

Nineteenth Sunday after Pentecost

Charity and the Renewed Life

1962 Roman Missal · Concise Study

4 October 2026

Element	Text and reference	What it says
Introit	<i>Salus populi</i> ; Ps 77(78):1	God's saving promise calls a people to hear; reception begins in dependence.
Collect	<i>Omnipotens et misericors Deus</i>	Freedom from adversity serves a purpose: body and mind made ready for God.
Epistle	Eph 4:23–28	The new person speaks truth, restrains anger, works honestly and shares with need.
Gradual	Ps 140(141):2	Prayer and uplifted hands seek acceptance as incense and evening sacrifice.
Alleluia	Ps 104(105):1	Praise, invocation and proclamation carry God's deeds to the nations.
Gospel	Matt 22:1–14	The Son's feast meets refusal; further guests are gathered and the garment examined.
Offertory	Adapted Ps 137(138):7	God's saving hand sustains life in tribulation; the guest still needs protection.
Secret	<i>Haec munera</i>	The offerings before divine majesty are petitioned to be saving for their participants.
Communion	Ps 118(119):4–5	The command to observe God's law awakens a petition for directed ways.
Postcommunion	<i>Tua nos, Domine</i>	Healing frees from perversity and sustains adherence to God's commands.

Sense	Synthesis
Literal	A royal invitation leads to a mixed gathering and searching judgment. Paul commands a renewed common life; the chants and prayers ask for hearing, accepted worship, protection and obedient ways.
Allegorical	Augustine and Gregory see Christ's union with the Church in the wedding. Charity honours the Bridegroom; Christ renews his members, whose prayer rises in his self-offering.
Moral	Fruitful belonging becomes truthful speech, restraint of resentment and help for need. Love reaches enemies. The garment must grow through grace; weakness differs from refusing to love.
Anagogical	The present assembly looks toward the perfected feast. Judgment summons perseverance, and Christ's Passion opens toward resurrection: trial, imperfect love and labour are not the final condition.

Scriptural Date and Location

Proper	Citation	Location	Date
Introit verse	Ps 77(78):1	Israel; instruction to the people	Composition: Before c. 165 B.C.
Israel's deliverances and failures culminate in David's shepherding. Augustine hears God through the prophet; Bellarmine names David as immediate speaker. Neither supplies a dated occasion. The USCCB Psalms introduction gives the broad composition boundary and warns that individual psalms cannot be securely dated.			
Alleluia	Ps 104(105):1	Israel's covenant memory; nations addressed	Composition: Before c. 165 B.C.
Covenant, Joseph, Exodus and land belong to the psalm's remembered history, distinct from composition and Christian reception. No particular writing place or author's life stage is established.			
Communion	Ps 118(119):4–5	Israel's prayer under God's law	Composition: Before c. 165 B.C.
The wish opens an alphabetic meditation on divine instruction. Prayer, affliction and promise identify no recoverable biographical occasion. The general Psalter boundary does not date all its poems together.			
Offertory	Ps 137(138):7	Thanksgiving amid hostility	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
Answered prayer grounds trust in God's continuing work. Trouble and enemies establish no individually dated event; the chant's verbal adaptation belongs to liturgical use.			
Gradual	Ps 140(141):2	Prayer through sacrificial imagery	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Composition: Before c. 165 B.C.
Speech, temptation, correction and danger surround the incense and evening-sacrifice image. No composition occasion is securely located; Augustine's Passion reading is distinct from composition chronology.			
Gospel	Matt 22:1–14	Jesus in Jerusalem's Temple; Matthew traditionally 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.
<i>Narrated setting: Matt 21:23, 45; 22:1 place Jesus' speech to the chief priests and Pharisees in the Temple. Jerusalem locates the event, which Maas sets on the Tuesday after the Lord's entry into the city. The displayed year is derived, not stated: it converts Maas's year of Rome by his own equation.</i>			
Traditional attribution names Matthew. Jacquier reports competing dates; Durand's early proposal dates a hypothesized Aramaic original, not its Greek rendering. The USCCB Matthew introduction's separate critical comparison concerns the Greek Gospel, questions authorship, considers dependence on Mark and suggests Antioch as a plausible place. These are not dates for one agreed literary object.			
Epistle	Eph 4:23–28	Pauline captivity; Rome preferred to Caesarea by Ladeuze; recipients in Ephesus/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 and Prat supply distinct captivity dates. The USCCB Ephesians introduction, paragraphs 3–4, reports doubts about direct authorship from style, vocabulary, Colossians and ecclesiology: a secretary under Paul or a later disciple is possible. Only the latter has the separate approximate interval; neither alternative has a separately established city or secretarial date. Absent personal greetings and omission of the Ephesian address in early manuscripts support Asian circulation or Laodicean-destination proposals; recipients do not locate the writer.			

The Propers: Themes and Movement

The Son's feast calls a people into a love that must become their way of life. God's invitation precedes their achievement, yet neither entering the hall nor receiving his gifts makes conversion unnecessary.

The promise calls for an answer

The Introit begins with the Lord's saving identity and enduring lordship. The people do not create their relationship with him by first becoming worthy of notice. They call in trouble because he promises to hear. The psalm verse immediately gives them something to do: listen. Psalm 77(78)'s remembered gifts and failures make that summons searching. Deliverance and nourishment can be received without a steadfast heart. God's generosity makes a response possible; it does not render every response identical.

The Gospel gives this relation a narrative shape. The feast is already prepared when servants go to summon its guests. Refusal cannot be blamed on the king's failure to provide. Some prefer their ordinary affairs; others attack the messengers. After judgment on the murderers, the invitation goes out again and gathers bad and good. The full hall displays the king's generosity, but its mixed company still awaits his examination. The question has moved from why someone refuses to enter to how someone lives who has entered.

Augustine and Gregory identify the wedding garment as charity. Their reading asks what makes presence at the feast fruitful: love appropriate to the Bridegroom, rather than confidence in the mere fact of admission. The Collect places the necessary change within prayer. Body and mind are to be freed from obstruction for God's service. Freedom has this positive end; relief from difficulty is not the whole good sought. The people ask to become available to the Lord whose promise they have heard.¹

The answer takes the form of a common life

The Epistle makes the garment's moral demand visible without reducing love to appearances. A renewed person tells the truth to those who depend on him, refuses to cultivate resentment, and works so that a person in need can receive help. Paul grounds this conduct in membership: one person's speech and actions affect the body to which he belongs. Renewal is therefore more than a private improvement whose consequences end at the self.

The Epistle begins with renewal of the mind and ends with a gift to need. These ends belong together. A changed way of thinking must reach another person's material good; a visible action must arise from a life made new. The Gospel's scrutiny presses the same depth from the other direction, passing beyond the guests' presence to the garment. An assembled crowd and a busy pair of hands are both capable of concealing refusal. The Son's invitation and Paul's command call for the person, not merely the appearance of a fitting response.

Chrysostom follows the passage from the general command to put on the new person into these particular actions. Bellarmine's exposition of the Communion psalm supplies their dependence on grace. Obedience is real, but it does not earn the first gift of justification. The person already helped by God must still ask for directed ways. This second emphasis asks how grace changes ordinary powers of action; the garment reading asks what gives those actions their life. Neither can dispense with the other. Charity needs truthful and generous expression; action needs a love directed beyond its own success.²

¹Augustine, Sermon 90.4–6; Gregory, *Homilies on the Gospels* II.38.9–12; Schuster, *The Sacramentary* III, pp. 171–172.

²Chrysostom, *Homilies on Ephesians* XIII–XIV, on 4:23–28; Bellarmine, *Commentary on the Psalms* 118:4–8.

The people offer and still need help

The Gradual draws speech and hands into prayer. Its incense and evening sacrifice are images of an offering sought to be acceptable before God. Augustine reads Christ's voluntary Passion in the evening sacrifice: the Church prays in her Head, rather than establishing a separate access to God by the force of her own achievement. Bellarmine attends to prayer's direction. Intention can rise toward God or turn aside toward admiration. The hands that give and the hands that pray both belong to a person whose purpose needs purification.

The Alleluia gives speech its outward movement. The whole psalm remembers God's covenant and saving deeds; its appointed verse commands praise, invocation and proclamation among nations. Augustine hears the evangelists in that announcement. Bellarmine describes love's wish that others should know the beloved. A community called to truthful speech is also called to generous witness. It praises a goodness whose communication brings others joy, and even this praise requires God's assistance.

The psalm's remembered deeds culminate in the observance of God's statutes. Praise therefore looks back to what the Lord has done and forward to the life his gifts make possible. Its covenant, nourishment and land are neither an empty refrain nor an escape from the demands of the Epistle. They give thanksgiving its content. The guest who receives and the worker who gives inhabit a history of divine generosity. Their response has an object beyond their own performance: the Lord whose deeds they announce.³

The Offertory keeps that worship within a world of actual tribulation. God's hand preserves the singer while hostility remains. The Collect's petition for freedom and the Offertory's confidence in trial can therefore belong to the same worshipper. Deliverance is asked for; fidelity is possible while the trial continues. Augustine's account of life secure beyond an enemy's power gives charity a ground firmer than the hope of never being hurt. The enemy can be opposed without making hatred the source of one's safety.⁴

The feast heals the people it examines

The Secret asks that the gifts offered before divine majesty be saving for their participants. Schuster distinguishes the Eucharist's saving power from its fruit in a recipient. The petition neither casts doubt on Christ's gift nor makes the recipient's disposition irrelevant. Its concern meets the Gospel at the point where the guest is already inside. Sacred participation is a good received with responsibility, not a certificate of completed holiness.

The Communion then puts command and petition beside one another. God has commanded observance; the speaker wishes his own ways to be directed accordingly. Augustine hears dependence in that wish, Bellarmine obedient growth, Schuster delight in God's service. These accents answer different temptations: self-sufficiency, passivity and the belief that obedience can only be endured. A person can love the command and still need help to live it.

The Postcommunion asks that healing reach the inclinations from which actions proceed, freeing the people from perversity and keeping them attached to God's commands. Its request for continuing adherence answers the Gospel's judgment with a petition for perseverance. Gregory's distinction between imperfect charity and charity wholly absent gives that petition hope. The feast's medicine is needed by people whose love is real and still growing. Their final good is the perfected communion toward which the present gathering and its renewed life are directed.⁵

³Ps 104(105), especially verses 8–45, supplies the context of the appointed verse 1.

⁴Augustine, *Enarrationes in Psalmos* 140.2–4; 104.1–3; 137.10–13; Bellarmine, *Psalms* 140:1–2 and 104:1–2.

⁵Schuster, *Sacramentary III*, pp. 173–174; Augustine, *Enarrationes* 118, Aleph exposition, 4–5; Bellarmine, *Psalms* 118:4–8; Gregory, *Gospel Homilies* 38.12–14.

The Propers: Detailed Commentary

What does belonging give, and what does it ask?

Augustine's search for the garment begins with goods that Christians already possess. Baptism, attendance at the altar, fasting, knowledge and exceptional spiritual gifts are serious goods. Yet good and bad recipients can share them. Their possession therefore cannot by itself explain why one guest honours the feast while another stands condemned. Augustine asks what makes these gifts profitable to the person who receives them. Charity answers that question because it concerns the life animating participation, not simply an additional object acquired alongside the others.⁶

Chrysostom's account of the new person begins at a different point. He explains how the same human being can become new. Paul's clothing language does not replace one human nature with another. A former way of life is changed; the person is not imprisoned in an unalterable identity as a wrongdoer. At the same time, the new person's creation in righteousness says more than a change of name. God's action makes the commanded life possible. The baptismal garment is to remain visible in conduct.⁷

These explanations concern two questions about a received gift. Augustine asks why its reception can be fruitless; Chrysostom asks how its recipient can change. The first refuses presumption, the second despair. Neither makes divine gift a reward for prior perfection, and neither treats a religious identity as an excuse to remain unchanged. Their moral demands arise within belonging to Christ. The thief who must now work and share is the person called to receive, not someone who must buy an invitation with the proceeds of his improvement.

The Introit's psalm brings the same question to the act of hearing. Its larger history remembers gifts accepted without steadfast trust. Augustine addresses Christians through that history and also recognizes faithful recipients of grace among ancient Israel. The warning cannot be turned into a contrast between a faithless people then and an automatically faithful Church now. It is a question put to the present hearer: what does the gift make of the one who receives it?

Augustine and Bellarmine disagree more narrowly over the opening voice. Augustine hears God speaking through the prophet; Bellarmine identifies David as the immediate speaker, reasoning from the subsequent account of what the fathers have told. They agree that hearing must submit to divine instruction, but their identification of the speaker is not the same. Neither gives a biblical address to the composed *Salus populi* antiphon. The psalm verse's summons follows the antiphon's promise; the two texts retain their distinct identities.⁸

The Collect makes the appropriate response a request for freedom. Its body and mind are to serve God together. Schuster describes their ordered service: bodily strength has a good end, and the soul is raised to God through grace. This is neither flight from the body nor the promise that illness will never impede activity. Its freedom is for service. Augustine's fruitful guest and Chrysostom's renewed person both need what the congregation asks for here: a life whose powers can answer the giver.⁹

Why is charity the garment of this wedding?

Gregory reaches charity through the identity of the Bridegroom. Christ came in love to unite the Church to himself. The garment is therefore appropriate to this wedding because it answers the love celebrated there. The uncharitable guest refuses the very good that gives the feast its meaning. Augustine reasons from the insufficiency of possessions shared by good and bad; Gregory reasons from Christ's loving union. Their

⁶Augustine, Sermon 90.5–6; NPNF I.6, Sermon XL in the English sequence, Benedictine XC.

⁷Chrysostom, *Homilies on Ephesians* XIII, on 4:22–24. The appointment begins at 4:23; verse 22 supplies context.

⁸Augustine, *Enarrationes* 77.1–3; Bellarmine, *Psalms* 77:1–8.

⁹Schuster, *Sacramentary* III, pp. 171–172.

conclusions agree, but the two arguments do different work. One searches the recipient; the other discloses the gift to which he must respond.¹⁰

The allegorical meaning thus belongs to Christ and his body, not to a social expectation about costly clothes. Matthew does not establish a universal custom of hosts providing wedding garments. Gregory's Christology also sets the terms of the nuptial image. The Incarnation does not join two persons in marriage: Christ is one Person in two natures. The union of Christ and the Church unfolds the love of that one Lord. An image drawn from a human wedding cannot substitute its own arrangements for the mystery it helps to explain.

Gregory's weaving image extends this union into the twofold command of love. A woven garment rests upon upper and lower supports; charity requires love of God and of neighbour. Neglect of a neighbour's need does not become harmless through professions of devotion, and service of a neighbour cannot dispense with love of God. Augustine subjects even almsgiving to a corresponding question of intention. A deed can be impressive while its actor seeks admiration. The neighbour's actual good and the giver's love must meet.¹¹

Bellarmino's account of the Gradual sharpens this distinction in prayer. Incense rising before God images a right direction of the will. A wish to be admired draws prayer away from that direction. Faith, hope, love and humility belong to acceptable prayer, which rests upon Christ's priesthood. The visible gesture of lifted hands therefore invites examination of the invisible aim; it does not make external worship dispensable. Augustine places the evening sacrifice in Christ's voluntary Passion and the praying Church in her Head. Her access to God is received through his self-gift. Her love is a participation in that gift, not an offering that repairs some insufficiency in it.¹²

The charity reading consequently gives restored action its direction. Hands can work energetically and lips can speak eloquently while the heart remains turned toward itself. The renewal reading supplies the converse test: a love claiming to unite the person to Christ must reach what those hands and lips actually do. The literal acts and the allegorical union illuminate one another without becoming interchangeable. Neither eloquence nor bodily effort is itself the garment; neither can be sealed off from the love the garment signifies.

How does love reach the difficult neighbour?

Chrysostom explains truthfulness through the body's mutual dependence. An eye that hid danger from the foot would harm the body to which it belongs. The neighbour is someone who must act upon what he is told. A lie therefore does more than stain its speaker: it damages the trust by which another member can live safely. Paul does not merely recommend politeness. He identifies the common life that makes falsehood destructive to the liar as well as to the deceived. Truthful speech serves another's good; it is not permission for indiscriminate disclosure.¹³

Augustine and Gregory extend the demand beyond friends who readily repay kindness. Augustine asks the Christian to desire the evil person's healing rather than destruction. Christ and Stephen praying for persecutors give this desire its pattern. Gregory likewise tests charity by adverse hatred: the friend is loved in God, the enemy for God's sake. The demand is not to declare the evil good. It is to seek the person's freedom from the evil, refusing to make his destruction one's own good.¹⁴

¹⁰Gregory, *Homilies on the Gospels* II.38.3, 9; Augustine, Sermon 90.5–6.

¹¹Gregory, *Gospel Homilies* 38.10; Augustine, Sermon 90.6. Gregory's image concerns the upper and lower supports of weaving, not two threads.

¹²Bellarmino, *Psalms* 140:1–2; Augustine, *Enarrationes* 140.2–4. The verse gives a sacrificial image, not a rubric fixing this Mass's hour or prescribing a gesture at the Gradual.

¹³Chrysostom, *Ephesians* XIV, on 4:25.

¹⁴Augustine, Sermon 90.7–10; Gregory, *Gospel Homilies* 38.11.

Chrysostom's treatment of anger explains a practical obstacle to that desire. Injury is rehearsed, resentment grows, and hostility becomes the judge of ambiguous words and deeds. A slander then finds a willing listener because it fits an already cherished picture of the enemy. Sunset interrupts this growth. Chrysostom describes how the night's quieter hours can feed what the day has begun. Delay is not neutral; it can furnish anger with a more secure dwelling.¹⁵

The immediate task is therefore more precise than manufacturing calm by a deadline. A wrong may still require correction, and its consequences may not be settled by evening. Yet the injured person can stop nursing revenge and refuse the inward pleasure of making an enemy irredeemable. Augustine's prayer for healing supplies the end toward which Chrysostom's interruption of resentment can move. One explains the breadth of charity; the other explains a process by which the heart loses that breadth.

The Offertory supplies confidence for such exposure. The singer remains in tribulation and acknowledges hostile anger. Augustine distinguishes the life God secures from the temporal safety an enemy can threaten. Charity need not wait for a world in which no enemy can inflict injury. Nor does it make injury unreal. The saving hand belongs to God; hatred does not have to become the worshipper's means of ultimate self-preservation.¹⁶

The Gradual and Alleluia give this healed speech further work. The psalm surrounding the Gradual asks that the mouth be guarded. Bellarmine explains the need for both understanding and strength: to know when to speak and to speak or remain silent accordingly. Even cooperation is grace's gift. The Alleluia then opens the mouth in praise and proclamation. Bellarmine sees the lover's wish that others know the beloved; Augustine hears the evangelists in the announcement to the nations. Restraint from harmful words is fulfilled in a tongue able to invite and give thanks.¹⁷

When do working hands become generous hands?

Paul ends the appointed Epistle with a person in need. The former thief must work at what is good so that he can give. Chrysostom insists on both changes: taking must cease, and positive help must follow. Labour considered merely as effort is no sufficient good; the thief also exerts himself. Its object and purpose matter. Nor is the command exhausted when the worker can support his own ambitions. Someone else's need enters the end for which the hands labour.¹⁸

This particular demand exposes what a general exhortation to charity could leave untouched. A person may praise generosity while always arranging his work and possessions around himself. The Epistle does not let love remain an inward sentiment detached from the disposition of what one has. Conversely, Augustine's account of intention prevents the visible gift from becoming its own complete vindication. Giving for glory can still curve inward toward the actor. The renewed hands must reach the neighbour's actual need in a love that seeks his good.

Gregory reads the bound hands and feet of the judged guest as an exposure of culpable inaction. Hands withheld alms and feet neglected the sick; their refusal in life anticipated their binding in judgment. That is his moral exposition of the scene, not the literal cause Matthew supplies for the bonds. It concerns refusing help that one could give. Disability, poverty and inability to work are not the absent garment. Paul puts the needy person at the receiving end of the command, not outside the feast for failing to produce enough.¹⁹

The Gospel also shows why productive occupation cannot be a person's final good. Those who prefer field or merchandise can remain busy while refusing the feast. The invitation calls them into a relation with the

¹⁵Chrysostom, *Ephesians* XIV, on 4:26–27.

¹⁶Augustine, *Enarrationes* 137.10–13.

¹⁷Bellarmino, *Psalms* 140:3 and 104:1–2; Augustine, *Enarrationes* 104.1–3. Psalm 140:3 is context for the appointed verse 2.

¹⁸Chrysostom, *Ephesians* XIV, on 4:28.

¹⁹Gregory, *Gospel Homilies* 38.13; compare Augustine, Sermon 90.6.

Son, and work finds its place within that relation. The worker is first a guest. Efficiency cannot replace the communion for which his powers are renewed.

Prayer and action therefore need one another without becoming the same act. The Gradual's lifted hands ask acceptance; the Epistle's hands supply need; the Offertory's divine hand saves. The Eucharistic gift is not simply a name for human labour's product. Christ gives the grace through which human action can become charity. Schuster's exposition of the Secret locates the congregation precisely here: the saving gift is real, and the participants ask for its saving fruit in themselves. What they offer does not exempt them from receiving or from conversion.²⁰

Can obedience be both commanded and received?

The Communion's two verses answer in their very succession. First comes God's command, then the worshipper's wish for ways directed toward it. Augustine explains *nimis* as great diligence rather than excessive obedience, and *utinam* as petition. The command is not weakened by the request for help. The request acknowledges that knowing the good is not identical with possessing the strength to do it.²¹

Bellarmino gives this dependence a distinction between beginning and growth. Initial justification is not the payment for law observed without grace. Yet the justified person really grows through obedience enabled by grace. Divine help does not make action unreal, and the reality of action does not turn it into independent self-justification. Even the psalm's later firm resolution is joined to a request not to be forsaken.²²

Schuster hears delight in the same wish. Augustine's dependence and Schuster's joy are complementary, not competing explanations that require one author to be discarded. Dependence answers the temptation to boast; delight answers the thought that God's service must remain alien to what a person loves. Bellarmine's growth answers the temptation to make dependence a reason for doing nothing. The speaker can desire the right path, need guidance, and genuinely advance upon it.

Aquinas's exposition of renewal gives the inner change several expressions. The "spirit of your mind" can refer to the Holy Spirit dwelling in the mind, the rational spirit, or the mind made spiritual. His account converges on holiness in the heart, truth in the mouth and justice in action, with Christ as the beginning of newness. Chrysostom's particular commands show those powers in use. Neither commentator's account makes conversion merely external, and Aquinas's alternatives prevent one phrase from being forced into an artificially single explanation.²³

The Postcommunion asks that God's medicine reach this inward life. Release from perversity leads to adherence to the commands. Schuster describes grace healing desire, not simply supplying information about the good. A person may know what should be done while continuing to wish for its opposite. The prayer asks for a freedom in which desire and action become ordered to God. The Collect's freedom for service returns as the healing of what has made service difficult from within.

Here the two readings meet most closely. Charity needs growth in the recipient; ordinary action needs a healed source in the will. The one who prays for an enemy's healing must also accept the diagnosis contained in the congregation's own prayer. The Postcommunion is plural. Those who have heard the guest examined now ask that they themselves be freed and kept faithful. The medicine belongs to those who receive it, not merely to the people they judge to need it.

²⁰Schuster, *Sacramentary* III, p. 173; Augustine, *Enarrationes* 140.2–4.

²¹Augustine, *Enarrationes* 118, opening Aleph exposition, 4–5.

²²Bellarmino, *Psalms* 118:4–8; verse 8 supplies context, while the Communion appoints verses 4–5.

²³Aquinas, *Super Ephesios* 4, lectio 7, Dessain 1857, vol. II, p. 329; paraphrase of the inspected Latin. Schuster, *Sacramentary* III, pp. 173–174.

What hope survives the king's judgment?

Gregory distinguishes charity imperfectly possessed from charity wholly absent. The distinction is decisive for the anxious guest. Weak love needs nourishment; it is not thereby no love at all. Augustine likewise speaks of charity being born, nourished and increased. Neither author permits indifference, but neither requires the believer to regard every struggle as evidence of exclusion. The garment has a life of growth before it reaches perfection.²⁴

The mixed hall is therefore a present reality, not a portrait of evil eternally sharing the final good. Augustine distinguishes the feast now from its perfected fulfilment. Gregory favours a relation between Matthew's and Luke's banquets in which the present mixed assembly differs from the final banquet from which no admitted guest departs, while allowing another account of their relation. Their theological destination is compatible; Gregory does not require one exhaustive harmonization of the narratives.²⁵

The judgment remains real. The single expelled guest represents a class in Augustine's exposition, not a fraction from which to calculate a salvation rate. Gregory turns the unknown outcome of one's own perseverance toward humility: good beginnings can be abandoned and a misdirected life can repent. Neither the violence of the parable nor the king's judgment makes human retaliation a Christian duty. The hearer stands under examination and is called to conversion.²⁶

The anagogical accent differs within the two whole-formulary readings. The garment reading looks toward a feast in which charity is perfected and evil excluded. The renewal reading looks toward human life made whole: its labour and trial are gathered into a destiny beyond their present visible success. Augustine's Passion interpretation of the evening sacrifice and Schuster's resurrection morning give that hope its Christological centre. These are two emphases within one end, not competing destinies.²⁷

The Postcommunion's request for lasting adherence is consequently both practical and eternal. It concerns the next truthful word, the refusal to feed resentment and the gift another person needs; it also asks that the life begun through grace endure. The believer does not need to claim perfection to hope for the feast. He needs to receive its healing and let the love of the Son become a life.

Appendix: Scope and Qualifications

This concise study compares the two readings developed in *The Feast and the New Person*, the expansive study of these same ten propers. It concerns the Nineteenth Sunday after Pentecost, class II, in the 1962 Roman Missal, pp. 411–412, for the general-calendar occurrence on 4 October 2026. Local calendars, a commemoration of St Francis and the optional external solemnity of the Rosary are excluded. No present permission to celebrate with this book is determined here. The complete appointed texts belong to the expansive study; this companion gives their inventory and exposition. The Creed and Trinity Preface are appointments, not additional texts reproduced here.

The two whole-formulary readings are editorial syntheses of the attributed exegesis; Schuster directly expounds the matching Mass. The reception sweep is bounded, not exhaustive. Historical translations and Latin transcriptions are not fresh critical editions; Aquinas's inspected OCR supports paraphrase only. The historical dossier preserves competing chronology and authorship judgments; the Gospel event's year is derived from Maas's reckoning, not stated by him. Its broad Psalter boundary dates no individual occasion. Evidence, text collation and interpretive limits are recorded in `propers/verified.md`, `research/scope.md` and `research/interpretations.md`.

²⁴Gregory, *Gospel Homilies* 38.12; Augustine, Sermon 90.2–3, 6.

²⁵Augustine, Sermon 90.1–4; Gregory, *Gospel Homilies* 38.1–3, 7.

²⁶Augustine, Sermon 90.4; Gregory, *Gospel Homilies* 38.13–14.

²⁷Augustine, *Enarrationes* 140.3; Schuster, *Sacramentary* III, pp. 172–174.

Biblical wording is Douay–Rheims–Challoner; Latin identifiers belong to the collated 1962 text with its public-domain 1862 antecedent. The 1962 edition itself is not declared public domain. No new prayer or translation is supplied. The work is an AI-assisted Catholic study aid, not an official liturgical edition or ecclesiastical judgment.

References

Appointed texts and biblical context

Missale Romanum, Vatican editio typica, 1962, pp. 411–412, nn. 1679–1688; Pustet, Ratisbon, 1862, pp. 351–352, Latin antecedent. Douay–Rheims–Challoner, Gutenberg eBook 1581, Psalms 77, 104, 118, 137, 140; Matthew 21–22; Ephesians 4–5. <https://media.churchmusicassociation.org/pdf/missale62.pdf>; <https://www.gutenberg.org/ebooks/1581>.

Patristic exegesis

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Later exegesis and liturgical reception

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