakness cancels the invitation.

Anagogical.

Present renewal tends toward perfected human life in the Son's final feast. Trial and labour are not the last word: Christ's evening sacrifice opens upon resurrection. Final judgment refuses endless postponement, while healing grace sustains perseverance.

Belonging That Becomes a Life

The garment of charity and the renewal of action answer different questions about the same grace. Augustine and Gregory ask what distinguishes fruitful presence at the feast from presence without love. Chrysostom and Bellarmine ask how renewal becomes the use of a mouth, a will, and working hands. The first exposes the presumption that membership settles everything. The second exposes the distance between a general wish to be good and the particular good another person needs.

Each also corrects a possible thinning of the other. Charity can become an attractive general word if it is never required to speak truth, interrupt resentment, or give. Conversely, practical improvement can become self-enclosed if the Son's feast, Christ's gift, and the final judgment disappear from view. The worker remains a guest. The guest is called to a life whose generosity can be tested.

The Communion holds the two emphases together. Augustine's dependence, Bellarmine's obedient growth, and Schuster's delight all concern a person who loves God's command and asks for directed ways. They do not erase their different accents. Dependence answers the temptation to self-sufficiency; growth answers passivity; delight answers the thought that God's service can only be endured. The Postcommunion asks that the medicine of the feast transform desire and sustain this life.

The last request is therefore a fitting answer to the Gospel's searching ending. The assembly does not escape judgment by pretending that charity is unimportant, and it does not escape fear by announcing its own perfection. It asks the Lord who first promised salvation to free it, heal it, and keep it faithful. The feast becomes fruitful in a people whose received love becomes a life.

Scriptural Date and Location

The appointed biblical units appear below in canonical and verse order. The psalm composition dates are broad limits, not dates of each poem's particular occasion. For Pss 137 and 140, whose Vulgate titles name David, his reign in Corbett's "usual chronology" frames the traditional attribution; it does not date either poem's writing. The orations and the Introit's composed antiphon have no biblical composition-date entry.

Proper	Citation	Location	Date
Introit verse	Ps 77(78):1	Israel; instruction addressed to the people	Composition: Before c. 165 B.C.
The psalm teaches through Israel's deliverances and failures and ends with David's shepherding. Augustine hears God through the prophet; Bellarmine identifies David as immediate speaker. These interpret the voice; they date no occasion of composition. The USCCB introduction supplies the broad boundary and warns that individual psalms cannot be securely dated.			
Alleluia	Ps 104(105):1	Israel's covenant memory; proclamation among nations	Composition: Before c. 165 B.C.
The psalm recalls covenant, Joseph, Exodus, and land. Those recalled events are distinct from the writing of the psalm and its later Christian reception. No single composition site or individual life stage is established.			
Communion	Ps 118(119):4–5	Prayer within Israel's life under God's law	Composition: Before c. 165 B.C.
The speaker's wish for directed ways belongs to the opening of an alphabetic meditation on divine instruction. Its recurring prayers, afflictions, promises, and confessions do not identify one recoverable biographical occasion. The displayed boundary does not date every constituent of the Psalter together.			
Offertory	Ps 137(138):7	Thanksgiving and trust amid hostile surroundings	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
The psalm gives thanks for answered prayer and trusts God's continuing work. Neither the named trouble nor the enemies establish an individually dated event. The Offertory's verbal adaptation belongs to its liturgical use.			
Gradual	Ps 140(141):2	Prayer imaged through incense and evening sacrifice	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
The fuller prayer concerns speech, temptation, correction, and danger. Its sacrificial language supplies the image, not a securely located occasion of composition. Augustine's Passion reading is distinct from the poem's composition chronology.			
Gospel	Matt 22:1–14	Jesus teaching in the Temple, Jerusalem; traditional composition associated with Palestine	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.
Traditional attribution names Matthew. Jacquier reports several composition proposals; Durand's early proposal concerns a hypothesized Aramaic original and does not date the Greek rendering. The separately displayed critical comparison concerns the Greek Gospel: the USCCB introduction treats authorship and dependence on Mark as critical questions and suggests Antioch as a plausible location. The proposals concern distinguishable literary objects and arguments, not one agreed date. <i>Narrated setting: Matthew 21:23 places the controversy in the Temple; 21:45 identifies the chief priests and Pharisees, and 22:1 continues the speech. Jerusalem is the event's setting. Maas places the parable on the Tuesday after the entry into Jerusalem, in a journey he dates by the years of Rome; the displayed year is derived from that dating, not stated by him.</i>			
Epistle	Eph 4:23–28	Traditional Pauline captivity; Rome preferred to Caesarea in Ladeuze's account; recipients associated with Ephesus in 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 Pauline chronology remain distinct alternatives. The USCCB Ephesians introduction, paragraphs 3–4, retains traditional Pauline captivity but reports doubts about direct authorship based on style, vocabulary, comparison with Colossians, and ecclesiology. It allows a secretary under Paul's direction or a later disciple developing his thought. The separate comparison's approximate interval belongs only to the later-disciple hypothesis; no composition city or separate secretarial date is supplied for those alternatives. The absence of personal greetings and omission of the Ephesian address in important early manuscripts support proposals for circulation among Asian churches or a Laodicean destination. These proposed recipients do not establish the writer's location.			

The Gospel's Temple encounter remains distinct from Matthew's composition and transmission. The chronology witnesses listed in the references supply the displayed dates and alternatives.

Appendix: Scope and Qualifications

This study concerns the ten propers of the Nineteenth Sunday after Pentecost, class II, in the 1962 Roman Missal, printed pp. 411–412, for the general-calendar occurrence on 4 October 2026. It includes no local calendar, institute proper, commemoration of St Francis, or optional external solemnity of the Rosary. It does not determine current permission to use the book in a particular church. The Ordinary is not reproduced; the Creed and Trinity Preface are noted as appointments.

The normalized Latin was collated against the target facsimile and the public-domain Pustet 1862 antecedent. The target edition itself is not represented as public domain. Cummiskey’s 1861 historical English supplies the Introit antiphon and the three orations; Douay–Rheims–Challoner supplies biblical English. Liturgical introductions, verbal adaptations, and abbreviated conclusions remain distinguishable. No new English prayer or translation has been supplied. These texts aid study and are not an approved English altar-book edition.

The reception study uses the checked loci of Augustine, Gregory, Chrysostom, Bellarmine, Aquinas, and Schuster. Their individual arguments are attributed to their works; the two whole-formulary readings are editorial syntheses. Schuster’s matching Sunday commentary is direct reception of the assembled Mass. Ancient compilation history is not established here. The reception sweep is bounded, not exhaustive; historical translations and inspected Latin transcriptions are not fresh critical editions. Aquinas’s inspected OCR supports paraphrase only. The evidence and textual limits are recorded in `propers/verified.md`, `research/scope.md`, and `research/interpretations.md`.

The historical appendix preserves the available chronology’s alternatives and marks the Gospel event’s year as derived from Maas’s reckoning, not stated by him. It does not give the broad Psalter boundary the force of a date for an individual poem. The study is an AI-assisted Catholic study aid, not an ecclesiastical judgment or an independently issued critical edition.

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Douay–Rheims–Challoner, Project Gutenberg eBook 1581, Psalms 77, 104, 118, 137, 140; Matthew 21–22; Ephesians 4–5. The appointed verses are identified at each text. Psalm numbering is Vulgate first, common modern numbering in parentheses. <https://www.gutenberg.org/ebooks/1581>.

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Blessed Ildefonso Schuster

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