

Twenty-fifth Sunday in Ordinary Time, Year A

Learning to Share the Gift

Roman Missal, Third Edition · United States, 2011

20 September 2026 · Concise study

Textual unit	Text / citation
<i>Introductory Rites</i>	
Entrance	<i>Salus populi ego sum</i> ; saving help in distress.
Collect	<i>Deus, qui sacrae legis</i> ; love of God and neighbor.
<i>Liturgy of the Word</i>	
First reading	Isaiah 55:6–9.
Responsorial Psalm	Psalm 145:2–3, 8–9, 17–18; response 18a.
Second reading	Philippians 1:20c–24, 27a.
Gospel acclamation	Cf. Acts 16:14b; adapted request for receptive hearing.
Gospel	Matthew 20:1–16a.
<i>Liturgy of the Eucharist and Communion</i>	
Prayer over the Offerings	<i>Munera, quaesumus, Domine.</i>
Communion	Psalm 119:4–5 or John 10:14.
Prayer after Communion	<i>Quos tuis, Domine.</i>

The two Communion texts are alternatives; every other unit is required. Scripture is studied in the public-domain Douay–Rheims (Challoner), not the Lectionary’s approved English proclaimed at Mass; psalm numbers are the Lectionary’s.

Sense	Synthesis
Literal	Isaiah calls for return; the psalm praises the Lord’s mercy and nearness; Paul weighs being with Christ against fruitful service; the landowner keeps his promise while welcoming late workers. The prayers ask for love to become obedience and sacramental reception to become conduct.
Allegorical	Christ cultivates hearts and gathers his people. Augustine’s fruitful gift, Chrysostom’s vineyard of commandments, and Gregory’s Church through the ages illuminate different dimensions of the one caller. Communion accents either enabled obedience or belonging to the self-giving Shepherd.
Moral	Receive mercy without despair or deliberate delay. Seek God himself, attend to his word, and make another’s good a reason to work. Early service creates responsibility for others, never ownership of their admission or a claim that their portion must be smaller.
Anagogical	The common hope is life with Christ, shared without rivalry. Augustine’s endless denarius preserves different glory; Chrysostom excludes envy from heaven; Gregory sees earlier and later generations gathered into the kingdom opened by Christ.

Scriptural Date and Location

Textual unit	Citation	Location	Date
Entrance (its basis)	Ps 37 (36):39–40	No place named in the verses	Composition: Before c. 165 B.C.
The psalm's closing verses underlie the adaptation. The NABRE Psalms introduction supplies a common composition bound, not a precise individual date or an assembly date.			
Communion, Psalm option	Ps 119 (118):4–5	No place named in the verses	Composition: Before c. 165 B.C.
The law psalm's opening petition; no traditional date is held; the date shown is the Psalter's critical boundary only.			
Responsorial Psalm	Ps 145 (144):2–3, 8–9, 17–18; resp. v. 18a	No place named	Composition: Before c. 165 B.C.
An attribution by title (v. 1) with no traditional date; the date shown is the Psalter's critical boundary only.			
First Reading	Isa 55:6–9	Traditional ministry: Juda and Jerusalem (1:1); critical horizon: Babylonian exile; writing place unknown	Traditional attribution: Isaias (ministry in Souvay's traditional account), B.C. 740–701. Prophecy given: Toward the end of the Babylonian exile.
Isaias is the traditional author. Souvay ("Life") dates his ministry, ending with the apparent latest prophecy, not death or this chapter's writing; his collection hypothesis concerns chapters 1–35. NABRE generally attributes chapters 40–55 to an anonymous poet near the exile's end: prophetic activity, not composition or final assembly.			
Gospel	Mt 20:1–16a	Spoken to the disciples on the journey toward Jerusalem, after Peter's question (19:27)	Event – Narrated event date unresolved. Composition – disputed: c. A.D. 38–45; c. A.D. 40–42; A.D. 40–45; c. A.D. 60–68; c. A.D. 64–67; c. A.D. 50. Composition (Catholic critical chronology, for comparison): The Greek Gospel of Matthew in the NABRE introduction, post-A.D. 70 date.
<i>Narrated event: a parable told on the journey that ends at Jerusalem (20:17–19); the corpus holds no event date.</i>			
Traditional author: Matthew the Apostle. Jacquier's disputed alternatives have unequal grounds: c. A.D. 38–45, early writers counting from the Ascension; c. A.D. 40–42, a dispersal tradition "admittedly not too reliable"; A.D. 40–45, Catholic opinion in 1911; c. A.D. 60–68, conditional on the Apostles' later definitive departure; c. A.D. 64–67, an inconclusive Irenaeus interpretation; c. A.D. 50, Durand's Aramaic original, Greek rendering undated. The NABRE introduction gives a "post-A.D. 70 date", "probably at least a decade later", not a closed range. Jacquier reports publication in Judea for Jewish Christians; NABRE proposes an unknown author, plausibly at Antioch in Syria, for Jewish and Gentile Christians.			
Communion, John option	Jn 10:14	Spoken to the Pharisees after the healing of the man born blind (9:40–10:6)	Composition – disputed: c. A.D. 90–100; A.D. 96–100.
<i>Narrated event: the discourse of the good shepherd; no event date is held.</i>			
Traditional attribution: St John the Apostle. The printed ranges are the <i>Catholic Encyclopedia's</i> disputed alternatives: Durand's Johannine-writings estimate (1912) and Fonck's "general opinion" despite uncertain dating (1910). Fonck reports composition at Ephesus for Christians in Asia Minor. The Missal adapts the verse.			
Acclamation (its basis)	cf. Acts 16:14b, an adaptation	Event: Philippi in Macedonia, by the riverside (16:12–13)	Event – disputed: A.D. 50–53; A.D. 51–54. Composition: c. A.D. 64.
<i>Narrated event: the conversion of Lydia during St Paul's second missionary journey (Acts 15:36–18:22).</i>			
Traditional author: Luke. Prat ("St Paul") and Howlett ("Biblical Chronology") give the disputed second-journey ranges; Breen ("Acts") dates completion probably during Paul's Roman captivity. Theophilus is the addressee (1:1), with no location given. The liturgical petition adapts the narrative; event and writing remain distinct.			
Second Reading	Phil 1:20c–24, 27a	Paul in bonds (1:7, 13), at Rome in the received account; to the saints at Philippi (1:1)	Composition – disputed: A.D. 61; A.D. 62–64.
Paul writes from prison. The disputed figures are Prat's captivity-letter year and Vander Heeren's Roman-imprisonment range; early versus late remains disputed. Departure to Christ is a hope, not a dated event.			

The Propers: Themes and Movement

The first workers receive their promised wage. Their disappointment begins when they see the last workers receive as much. The vineyard exposes a desire that can survive faithful service: the desire for another person's good to be smaller than our own. God's goodness becomes fruitful when those who receive it learn to desire that other's good instead. Isaiah's summons to return, Paul's willingness to remain for others, and the prayers for obedient love draw the hearer from that cramped measure toward a life able to share the gift. Augustine asks what God's gift makes possible in the receiver; Chrysostom, how a person called early or late must answer now; Gregory, whose vineyard the worker has entered.

Help sought → Mercy heard → Labor shared → Gift lived

Help teaches the heart what to ask

The Entrance names divine help in distress; it does not make affliction evidence of abandonment. Its identified psalmic basis answers the temptation to measure providence by another person's visible advantage. The Collect asks for love of God and neighbor, placing the work of the coming parable within charity. Before comparing portions, the assembly asks to become capable of loving rightly. The giver is sought because his goodness can change the receiver.

Augustine's picture of God cultivating us makes this dependence fruitful. Worship does not increase God's wealth; the word ploughs hearts and plants commandments for our good. Chrysostom's vineyard of commandments directs that gift toward a real response, while Gregory's vineyard, the Church through the ages, places each response within a people no generation owns. These emphases meet in the Collect's twofold love: the person being cultivated must become a neighbor who cultivates others.

Mercy changes the measure of justice

Isaiah joins abundant pardon to the command to abandon wicked ways and thoughts. Aquinas reads God's higher thoughts against the human impulse to retaliate; Jerome stresses the stability of the divine promise. The responsorial Psalm answers with mercy toward all God's works and nearness to truthful prayer. Praise becomes searching when it asks whether the worshipper desires God himself or only a favorable distribution of benefits. God's patience invites a changed life rather than an indefinitely postponed return.

The Gospel brings comparison into the open. Augustine distinguishes a kept agreement from the expectation created by seeing another's reward. The denarius can signify one endless life without denying different glory. Chrysostom rejects envy as a description of heaven: saints who labor for sinners now rejoice in their salvation. Gregory likewise excludes heavenly murmuring, but interprets the ancient fathers' waiting through Christ's opening of paradise. The three share that hope and explain the narrative differently.

The Isaiah-Gospel pairing and the Psalm's response give this movement a firm liturgical shape. Paul's apostolic course remains semi-continuous, and the prayers are shared across cycles. Heard together in this celebration, these distinct strands place mercy, conversion and charitable labor within one act of worship: the direct pairing supplies the scriptural movement, while Paul and the prayers show the life that can answer it.

An opened heart enters another's service

The acclamation adapts Lydia's reception of Paul's preaching into a request for attentive hearing. Augustine asks what begins faith and answers that the Lord opens the heart. Chrysostom emphasizes the willing attendance that becomes baptism and hospitality. An opened heart is active without becoming self-sufficient. Isaiah's seek, abandon and return name a response; the late workers actually enter the vineyard. Hope for a late beginning therefore intensifies the summons of the present hour.

Paul gives that response a generous direction. Being with Christ is genuinely desirable, yet continued life brings fruitful work for others. Chrysostom dwells on the cost of postponing rest, and Aquinas explains how friendship can prefer God's honor to private enjoyment. Paul wants others to receive more fully. The first workers' complaint wants another's portion to be smaller. The contrast makes love of neighbor concrete while preserving the goodness of embodied service and the hope of life with Christ.

The received gift becomes a common life

The Prayer over the Offerings moves professed faith toward sacramental participation. Augustine gives participation a demanding consequence: Christ purchased the flock with his Blood, and those receiving his Body and Blood must give themselves for their brethren. Gregory's labor of bringing others toward life and Augustine's care for friends become acts of belonging within that flock. The Church's unity asks more than occupying a place together. It asks that another member's good become a reason to act.

The two Communion alternatives bring distinct accents. With Psalm 119, the command becomes a prayer for directed ways; Augustine and Bellarmine make obedience dependent on divine help. With John 10, the sheep belong to the Shepherd whose knowledge is joined to self-offering. These are alternative endings, not consecutive rites. The Prayer after Communion asks that received redemption shape conduct through continuing help. Sacramental dependence remains, and its fruit is a life of charity beyond the moment of reception.

Shared hope frees the worker from rivalry

The witnesses agree on the common reward and account differently for the end. Augustine identifies the denarius with one endless life, equal in duration without denying different glory, and explains the payment order through a common resurrection after unequal waiting. Chrysostom makes the complaint display the latecomer's unexpected honor and insists that heaven contains no envy among saints who already labor for sinners. Gregory interprets the older fathers' delay through Christ's opening of paradise, while the thief's swift entrance shows how a late call can lead quickly to the promised joy.

These perspectives expose three refusals of charity: self-sufficiency, delay or entitlement, and possessiveness about God's people. Augustine's cultivated receiver depends on the giver; Chrysostom's worker must answer during the day that remains; Gregory's gathered generations labor in a vineyard larger than any one age. Isaiah's present summons and Paul's fruitful service keep their shared hope active. Another person's arrival no longer threatens the value of one's service. It becomes a good for which that service can be offered, as the gift received in worship bears fruit in a common life.

The Propers: Detailed Commentary

Whose vineyard, and whose work?

Matthew places the story after Peter's question about the reward for leaving everything to follow Jesus. Literally, the landowner keeps his agreement and repeatedly invites others into real labor. The early workers' complaint concerns equality with the latecomers, not an unpaid debt. The spiritual readings begin from that kept promise and contested generosity.

In Sermon 87.1–2, Augustine pictures God cultivating us: the word ploughs hearts, removes evil seed, and plants commandments. Our worship does not enrich God; his cultivation makes us fruitful. Chrysostom, in Matthew 64.3, identifies the vineyard with the commandments, the day with present life, and the hours with the ages at which people turn to God. Augustine's emphasis falls on the giver who changes the worker; Chrysostom's on the worker who must enter. Gift makes obedience fruitful, while a late invitation still asks for an actual answer.

Gregory's first identification is corporate: the vineyard is the universal Church, from Abel to the last elect. In Gospels I.19.1 he assigns the hours to Adam–Noah, Noah–Abraham, Abraham–Moses, Moses–Christ, and Christ–the end. Augustine's historical sequence differs: Abel and Noah, patriarchs, Moses and Aaron, prophets, Christians (Sermon 87.5). Both place the assembly within a people no generation owns. Gregory also admits personal life stages. Chrysostom's primary personal reading is no explicit rejection of every Jewish–Gentile application; his closing-maxim discussion permits a hint concerning Jews.

This allegorical difference changes the question the hearer faces. The vineyard of commandments asks whether I have begun to live rightly; the Church through history asks whether I am helping others toward life within a people larger than myself. Gregory's vineyard already includes Israel's holy fathers. Their labor is honored, and their presence excludes treating the earlier people as uniformly faithless.

The difference between the personal and corporate vineyards reaches the whole formulary. In Chrysostom's reading, the invitation asks a person to begin living the commandments during the time still available. In Gregory's, that person also enters a history of divine cultivation already under way. Isaiah and the psalmist do not become discarded preliminaries when Paul and Lydia appear. They are earlier voices within the people whose Lord still calls. Augustine's cultivated heart makes the two scales intelligible together: a people is gathered through persons changed by the word, and those persons bear fruit through responsibility for one another.

Augustine's and Gregory's historical hours differ. Gregory makes the ninth hour the age from Moses to Christ, while Augustine assigns the ninth hour to the prophets and places Moses and Aaron at the sixth. Their shared conviction is a Lord gathering his people across history, but their schedules give different accounts of that history. Chrysostom's personal ages answer another question again: when a person begins the work, not simply where a generation stands in a chronology of salvation.

The Entrance, *Salus populi ego sum*, gives the assembly confidence in divine help amid distress. Its identified scriptural basis, Psalm 37:39–40, supports patient fidelity rather than escape from every trial; the composed antiphon is not simply those verses. The Collect, *Deus, qui sacrae legis*, names love of God and neighbor as the form of obedience. Thus the work is neither adding to God's wealth nor securing possession of his people. It is becoming fruitful in a charity received from him.

Why does generosity seem unfair?

Augustine distinguishes an honored agreement from a demand created by comparison (Sermon 87.4–6). The early workers lose nothing when another receives the same. He identifies the denarius with eternal life: one person's endless life cannot last longer than another's. Different glory and attainment remain possible. The equal payment concerns the gift's endless duration, not the erasure of every difference among the saints.

Isaiah gives this wounded sense of justice a searching counterpart. The call to seek and return follows an invitation to nourishment without purchase. Abundant pardon accompanies the demand to abandon wicked ways and thoughts. Aquinas, commenting on Isaiah 55:8, contrasts the human impulse to avenge injury with God's will to show mercy. God's higher thoughts are more than an unexplained remoteness. They challenge the retaliatory measure by which a sinner imagines forgiveness.

Jerome emphasizes the stability of that promise: God's counsel does not fluctuate like human plans. Irenaeus uses the same verse for a different question, resisting the projection of creaturely passions and divided mental processes into God. Mercy's height and the Creator's transcendence are complementary emphases, not interchangeable explanations. The promised pardon can be trusted without reducing God to a more accommodating version of ourselves.

The responsorial Psalm joins greatness, mercy toward all God's works, and nearness to truthful invocation. Augustine understands mercy to include pardon, the justifying Spirit, charity enabling works, and eternal life; truthful prayer desires God himself above his benefits (Psalm 144.7, 16). Bellarmine likewise treats patience as an invitation to repentance. The assembly cannot coherently praise universal goodness while wishing its neighbor excluded from that goodness.

The Entrance's psalmic background makes comparison a problem before the wage is distributed. Psalm 37 warns against measuring justice by the wicked person's apparent success. Augustine asks his hearer to correct the eye that judges providence crooked. Matthew's workers likewise let another's advantage change their judgment of the giver. Yet the objects of their resentment differ: the psalm addresses the prosperity of evildoers, while the vineyard grants a good to late workers whom the householder has called. The resemblance diagnoses a distorted measure; it does not identify the latecomers with the wicked.

The literal account of justice also stands. The early workers are paid what was agreed, and the late workers perform the labor asked of them. Augustine's endless denarius develops the kingdom signified by that event; it does not authorize an employer to disregard an agreement. Chrysostom's spiritual encouragement does not remove the demand to work. Divine generosity transforms the worker's desire without making ordinary honesty dispensable. The Collect's love of God and neighbor belongs here because another's good is precisely what resentful comparison finds difficult to love.

But does the vineyard predict envy in heaven? Chrysostom denies it: saints who give themselves for sinners now will rejoice in their salvation then. The complaint magnifies the latecomer's unexpected honor (Matthew 64.3). Gregory also excludes heavenly murmuring, but reads the complaint as the ancient fathers' long waiting before Christ opened paradise. His thief-before-Peter example shows how a late call can be followed by swift entrance (Gospels I.19.3–4).

Gregory's account gives the earlier workers a particular dignity. Their waiting is not simply punishment for arriving before Christ; his vineyard already contains the holy fathers whose just lives precede the opening of paradise. The story can therefore be read across Israel and the nations without turning the earlier people into a single figure of faithlessness. Augustine's different explanation likewise honors earlier service, even as he denies that it can increase the endless duration of the reward. Chrysostom's primary personal reading then keeps the historical comparison from becoming an excuse to inspect only other groups. The hearer still has to enter and work.

Augustine explains payment order through common resurrection: all receive together, but the first-called have waited longer, while latecomers receive after a shorter interval (Sermon 87.5). These are distinct accounts of the promised end. Chrysostom explains a narrative feature, Gregory Christ's opening of paradise and differing delay, Augustine a common reception after unequal waiting. The anagogical hope they illuminate is shared blessedness, without one unanimous timetable.

Chrysostom further distinguishes equality within the parable from the closing maxim's actual reversal: someone who began well can neglect virtue, while someone formerly sunk in vice advances (Matthew 64.4). His received text includes the many-called, few-chosen clause. Today's Gospel stops at 20:16a, after the

first–last saying; that additional clause is not appointed here. The generosity of the story supplies neither permission for negligence nor a rule for modern wage policy.

What must happen when the call is heard?

For Chrysostom, the late worker's full portion gives courage to those converted in extreme old age. For Augustine, the same promise exposes the danger of postponement: a promised reward does not promise another hour of life (Sermon 87.7–10). The two emphases belong together. A late beginning need not destroy hope, and hope cannot justify a refusal to begin. Despair and presumptuous delay both resist the present call.

Isaiah's verbs make the response concrete: seek, abandon, return. Jerome locates the opportunity in embodied life, while Aquinas stresses seeking before adversity and death. The psalm's patience sustains this urgency without turning it into hopelessness. The Lord is near to those who call truthfully; nearness invites conversion rather than declaring the old conduct harmless.

The acclamation adapts Lydia's story in Acts 16:14b into the assembly's request for receptive hearing. Augustine argues that the opening of her heart shows faith's very beginning to be God's gift (Predestination I.41). Chrysostom emphasizes the Lord's action together with Lydia's attention and willing response, which bears fruit in hospitality (Acts 35). Their questions and emphases differ: the origin of faith and its active reception. Neither an inert listener nor a self-sufficient beginner describes the fruit they seek.

Lydia provides a small, concrete scene in which gift and response can be distinguished without being separated. The Lord opens; she attends; hospitality follows. The acclamation brings the request for receptive hearing before the Gospel, where repeated invitations seek an answer. Augustine locates faith's first good movement in God's gift. Chrysostom locates Lydia's attention within a willing reception that bears fruit in hospitality. The two explanations illuminate the same conversion from different questions: divine initiative and active reception remain joined without becoming identical accounts.

Gregory carries that response into the common vineyard. A person occupied only with private advantage has not begun the Lord's work; labor means charity and bringing others toward life (Gospels I.19.2). Augustine develops the gathering through Christ made known in preaching and Pentecost, then urges care for friends with whom one hopes to live eternally (Sermon 87.9, 14–15). Membership becomes responsibility for another's good.

Here the three readings meet morally and still differ. God's cultivation produces gratitude and dependence. The working day calls for conversion without despair or entitlement. The one Church calls for care extending beyond one's own generation and circle. Chrysostom's concluding demand for conduct and almsgiving makes the response tangible: another person's negligence supplies no excuse for our own (Matthew 64.5).

How does receiving become self-giving?

Paul supplies the positive answer to the workers' resentment. In Philippians 1 he desires to be with Christ, yet recognizes that remaining brings fruitful service to others. Chrysostom dwells on the cost: Paul willingly postpones desired rest for their progress. Aquinas explains the choice through friendship, which can prefer God's honor to private enjoyment. Love of neighbor expresses love of God here; it does not displace it. Continued embodied life is fruitful, not something to despise or deliberately shorten.

The cost of Paul's willingness matters. If remaining were simply the comfortable choice, it would scarcely answer the early workers' account of burdens borne. Chrysostom pictures a laden trader delaying harbor, an athlete continuing the contest and a soldier remaining in battle. The service is costly because the desired rest is real. Aquinas then locates the choice within friendship: another's good can become the expression of love for the beloved. Their arguments explain how labor can continue without being sustained by the

demand to outrank a neighbor. The apostle's fruitful work supplies something the wage dispute alone does not show: the positive desire that replaces rivalry.

The Collect's twofold love thus becomes visible in a worker who wants others to flourish. Augustine's cultivation acquires a concrete fruit; Chrysostom's converted worker has a task; Gregory's common vineyard has members serving its growth. The early workers ask why another receives so much. Paul remains so that others may receive more fully. His demand for conduct worthy of the Gospel addresses the assembly as well as his own situation. Verses 25–26, which develop his hope for their progress, are context beyond today's selection.

The Prayer over the Offerings, *Munera, quaesumus, Domine*, brings professed faith toward sacramental participation. Augustine gives the receiving-to-giving relation a precise Eucharistic form in John 47.2. Christ purchased the flock with his Blood; its preacher did not. Those receiving Christ's Body and Blood are summoned to give themselves for their brethren. The giver cultivates members who learn his own charity. His gift also makes the corporate vineyard more than a collection of people occupying one place.

The two Communion alternatives close the movement differently. If Psalm 119:4–5 is used, commanded obedience becomes a petition for directed ways. Augustine hears the need to ask God for the ability to do what he commands; the fuller Latin exposition also identifies the speaker as a member or the whole body of Christ. Bellarmine similarly rejects confidence in unaided strength. This ending stresses enabled fidelity, both personal and ecclesial.

If John 10:14 is used instead, the Shepherd's mutual knowledge with his sheep stands within his discourse of self-offering. Augustine explains Christ entering hearts through the preaching of Christ and nourishing members for mutual charity. This ending stresses belonging to the one who gave himself. The Psalm's requested obedience and John's personal relationship are alternatives in the same Communion slot, not consecutive moments in one enacted celebration.

These endings also reveal the difference between a private resolution and a common life. In the Psalm alternative, Augustine's fuller Latin exposition hears a member or the entire body of Christ speaking. The prayer for directed ways can therefore be the body's request for its members to act faithfully. In the John alternative, the personal center is the Shepherd who knows the sheep and has paid the price of their life. Augustine distinguishes that price from the preacher's work: the minister serves a flock he did not purchase. Gregory's vineyard and Augustine's table both exclude possession of the people as a worker's private achievement.

The Prayer after Communion, *Quos tuis, Domine*, asks continuing help for redemption to bear fruit in sacramental life and conduct. Dependence remains after reception, and the work of charity remains before the assembly. Literally, these prayers move from confession through participation toward lived response. Allegorically, Christ nourishes his body; morally, recipients serve its members; anagogically, the gift anticipates shared life with him. Augustine's endless denarius, Chrysostom's full hope for the latecomer, and Gregory's gathered generations give distinct depth to that common end. Another person's arrival can become a joy rather than a subtraction.

A shared hope changes the work

The three readings answer different objections. If equal reward seems to make labor pointless, Augustine shows that the labor itself belongs to God's fruitful cultivation. If a late beginning seems to make hope pointless, Chrysostom directs the latecomer toward an earnest answer, while Augustine denies permission to delay. If long membership seems to make the vineyard a possession, Gregory places it before and beyond one generation, while Augustine's preaching and table gather former opponents into its life. No single identification needs to replace the others for these answers to be compatible.

Their literal ground remains the landowner's kept promise and the actual entry of those called. Their allegorical depth concerns Christ cultivating, commanding and gathering. Their moral fruit is charity toward the person whose reception might once have prompted resentment. Their final hope is communion with him, where another's good is no loss. Isaiah's promised pardon, the Psalm's truthful invocation, Paul's useful remaining, the opened heart and the Eucharistic prayers each give that movement a concrete form. The receiver who asks to hear and obey is nourished to become a giver.

Appendix: Scope and Qualifications

This concise comparison accompanies *The Gift We Share*, the expansive study of the Twenty-fifth Sunday in Ordinary Time, Year A, 20 September 2026: Roman Missal, Third Edition, U.S. English 2011, and U.S. Lectionary, second typical edition, no. 133. The general United States calendar is the dated scope; no local solemnity or parish selection is resolved. The studied layer comprises the Missal Entrance, three orations, both alternative Communion texts, and Lectionary 133. Sung replacements, Preface and Eucharistic Prayer remain unselected.

The three whole-formulary readings are editorial theological syntheses of the cited arguments, not interpretations of this modern assemblage attributed to its ancient commentators. Isaiah and Matthew are correlated under the Lectionary's arrangement; Philippians is semi-continuous, and the Missal prayers are shared across cycles. Their theological connections establish no single historical compositional design. Direct ancient commentary on the three orations was not verified. The canonical Week 25 audit retains the limitation that complete official 2008 Latin and U.S. 2011 altar-book collation has not been performed.

The date-and-location sheet condenses the same owner's historical dossier. Generated Date cells retain the corpus's relations and alternatives; the NABRE Matthew boundary is separately identified critical evidence. Attribution is not composition, and neither an exile horizon nor a narrated scene proves a writing site.

The canonical study uses public-domain Douay–Rheims Challoner English for study, not the approved proclaimed English. This comparison provides analytical prose and locators, not replacement liturgical wording; restricted ICEL and CCD bodies are not reproduced. Historical source wording retains its own status. Neither work is a book for liturgical recitation or an ecclesiastically approved commentary. Source and search limits remain in the canonical research records; no exhaustive reception survey is claimed.

References

NPNF denotes *Nicene and Post-Nicene Fathers*, first series. The loci below support the attributed paraphrases; the expansive study supplies fuller discussion.

1. Scripture: Isaiah 1:1; 55; Psalms 37, 119, 145; Matthew 19:1–20:34; Philippians 1; Acts 1:1; 16; John 9:39–10:42. Appointed boundaries: USCCB, 20 September 2026, Lectionary 133. Missal formularies: Twenty-fifth Sunday in Ordinary Time; ICEL *Antiphonary*, p. 79. Arrangement: *General Introduction to the Lectionary*, nos. 19–23, 67–68, 105–107.
2. Augustine, Sermon 87, §§1–10, 14–15; MacMullen, trans., NPNF I.6 (1888), New Testament Sermon 37. *Expositions of the Psalms*: 36, third exposition, §§14–16; 118, sermon 4, §§1–3; 144, §§7, 16, 18. Tweed, trans., NPNF I.8 (1888): Psalm 119, Aleph, §§4–6 is an abridged parallel to Latin Psalm 118, sermon 4, whose corporate voice is read in the Latin witness.
3. Augustine, *On the Predestination of the Saints* I.41, NPNF I.5; *Tractates on John* 47.1–3, especially 47.2, NPNF I.7. Historical NPNF texts through the retained CCEL deliveries.
4. Chrysostom, *Matthew* 64.3–5, Prevost–Riddle, NPNF I.10 (1888); *Acts* 35, opening and recapitulation on 16:13–15, NPNF I.11 (1889); *Philippians* 3 on 1:20–21 and 4 on 1:22–27, NPNF I.13 (1889); retained CCEL deliveries.
5. Gregory, *Homilies on the Gospels* I.19.1–4, PL 76, cols. 1154–1157; retained facsimile, exact impression unauthenticated.
6. Aquinas, *Isaiah* 55, *Opera omnia*, XIV (Parma, 1863), pp. 556–557; *Philippians* 1, lecture 3, *In omnes D. Pauli Apostoli epistolas commentaria*, II (Dessain, 1857), pp. 371–372.

7. Jerome, *Isaiah* XV on 55:6–9, DCO Latin *Pars 4*, pp. 27–30: historical printing unidentified, paraphrase only. Irenaeus, *Against Heresies* II.13.3–4, Roberts–Rambaut, ANF 1 (Buffalo, 1887), pp. 373–374: retained OCR, not an image-collated quotation.
8. Bellarmine, *Commentary on the Psalms*, O’Sullivan’s abridged English translation (1866), Psalm 118 on vv. 5–7 and Psalm 144 on vv. 8–9, 17–21; retained historical-text delivery.
9. *The Catholic Encyclopedia*, New York, retained New Advent article texts: C. Souvay, “Isaias” (VIII, 1910), “Life”, “First Isaias”, “Second Isaias”; J. E. Jacquier, “Gospel of St. Matthew” (X, 1911), “Destination”, “Date and place of composition”; A. Durand, “The New Testament” (XIV, 1912), “Origin”; L. Fonck, “Gospel of St. John” (VIII, 1910), “Circumstances of the composition”; A. E. Breen, “Acts of the Apostles” (I, 1907), “Date of composition”; F. Prat, “St. Paul” (XI, 1911), “Chronology”, “Second mission”; J. Howlett, “Biblical Chronology” (III, 1908), “The apostles”; A. Vander Heeren, “Epistle to the Philippians” (XII, 1911), “Place and date”.
10. USCCB, *New American Bible, Revised Edition*, introductions to Isaiah, Psalms, and Matthew; complete introduction bodies inspected in the registered 21 September 2026 web state. Protected texts; historical orientation only.

Last revised (UTC): 2026-10-01T22:25:03Z

Reuse and rights. To the extent Triptych holds the rights, project-created content and design are licensed under CC BY 4.0. Scripture, liturgical or official texts, received prayers or hymns, quotations, fonts, and other third-party material retain their own status; public-domain material remains public domain. Identify changes. Attribution implies neither Triptych nor ecclesiastical approval. See LICENSE and THIRD_PARTY.md in the source.