

Twenty-eighth Sunday in Ordinary Time

The feast and the life it gives

Roman Missal, Third Edition — United States, Year A

11 October 2026

God prepares a feast, yet some people will not come. Others come, yet their arrival is not the end of the story. Isaiah promises the destruction of death, while Paul still knows hunger. The Twenty-eighth Sunday's abundance is therefore more demanding than a picture of everyone enjoying plenty. It asks what kind of life belongs at God's table, and what trust in God's provision means before tears have been wiped away.

The first question comes into sharpest focus in the long Gospel. Gregory the Great identifies the wedding garment with charity: the guest has entered the Church but has not embraced the love proper to its Lord. Augustine's account of pardon and growth toward divine likeness explains why this demand neither purchases grace nor makes conversion unnecessary. The second question begins with Paul's acknowledgment of real want. Chrysostom explains why contentment and another person's gift belong together; Augustine tests the psalm's promise against the unsettling fact that a wicked person can remain wealthy while a faithful person is poor. Thomas Aquinas distinguishes the present banquet from its heavenly fullness.

These readings converge in Christ, who gives what his people cannot provide for themselves and draws them into a life of mutual care. Their emphases remain different. The first examines the heart of the guest already inside; the second examines the meaning of abundance while that guest can still be hungry. Mercy, illumination, offering and Communion give both questions their liturgical depth. The Church asks for help in doing good and for nourishment that changes those who receive it.

The Gospel may end with the gathering of the guests or continue through the judgment of the garment. Communion may be accompanied by the psalm of those who seek the Lord or by John's promise of likeness through vision. These alternatives make a real difference: the short Gospel does not proclaim the garment scene, and the Johannine Communion speaks explicitly of a fulfillment still to come. The complete set of appointments follows.

Textual unit	Text / citation
Introductory Rites	
Entrance	<i>Si iniquitates observaveris</i> ; Ps 130 (Vulgate 129):3–4, biblical basis. Missal-antiphon route.
Collect	<i>Tua nos, quaesumus, Domine, gratia</i> ; grace and good action.
Liturgy of the Word	
First reading	Is 25:6–10a; the feast and the end of death.
Responsorial Psalm	Ps 23 (Vulgate 22):1–3a, 3b–4, 5, 6; response 6cd.
Second reading	Phil 4:12–14, 19–20; want, abundance and fellowship.
Acclamation	Alleluia; cf. Eph 1:17–18, an adapted prayer for illumination.
Gospel	Mt 22:1–14; or short form , 22:1–10. The garment belongs only to the long form.
Liturgy of the Eucharist and Communion	
Prayer over the Offerings	<i>Suscipe, Domine, fidelium preces</i> ; offerings, prayer and heavenly glory.
Communion	<i>Divites egerunt</i> , cf. Ps 34 (Vulgate 33):11; or <i>Cum apparuerit Dominus</i> , 1 Jn 3:2.
Prayer after Communion	<i>Maiestatem tuam, Domine</i> ; sacramental nourishment and participation in divine life.

The three orations are identified by their Latin openings; their approved English is not reproduced. The Prayer over the Offerings also lacks an inspected exact U.S. English exemplar. No unique Preface, Preparation chant, Eucharistic Prayer insertion, Sequence or concluding formula is appointed in the inspected Sunday block. Open chant and ritual choices remain unselected; the liturgical-resolution appendix identifies their governing rubrics.

Mercy, invitation and the table

The Entrance: the sinner who can still approach

The Entrance's biblical basis, Psalm 130:3–4 (Vulgate 129), begins its question at the point where self-defense fails. If the Lord were to keep a strict account of iniquity, who could stand? The question does not single out an especially disreputable class. It makes the petitioner acknowledge a need shared with others. The next assertion, that forgiveness is with God, prevents recognition of guilt from becoming a reason to stop praying. The whole psalm moves from the depths through waiting to Israel's hope of redemption. Its petition is already an act of turning toward the one who can help.

Augustine notices the breadth of the question. It is not merely whether this particular sinner can stand: no conscience can safely rest its hope in its own innocence. Yet his explanation of forgiveness does not end in an indulgent refusal to judge. In Christ's sacrifice he finds the redemption which frees the guilty and warns them concerning the life still ahead. Mercy accompanies the forgiven person on the way. Later in the exposition, Christ's Resurrection becomes the ground for the body's hope: the Head has gone before those who still await their own resurrection.¹

Bellarmino sharpens the pastoral balance. Penitence needs knowledge both of misery and of mercy. A person who does not perceive the first sees no need of a cure; a person ignorant of the second can despair of any cure. His image of the sinner unable to climb out of the well explains why acknowledgment of need is not itself the power of rescue. The desired help comes from God.² At the beginning of a Mass whose Gospel scrutinizes a guest, this psalm supplies an indispensable posture: judgment is heard by people asking for mercy, not by spectators congratulating themselves on another person's exclusion.

The Collect: good action surrounded by grace

The Collect, *Tua nos, quaesumus, Domine, gratia*, concerns grace before and after the faithful's good action. Its approved English is not printed here. The prayer places neither the beginning nor the continuation of goodness outside God's help. Nevertheless, good action remains something to be done. A request for enabling grace is not an excuse to defer the task indefinitely.

Thomas's exposition of Psalm 22 distinguishes mercy that inspires the heart from mercy that helps bring the work to completion. Both are needed.³ The similarity illuminates the Collect's subject without making his psalm exposition a commentary on this oration. The assembly's petition is apt both for someone needing courage to begin and for someone whose initial generosity has grown tired. It answers a real difficulty raised by the garment: the required change is serious, but the person called to change is not abandoned to solitary moral effort.

Isaiah: a feast whose fullness defeats death

Isaiah 25:6–10a promises more than food after scarcity. The Lord prepares a feast for all peoples on the mountain, removes the covering spread over the nations, defeats death and wipes away tears. The people's response recognizes the God for whom they have waited. The reading ends with the Lord's hand resting on the mountain. Its culmination is a secure divine presence, not the guests' ability to supply their own feast.

The surrounding text gives the promise its scale. Isaiah 24 describes judgment on an earth disordered by transgression and ends with the Lord reigning on Mount Zion and in Jerusalem. Isaiah 25:1–5 praises his

¹Augustine, *Enarrationes in Psalmos* 129.2–5, 7–8; NPNF1 VIII, under Psalm CXXX.

²Robert Bellarmine, *Commentary on the Book of Psalms*, Ps 129, ad vv. 3–5, John O'Sullivan's abridged English translation (1866).

³Thomas Aquinas, *Super Psalmo* 22, n. 2, on mercy preceding and following; Latin reportatio in the Corpus Thomisticum witness.

wonderful deeds and his refuge for the poor and needy. After the appointed ending, the chapter turns to the humiliation of Moab. The banquet's universal invitation stands within this larger movement of deliverance and judgment. Neither the universal scope nor the severity of the context should disappear. The appointed portion centers the joy of God's saving presence; it does not say that pride has become harmless.

Thomas links this feast explicitly to Matthew's royal banquet. He reads the mountain through Christ's Passion, from which saving goods come, and also through judgment. He then distinguishes the banquet of the Church, the interior banquet of the soul and the solemn banquet of heaven. In the first he joins remembrance of the Passion to the sweetness of love and the nourishment it gives; the second concerns love, contemplation and growth; the third concerns perfected fullness.⁴ These are connected forms of communion rather than interchangeable scenes. The distinction makes it possible to speak of the Eucharistic table as a present participation without pretending that death has already vanished from the congregation.

The imagery has also received a specifically initiatory reading. The *Mystagogical Catecheses* transmitted under Cyril of Jerusalem cites Isaiah's feast in its instruction on chrism. That exposition uses the Greek wine, gladness and anointing form of the passage, which differs from the Hebrew-derived wording appointed here. Its immediate subject is anointing, not an exclusively Eucharistic interpretation.⁵ Oil and gladness therefore have a real place in the passage's Christian reception, but this witness cannot be made to quote the present Lectionary's wording.

The Responsorial Psalm: provision within danger

Psalm 23 (Vulgate 22) answers Isaiah with a voice that knows the Lord as shepherd and host. Pasture, water and right paths lead to the valley and then to the table. The order matters: the shepherd's provision does not require the dangerous valley to be absent. Nor must the enemies disappear before the table can be prepared. Presence within danger makes confidence possible. The final dwelling gives the journey a destination.

Augustine lets the Church speak to Christ. Water becomes baptismal refreshment; right paths depend on the Shepherd's name rather than the sheep's merit; rod and staff train a person growing into spiritual maturity. The table is nourishment suited to that maturity, with joy that displaces former empty delights. Mercy extends beyond the present mortal life toward abiding with the Lord.⁶ This account does not reduce pastoral guidance to pleasant feeling. The Lord's discipline belongs to his care, and the recipient's growth belongs to the meaning of nourishment.

Thomas offers several related table readings: divine instruction, the sacramental altar and the heavenly table. Scripture strengthens against temptation; the sacramental table sustains the faithful against their enemies; the final table belongs to the kingdom. He interprets the lack of nothing in relation to what leads to salvation and to the ultimate possession of God.⁷ Together these explanations allow the psalm to answer both a sinner's need for formation and a sufferer's need for accompaniment. They do not turn the response into a guarantee of undisturbed circumstances. The appointed stanzas and response are distinguished in the inventory; the complete Douay psalm below is study text, not the approved refrain.

⁴Thomas Aquinas, *Expositio super Isaiam ad litteram*, cap. 25, paragraph 84985, exposition of *Et faciet Dominus* and final *Nota* on the threefold banquet.

⁵*Mystagogical Catechesis* III.7, also numbered *Catechetical Lecture* XXI.7, NPNF2 VII. The traditional attribution to Cyril is retained; this study does not resolve the authorship question.

⁶Augustine, *Enarrationes* 22.1–6; NPNF1 VIII, Psalm XXIII.

⁷Thomas, *Super Psalmo* 22, nn. 1–2.

Philippians: strength that welcomes another's help

Paul's final words of thanks concern a real relationship. The appointed verses, Philippians 4:12–14, 19–20, speak of being brought low and of abundance, of hunger and satisfaction, of strength in Christ and of the Philippians' sharing in his tribulation. The intervening verses, 15–18, are not read at this Mass, but they explain the gift sent through Epaphroditus and Paul's interest in the fruit it bears for the donors. The language of acceptable sacrifice in that context helps explain why this is more than an exchange of commodities.

Verse 13 draws its meaning from the circumstances just named. Paul can endure the conditions of his mission in Christ's strength. He is not announcing mastery over every possible enterprise. Chrysostom emphasizes that contentment must be learned and practiced. Plenty requires virtue as well as poverty: it can produce indolence or pride, just as want can tempt a person toward evil. Christ's strengthening prevents Paul's account of endurance from becoming self-praise.⁸

The next sentence matters equally. Paul commends their fellowship in his affliction. Chrysostom hears him rejoin the donors just when his independence might have made them think their help useless. Giving benefits the giver through generosity, not because heaven has a cash price. Thomas makes the practical consequence explicit: the virtue of knowing how to bear want does not mean that assistance should be withheld.⁹ The second interpretation develops this double truth: God's help strengthens the recipient, and the neighbor's help remains a genuine good.

The Acclamation: hearts able to recognize hope

The acclamation adapts Ephesians 1:17–18 rather than reproducing two complete verses. Its subject is the illumination by which the heart perceives the hope of God's calling. The biblical prayer arises from thanksgiving for faith and love and continues toward God's power displayed in Christ's Resurrection and exaltation. Hope has both a source and a destination; it is more than optimism about the next turn of events.

Chrysostom notices the pairing of faith and love and the prayer for a deeper understanding of what God has done and will give. The same divine power that raised Christ draws estranged people to God. Thomas distinguishes the hope appropriate to the present journey from the rich and stable inheritance of the life to come.¹⁰ Before hearing a parable that can be mistaken for either indiscriminate welcome or bare threat, the assembly asks for sight adequate to its calling. Understanding here serves response: the good promised must become desirable enough to reorder the heart.

Matthew: rejection, gathering and inspection

Jesus speaks in the Temple dispute that begins in Matthew 21:23. Chief priests and elders question his authority; subsequent parables expose a refusal to respond to God's work. Matthew 21:45 names chief priests and Pharisees as recognizing themselves in the preceding parables. The royal wedding then heightens the contrast between a lavish invitation and those who disregard or attack its messengers. Farm and business are Matthew's stated distractions. The wife's marriage and purchased oxen in Luke's banquet story are not additional details of this proclaimed text.

The king does not begin by inspecting garments. He prepares, sends and sends again. Refusal includes both indifference and murderous hostility; judgment follows the killing of his servants. Then the invitation goes to the roads, and bad and good alike are gathered. These are the movements common to both Gospel

⁸ John Chrysostom, *Homilies on Philippians* XV, ad 4:10–14, NPNF1 XIII.

⁹ Chrysostom, *Philippians* XV, ad 4:14–18; Thomas, *Super Philippenses* 4, lectio 2, paragraph 87844.

¹⁰ Chrysostom, *Homilies on Ephesians* III, ad 1:15–22, NPNF1 XIII; Thomas, *Super Ephesios* 1, lectio 6, paragraph 87792.

forms. The short form ends here. Its filled room is a remarkable reversal of the original refusal, but it is still a mixed gathering.

Only the long form continues with the king's inspection, the guest's silence, the binding and expulsion, and the final called/chosen saying. The narrative does not explain the guest's omission by telling us that garments were issued at the door. Its severity cannot be settled by importing that unestablished custom, or by imagining that the man is condemned for inability to afford fine clothing. Gregory and Chrysostom interpret the garment morally and ecclesially. Gregory identifies charity, Chrysostom the life and practice fitting to the gift received. Their reasoning receives its fullest treatment in the first interpretation.¹¹

Their treatment of the city differs. Chrysostom connects the burning with the Roman destruction of Jerusalem; Gregory reads the city's punishment through the body and soul under judgment, with the king's armies as angelic ministers. These are different explanations of the image, even though both insist that grace calls for a changed life.¹² The narrative's immediate conflict concerns the leaders addressed by Jesus; the long form also judges someone inside the newly gathered room. Ancient collective polemic against Jewish people does not establish inherited ethnic guilt or authorize violence against a people. The Christian hearer cannot assign all the warning elsewhere and keep the invitation for himself.

Offerings and the two Communion alternatives

The Prayer over the Offerings, *Suscipe, Domine, fidelium preces*, concerns the faithful's offerings and prayers in relation to heavenly glory. The Latin witness controls this subject; an exact approved U.S. English exemplar remains unavailable, and no English prayer is supplied. The offering is directed beyond the immediate value of the thing brought. Paul's gift-context similarly distinguishes the material consumed from the good borne in those who give. That connection concerns the action's theological meaning, not an identity between Paul's collection and the Missal prayer.

The psalm Communion option adapts Psalm 34:11 (Vulgate 33:11). Seekers of the Lord are promised good, while the wealthy can lack. The whole psalm joins deliverance, praise, instruction in righteous conduct and acknowledgment of the just person's many afflictions. Augustine refuses to make wealth the measure of its truth: virtues and Christ the living bread are real riches that money cannot buy. Thomas also distinguishes spiritual good from perishable possessions and relates the promise to Paul's trained contentment.¹³ The problem posed by an apparently prosperous wrongdoer is not a modern embarrassment added to the psalm. Augustine himself makes it central to his explanation.

The alternative Communion excerpts 1 John 3:2. The complete verse first establishes present divine childhood, then distinguishes what has not yet appeared and promises likeness through sight. Augustine's exposition makes that interval fruitful: desire stretches the capacity to receive God. The next verse's purification is an action of the believer with God's help. Likeness does not make creature and Creator equal.¹⁴ The psalm option concentrates on the good of seeking the Lord; the Johannine option names the vision toward which seeking moves. They are alternatives, not two consecutive antiphons.

After Communion: nourishment for divine life

The Prayer after Communion, *Maiestatem tuam, Domine*, joins sacramental nourishment to participation in divine life. Its approved English is not reproduced. The prayer makes transformation, rather than mere completion of an action, the purpose of reception. Isaiah's final feast and John's future likeness give this purpose a horizon greater than present comfort.

¹¹Gregory the Great, *Homiliae in Evangelia* 38.7–14; Chrysostom, *Homilies on Matthew* LXIX.2, NPNF1 X.

¹²Chrysostom, *Matthew* LXIX.1; Gregory, *Homiliae* 38.5.

¹³Augustine, *Enarrationes* 33, second exposition, 13–14; Thomas, *Super Psalmo* 33, nn. 10–11.

¹⁴Augustine, *Homilies on the First Epistle of John* IV.5–9, NPNF1 VII.

Augustine's distinction between likeness and equality clarifies the kind of participation at stake. The Son's equality with the Father is not the creature's mode of sharing in God's goodness. The faithful are truly given life and formed for sight, while remaining creatures. His account of purification also makes participation morally active: the one being nourished is called to live differently. Thomas's distinction between the Church's banquet and heaven keeps the sacramental gift real without collapsing the journey into its completed end. The prayers have carried the assembly from dependence in action to a life received and still growing toward its fullness.

Biblical passages for study

The English in this section is the public-domain Douay–Rheims Bible, Challoner revision, in the Project Gutenberg 1581 witness. It is **not the text proclaimed in the celebration**; the U.S. *Lectionary for Mass*, no. 142, controls that English. Psalm numbers in these study texts follow the Vulgate. Whole-verse biblical bases below are not reconstructions of the adapted Missal antiphons or the Gospel acclamation. The approved English of the three orations is not reproduced; their identifiers and subjects appear in the inventory and commentary.

Entrance: biblical basis

Psalm 129:3–4 (Hebrew numbering 130). Complete study verses; the liturgical antiphon has its own form.

³ If thou, O Lord, wilt mark iniquities: Lord, who shall stand it.

⁴ For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord. My soul hath relied on his word:

First reading

Isaiah 25:6–10a. The first clause of verse 10 alone concludes the appointment.

⁶ And the Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees.

⁷ And he shall destroy in this mountain the face of the bond with which all people were tied, and the web that he began over all nations.

⁸ He shall cast death down headlong for ever: and the Lord God shall wipe away tears from every face, and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it.

⁹ And they shall say in that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

¹⁰ For the hand of the Lord shall rest in this mountain:

Responsorial Psalm

Psalm 22:1–6 (Hebrew numbering 23); complete study psalm. The appointed response is 6cd in the Lectionary, not this complete final verse.

¹ A psalm for David. The Lord ruleth me: and I shall want nothing.

² He hath set me in a place of pasture. He hath brought me up, on the water of refreshment:

³ He hath converted my soul. He hath led me on the paths of justice, for his own name's sake.

⁴ For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me.

⁵ Thou hast prepared a table before me against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

⁶ And thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord unto length of days.

Second reading

Philippians 4:12–14, 19–20.

¹² I know both how to be brought low, and I know how to abound (every where and in all things I am instructed): both to be full and to be hungry: both to abound and to suffer need.

¹³ I can do all things in him who strengtheneth me.

¹⁴ Nevertheless, you have done well in communicating to my tribulation.

[Verses 15–18 are not appointed.]

¹⁹ And may my God supply all your want, according to his riches in glory in Christ Jesus.

²⁰ Now to God and our Father be glory, world without end. Amen.

Acclamation: biblical basis

Ephesians 1:17–18. Complete study verses; the appointed acclamation is an adaptation (cf.), not these verses in full.

¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation, in the knowledge of him:

¹⁸ The eyes of your heart enlightened that you may know what the hope is of his calling and what are the riches of the glory of his inheritance in the saints.

Gospel: long form

Matthew 22:1–14; the short form ends after verse 10. The Douay opening remains that of its biblical witness.

¹ And Jesus answering, spoke again in parables to them, saying:

² The kingdom of heaven is likened to a king who made a marriage for his son.

³ And he sent his servants to call them that were invited to the marriage: and they would not come.

⁴ 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.

⁵ But they neglected and went their ways, one to his farm and another to his merchandise.

⁶ And the rest laid hands on his servants and, having treated them contumeliously, put them to death.

⁷ But when the king had heard of it, he was angry: and sending his armies, he destroyed those murderers and burnt their city.

⁸ Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy.

⁹ Go ye therefore into the highways; and as many as you shall find, call to the marriage.

¹⁰ 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.

The short form ends here. Only the long form continues:

- ¹¹ And the king went in to see the guests: and he saw there a man who had not on a wedding garment.
- ¹² And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent.
- ¹³ 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.
- ¹⁴ For many are called, but few are chosen.

Gospel: short form

U.S. Lectionary for Mass, no. 142, short Gospel: Matthew 22:1–10.

The public-domain study text consists of verses 1–10 printed above, ending with the gathered guests. Verses 11–14 are not part of this alternative. The approved proclaimed English is not reproduced.

Communion: psalm option, biblical basis

Psalm 33:11 (Hebrew numbering 34:11). The Missal option is an adaptation (cf.).

- ¹¹ The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

Communion: Johannine option, biblical basis

¹ John 3:2. Complete study verse; the Missal excerpts its promise. This is an alternative to the psalm option.

- ² Dearly beloved, we are now the sons of God: and it hath not yet appeared what we shall be. We know that when he shall appear we shall be like to him: because we shall see him as he is.

The invitation becomes a life of charity

The feast is God's gift, but it is a gift of communion. To accept it is to be drawn into the love of the King and his Son. Entry cannot be earned by an impressive past; neither can a person receive communion as though it imposed no claim on the present. Gregory's garment interpretation brings this tension into focus. Augustine's teaching on forgiveness and purification shows how mercy can be both the beginning of the Christian life and the power of its continuing change.

Why the wedding is the present Church

Gregory starts with a feature easily passed over: a guest is expelled. If the wedding simply represented the completed heavenly assembly, his expulsion would be difficult to explain. The final feast admits no subsequent loss of its happiness. The banquet in Matthew therefore signifies, in Gregory's principal reading, the present Church, where bad and good are gathered and where a person can enter without persevering. He contrasts this with the ultimate banquet in Luke, while allowing that the two accounts might also be reconciled without a dispute about faith.¹⁵ His account is an inference from the parable's movement, not merely an equation of a symbol with a familiar institution.

This location changes whom the parable addresses. The bad guest is not evidence that the invitation should never have reached him. The servants were told to gather everyone they found. Nor does the mixed company prove that the good should leave to establish a feast of their own. Gregory turns the presence of troublesome people into a test of the hearer's charity. While good and evil remain intermingled, the refusal to endure another's faults can reveal the would-be righteous person's own defect. His examples of grain amid chaff and roses amid thorns describe the difficulty of life together.¹⁶

The moral consequence is precise. Another person's failure does not discharge my obligation to love; my correct identification of that failure does not itself make me good. Charity can oppose wrongdoing while refusing hatred of the person. The wedding's openness and its judgment belong together because both concern communion: God gathers persons who need transformation, and their refusal of communion's life matters. A community that treats moral failure as harmless loses the garment; a community that refuses all imperfect guests forgets how the room was filled.

The short Gospel preserves the gathered bad and good but stops before the inspection. Gregory's argument from expulsion is consequently an explanation of the *long* Gospel. When the short form is proclaimed, the immediate emphasis falls on responding to the call and sharing the room with unexpected people. Charity can still be developed through the other appointments and the Gospel's wider context, but the absent garment scene cannot be treated as that proclamation's concluding image.

Why baptism or faith alone is not the garment

Gregory's next question is what the guest lacks. He tests two answers: baptism and faith. In his ecclesial interpretation these already explain the person's entry. The garment must therefore name something that can be absent in someone who has entered. He identifies it as charity. The point is not that baptism is empty or faith unnecessary; the point is that a person who has been admitted can still fail to live the communion received.¹⁷

Gregory then gives charity a Christological reason. Love brought the Son to unite human beings to himself. It is fitting that the same love characterize those who celebrate his wedding. The garment is not an arbitrary condition added by a capricious host after the guests arrive. Within this interpretation it expresses the

¹⁵Gregory, *Homiliae in Evangelia* 38.1, 7.

¹⁶Gregory, *Homiliae* 38.7–8.

¹⁷Gregory, *Homiliae* 38.9.

very reality for which the feast is held. The Son joins the Church to himself; a heart closed to God and neighbor contradicts that union from within.

Chrysostom reaches a compatible result by distinguishing the calling from the life that follows it. Calling and cleansing are gifts of grace; the recipient must take care over the ensuing life. He names the garment as life and practice. The new guests have no warrant to make faith into an exemption from the judgment of their actions. His questions turn the parable against the complacency of those who might think the earlier guests' rejection has made them automatically secure.¹⁸ Gregory identifies the inner form of a fitting life; Chrysostom stresses its visible practice. They do not describe two competing currencies with which to purchase admission.

The distinction also guards the meaning of the man's silence. Gregory understands it as the collapse of excuse before one who knows the conscience. Chrysostom sees the absence of an answer as the guest's own condemnation of himself. Neither needs an invented story about a royal cloakroom. The garment image discloses a moral relation to the feast, not an undocumented clothing custom. Its force lies in the discrepancy between receiving an honor and continuing a life at odds with it.

Mercy is the beginning, not the cancellation, of change

The Entrance gives this demanding Gospel an answering word. Augustine's sinner has no secure platform of innocence from which to approach God. Hope rests in forgiveness and Christ's redemption. Yet the law of love in his psalm exposition both forgives the past and warns concerning the future; it becomes a companion on the way.¹⁹ Mercy has a direction. It does not simply move a person from an unfavorable legal column to a favorable one and leave the rest of life untouched.

The Collect's concern with grace before and after action belongs here. The necessary good is neither an independent achievement presented to God nor an unreal activity which God does while the person remains inert. Augustine explains the next verse after the Johannine Communion in exactly this double way. The believer purifies himself, but not by himself: the divine indwelling enables a willing response. Asking for help presumes both need and an act in which help is received.²⁰

The psalm's Shepherd likewise leads in right paths and nourishes a growing flock. Augustine's sacramental reading connects regeneration with discipline and a mature table; Thomas joins inward conversion to outward good works.²¹ The direction of the path cannot be detached from the food offered along it. These elements make the garment's demand intelligible as a life sustained by gifts, rather than a demand to arrive already perfect before receiving any.

Isaiah's all-peoples feast widens this life beyond a circle of familiar guests. Thomas's link to Christ's Passion places its abundance under the saving action from which the guests receive everything. The end of death and tears also prevents the present mixed condition from becoming a permanent definition of God's people. Charity is practiced amid imperfection because the Lord is forming a communion whose finished life will not be wounded by death.

The twofold weave: God and the neighbor

Gregory compares charity to a garment woven on two beams, love of God and love of neighbor. Neither can replace the other. Contemplation cannot become an excuse to abandon a person who needs help; service cannot become a pretext for losing the God toward whom the journey tends. His image of twice-dyed scarlet

¹⁸Chrysostom, *Homilies on Matthew* LXIX.2.

¹⁹Augustine, *Enarrationes* 129.2–3.

²⁰Augustine, *First Epistle of John* IV.7, on 1 Jn 3:3. The verse is context, not part of the Communion excerpt.

²¹Augustine, *Enarrationes* 22.2–5; Thomas, *Super Psalmo* 22, n. 1.

gives the same warning: the one flame must burn in both directions.²² This is not a schedule allocating some hours to God and others to people. It describes the unity of the love with which both are sought.

The test becomes sharper in Gregory's account of enemies. Affection for someone who loves us can be mere reciprocity. Charity loves the friend in God and the enemy for God's sake. Hatred, envy of another's good and the intention secretly to injure someone disclose a torn garment even in a person accustomed to the feast.²³ The acclamation's prayer for enlightened hearts thus reaches beyond being able to explain a verse. A person may understand the external order of the celebration while failing to see what communion asks of a concealed resentment.

Philippians gives charity bodily form. The donors share Paul's distress; the recipient recognizes their gift without letting either self-sufficiency or patronage govern the relation. When the assembly brings offerings, those gifts can be understood within the same movement toward fellowship and heavenly glory. Liturgical giving does not make ordinary generosity unnecessary. Nor can an offering purchase the right to continue hostility toward another guest. The good sought in the psalm Communion includes, in Augustine's explanation, charity itself among the riches of the heart.²⁴

Gregory gives a particularly searching account of the bound hands and feet. The feet that decline to visit the sick and the hands that give nothing to those in need are already bound by a person's own refusal. Judgment makes manifest the bondage chosen in life.²⁵ The image refuses an exclusively interior account of love. A feeling of goodwill does not yet visit anyone. The garment becomes visible in actions possible to the body: going, giving, helping and refusing the use of those same powers for harm.

Imperfect charity and the hope of sight

The severity of this account raises a further difficulty. If the garment is charity, must someone whose love remains imperfect despair? Gregory explicitly says no. He distinguishes having the garment imperfectly from lacking it altogether and directs the imperfect toward hope in the merciful King. He then warns against presumption about perseverance.²⁶ The two statements serve different people and different temptations. Fear should awaken a settled refusal of love; it should not persuade a struggling person that growth has become impossible.

Augustine's account of John's promised vision supplies the positive movement of that growth. Divine childhood is real now, yet its full manifestation remains ahead. The heart's desire can enlarge its capacity; purification removes what resists the gift. The future is therefore neither merely a reward externally appended to an unchanged life nor a possession one may claim to have completed already.²⁷ With the Johannine Communion option, this relation between received identity and awaited likeness is explicit. With the psalm option, the enduring good of seeking God carries the same life forward under another emphasis.

The Prayer after Communion places nourishment in relation to divine participation. Received life is meant to become lived love and, finally, unveiled communion. The long Gospel's judgment and John's promised sight are not rivals, one frightening and the other comforting. Both make the heart's relation to God consequential. The invitation is generous enough to reach the undeserving and holy enough to change them.

²²Gregory, *Homiliae* 38.10.

²³Gregory, *Homiliae* 38.11.

²⁴Augustine, *Enarrationes* 33, second exposition, 14.

²⁵Gregory, *Homiliae* 38.13.

²⁶Gregory, *Homiliae* 38.12, 14.

²⁷Augustine, *First Epistle of John* IV.5–7.

Literal.

God prepares and calls; people refuse, answer and gather. The long Gospel alone proceeds to inspect a guest. The other appointments name pardon, right paths, shared distress, illumination and a future likeness not yet manifested.

Allegorical.

Gregory's present Church is gathered for union with the Son. Augustine's Christ redeems and shepherds it. Charity is the life fitting to that union, sustained by grace and sacramental nourishment.

Moral.

Mercy becomes concrete love of God and neighbor, reaching the enemy, the sick and the inconvenient guest. Neither religious presence nor generosity with possessions excuses a refusal of charity. Imperfect love is called to growth, not despair.

Anagogical.

The mixed gathering moves toward final judgment and perfected communion. Perseverance and purified desire prepare for divine sight; likeness fulfills adoption without making the creature equal to God.

The feast sustains those who still hunger

The Lord prepares a feast for all peoples; the Shepherd's guest lacks nothing; seekers of the Lord are promised good. Paul, however, still knows hunger. The apparent contradiction is inside the appointments themselves. It cannot be resolved by pretending that a hungry Christian has simply failed to believe, or by declaring bodily need beneath spiritual attention. God's present provision includes strength in adversity and the assistance of other people, while the feast's final abundance surpasses everything that can be consumed now.

The counterexample of the wealthy wrongdoer

Augustine makes the difficulty concrete in his exposition of Psalm 33. A believer sees a rich wrongdoer grow old in comfort and receive an expensive funeral. Meanwhile the believer seeks God and remains poor. If the psalm promised an observable redistribution of wealth in every lifetime, the scene would appear to refute it. The temptation then is practical as well as intellectual: imitation of the dishonest seems to offer the good that piety has failed to obtain.²⁸

Augustine's answer changes the measure of wealth. Justice, truth, charity, faith and endurance fill the heart with goods that cannot be purchased in the market. Christ himself is the living bread. A person can possess an ivory bed and lack this bread; another can lack money yet be rich in the life God gives.²⁹ The distinction is not between something real called money and an unreal consolation called religion. It is between finite possessions and goods that determine whether a human life is rightly ordered and finally fulfilled.

That answer does not require the sufferer to report that hunger feels pleasant. It requires that the pain of lack not decide the worth of fidelity. Augustine knows the inducement to fraud: someone says that business cannot be conducted honestly, or that fear of God will leave nothing to eat. The psalm's promise challenges precisely that bargain. Need does not make wrong into good; prosperity does not certify the goodness of the way it was acquired. The poor person's fidelity has a dignity that a comparison of possessions cannot measure.

Thomas explicitly brings Paul's trained contentment into his exposition of the same psalm. He distinguishes spiritual goods, the sufficiency recognized by a contented person, God's provision in necessity and the possibility that providence permits deprivation. His physician analogy concerns God's ordering of the whole person toward salvation.³⁰ It is not a diagnosis a bystander can make of a particular hungry neighbor. Whether my neighbor should be helped is answered by the command to share, not by speculation about a hidden medical purpose in providence.

Paul does not make the gift unnecessary

Chrysostom's reading of Philippians provides the decisive safeguard. Paul's words about contentment could sound as if the donors have done something superfluous. Paul therefore commends their fellowship in his tribulation. Chrysostom follows the two turns of the argument: the first restrains a benefactor's pride, and the second renews the benefactor's readiness to give. The relationship is preserved because neither donor nor recipient is permitted to dominate it.³¹

A recipient can receive help gratefully without treating the donor as the source of salvation. A donor can do real good without treating the gift as a claim to obedience, admiration or control. Paul's security in Christ frees him to recognize the gift's goodness on those terms. His independence is freedom from being

²⁸Augustine, *Enarrationes* 33, second exposition, 13.

²⁹Augustine, *Enarrationes* 33, second exposition, 14.

³⁰Thomas, *Super Psalmo* 33, nn. 10–11.

³¹Chrysostom, *Homilies on Philippians* XV, ad 4:11–14.

owned by circumstances or benefactors, not a refusal of all relationship. The very phrase about sharing his tribulation gives the donor participation in a life that cannot be measured only by what changes hands.

Thomas formulates the objection and answer with unusual clarity. If Paul knows how to endure want, was sending help unnecessary? No: the virtue of enduring poverty does not justify withdrawing assistance.³² Contentment is the recipient's virtue, not the neighbor's exemption. This asymmetry matters in Christian speech about suffering. Words a sufferer can truthfully use to describe trust in Christ may become cruel when another person uses them to excuse refusal of help. Paul can say that Christ strengthens him; the Philippians must still decide what to send.

The omitted verses identify the material gift and its bearer, Epaphroditus. They also describe it as an acceptable sacrifice. Chrysostom insists that the money itself cannot buy heavenly things. The donor's merciful purpose and freedom from attachment are what matter; the poor widow's small gift reveals why a monetary scale is inadequate.³³ Thus the value of the gift has two dimensions that must stay together: it supplies a bodily need, and it embodies charity in the giver. To retain only the first makes giving a transaction. To retain only the second risks using the recipient as an instrument of the donor's spiritual advancement.

Abundance is also a trial

Paul has learned both hunger and plenty. Chrysostom refuses the assumption that prosperity requires no discipline. Plenty can make a person idle, boastful or indifferent; want can tempt a person to evil. Paul remains ordered toward his calling in both conditions because his strength comes from Christ.³⁴ The test is not whether a Christian prefers starvation to food. It is whether the presence or absence of possessions becomes master of the will.

This distinction brings the Gospel's ordinary distractions into sharper focus. Matthew names a farm and business. Neither is condemned simply for existing. The guests make light of the invitation and turn away; ordinary responsibilities become the occasion of refusing the good offered. Gregory describes excessive immersion in earthly labor and longing for gain, while Chrysostom stresses negligent disregard behind the excuses.³⁵ A full schedule can conceal spiritual poverty as effectively as a full purse.

The feast does not ask the invited to supply what the king lacks. He has prepared it. Their refusal therefore reveals an inability or unwillingness to value the offered relation. The new guests receive what the first would not receive; their gathering discloses the invitation's freedom from the original guests' status. In the long form, the garment then prevents abundance from being reduced to consumption. The appropriate response includes a changed life. In the short form, the open and mixed gathering stands as the ending, with no claim that the omitted inspection has been heard.

A table in the valley and a feast beyond death

Psalm 23 makes present provision and continuing danger visible at once. The table is prepared in the presence of adversaries. Confidence arises from the host's care there, not from a prior evacuation of every enemy. Augustine's account of the Church's journey gives the valley the breadth of mortal life; his Shepherd is already present so that the faithful can afterward be with him.³⁶ Thomas likewise distinguishes the instruction and sacramental food of the journey from the final table of the kingdom.³⁷

³²Thomas, *Super Philippenses* 4, lectio 2.

³³Chrysostom, *Philippians* XV, ad 4:15–18.

³⁴Chrysostom, *Philippians* XV, ad 4:12–13.

³⁵Gregory, *Homiliae in Evangelia* 38.5; Chrysostom, *Matthew* LXIX.1. Chrysostom also brings in details from Luke which are not in Matthew's appointed text.

³⁶Augustine, *Enarrationes* 22.3–6.

³⁷Thomas, *Super Psalmo* 22, nn. 1–2.

Isaiah's end of death gives the future a measure that present security cannot satisfy. Even the most splendid earthly banquet leaves its guests mortal. A feast whose fullness removes death cannot be equated with one fortunate interval of prosperity. Thomas's threefold banquet explains how the Church and the soul participate now in a good whose completion belongs to heaven. Christ's Passion gives the present feast its depth: the Church is nourished by the saving gift of one who did not avoid suffering.³⁸

The distinction also gives grief room to tell the truth. Isaiah promises that tears will be wiped away; the promise would lose its force if tears were already treated as a failure of faith. Hope directs mourning toward a good it cannot produce, while the present community shares the mourner's distress. A person need not pretend that loss has ceased in order to receive nourishment along the way. The table can stand amid enemies because God's presence and the wound of present experience are not mutually exclusive.

This is where the second reading adds something that the banquet images alone might leave unstated. God's provision is not only the food placed before the solitary believer. It also takes the form of other people entering his distress. The Philippians' gift is one concrete way a table is made available within the valley. That connection asks the congregation to become generous participants in provision while waiting for a fullness no human generosity can accomplish.

Need, hope and the prayer of the Church

The Entrance names a need deeper than any shortage of possessions: forgiveness. Augustine grounds hope in a redemption the sinner cannot purchase. The Collect then places the work of endurance and generosity within grace's continuing help. The two prayers do not deny material need; they keep its relief within the larger rescue of the person. A well-fed life can still be captive to sin, and a forgiven person can still need bread.

The acclamation asks for an enlightened heart because hope must learn its object. Chrysostom relates the hope of the calling to the power that raised Christ; Thomas distinguishes present hope from the inheritance yet to be possessed.³⁹ An inheritance in God differs from an indefinitely extended sequence of purchases. The request for illumination therefore belongs beside the promise of supply: without it, the word abundance can simply magnify existing desires.

Chrysostom interprets Paul's prayer for the donors in relation to necessities. He imagines people with households, children and limited means; it is fitting to desire sufficiency for people who use their goods generously. He expressly distinguishes meeting need from asking that they become rich. Thomas, without cancelling the obligation of present help, places the complete fulfillment of desire in heavenly glory through Christ.⁴⁰ These emphases answer different parts of the promise. The first gives present bodies their due; the second refuses to make present supply the final end.

The Prayer over the Offerings directs finite gifts and prayers toward heavenly glory. The psalm Communion then concentrates on the good of seeking the Lord, a good Augustine identifies through virtues and the living bread. If the Johannine option is used, the language moves directly to future likeness and sight. Augustine explains waiting as an enlargement of desire: the gift is real, yet the recipient is still being made capable of its fullness.⁴¹ The two options illuminate different aspects of the same unfinished journey without becoming a single combined chant.

Finally, the Prayer after Communion asks for the fruit of nourishment in divine participation. The Eucharistic gift concerns the person who will go out into bodily needs, obligations and grief, not a spiritual self detached from them. Charity is one present fruit; resurrection and perfected communion are the final

³⁸Thomas, *Expositio super Isaiam*, cap. 25, on the mountain and the threefold banquet.

³⁹Chrysostom, *Ephesians* III, ad 1:15–22; Thomas, *Super Ephesios* 1, lectio 6.

⁴⁰Chrysostom, *Philippians* XV, ad 4:19–20; Thomas, *Super Philippenses* 4, lectio 2.

⁴¹Augustine, *First Epistle of John* IV.5–7.

horizon. God's abundance sustains action and hope now precisely because it is greater than what can be completed now.

Literal.

Paul knows hunger and commends help; the psalm's table stands amid danger; Isaiah promises an end to death still awaited. The Gospel's prepared feast can be refused, and its long form also judges a guest. John's present childhood awaits manifestation.

Allegorical.

Christ nourishes his body through word, sacrament and the members' mutual care. The Church's present banquet participates in the saving gift of his Passion and moves toward the heavenly feast.

Moral.

Receive help without shame or servility; give without patronage. Practice fidelity in want and generosity in plenty. Another person's contentment never makes neglect permissible, and profitable wrongdoing never becomes the measure of the good.

Anagogical.

Necessities are real goods, but the promised fullness is communion with God, vision, resurrection and the end of death. Hope can endure the interval because its final good exceeds every possession lost along the way.

One table, two searching questions

The first reading of the whole formulary asks what makes a guest fit for communion. Gregory's inference from the expulsion locates the feast in the present Church; his garment is charity. Augustine supplies the accompanying logic of pardon, divine help and purification. The chief danger is to mistake entry for a completed life of love. Its characteristic response is to let received mercy become concrete charity, including toward an enemy or an inconvenient person in need.

The second asks what provision means when the faithful still hunger. Chrysostom refuses to make Paul's contentment cancel the Philippians' gift; Augustine refuses to let the prosperous wrongdoer define the psalm's good. Thomas places present supply within the distinction between the Church's banquet and heaven. The chief danger is to confuse blessing with possessions or, in reaction, to dismiss bodily need. Its characteristic response is to share distress and necessities while hoping for a fullness no gift can purchase.

The two readings strengthen each other at their most vulnerable points. The garment prevents abundance from becoming a comfortable entitlement. Paul's commendation of help prevents charity from becoming merely an inward condition. The psalm's forgiveness prevents moral seriousness from becoming self-salvation, while Isaiah's destruction of death prevents present suffering from becoming the last word. Neither reading requires every appointment to say the same thing. Their force comes from the different work done by pardon, call, gift, judgment, nourishment and hope.

With the short Gospel, the garment-centered argument needs its explicit qualification: the assembled guests are proclaimed, their inspection is not. With either Communion option, the final good remains more than immediate advantage. The psalm speaks of seeking the Lord; John speaks of seeing him. In both, the Mass's movement turns reception into a life capable of the communion it receives.

Appendix: Scriptural Date and Location

Proper	Citation	Location	Date
Psalm	Ps 22:1–6	Pasture, valley and house are poetic scenes; no particular valley is established.	Historical setting – Occasion date unresolved. Composition: Before c. 165 B.C.
The Douay title attributes the psalm to David. That attribution supplies no dated occasion. The broad composition limit belongs to the Psalter's historical horizon, not an exact date for this poem (NABRE, Psalms introduction).			
Communion option	Cf. Ps 33:11	The superscription's narrative setting is Geth (Gath); not an identified composition site.	Traditional attribution – disputed: David (reign in the usual chronology), B.C. 1055–1015. Superscription setting: David's flight to Achis, king of Geth, A.M. 2944. Composition: Before c. 165 B.C.
<i>Narrated setting: David's flight and assumed madness; the superscription names Achimelech, while the linked 1 Kings 21 narrative names Achis. The displayed A.M. frame is Haydock's narrative chronology, not a newly calculated date for the psalm. The reign range identifies the traditionally attributed person; the flight precedes his reign. Authorship, superscription setting and composition remain different claims (Douay Ps 33 title; Corbett, "David, King"; Haydock on 1 Kings chapters 20 through 22; NABRE, Psalms introduction).</i>			
Entrance	Ps 129:3–4	The depths express distress and guilt, not an identified site.	Historical setting – Occasion date unresolved. Composition: Before c. 165 B.C.
No author is named in the inspected Douay text. No particular historical occasion is established. The displayed composition limit is broad; it does not date an individual act of penitence (NABRE, Psalms introduction).			
First reading	Is 25:6–10a	Zion/Jerusalem supplies "this mountain" after Is 24:23; the feast embraces all peoples.	Traditional attribution: Isaias (ministry in Souvay's traditional account), B.C. 740–701.
The displayed era concerns Isaiah's ministry in Souvay's traditional account. It is neither a composition date for chapter 25 nor a date for the promised feast. Souvay describes the prophetic referent as an undetermined future ("Isaias," Life and First Isaias).			
Gospel, both forms	Mt 22:1–14; short 1–10	Jerusalem Temple discourse; a proposed Antioch composition setting belongs to another question.	Event: The parable of the marriage feast, proposed in the Temple, A.D. 29 (derived). Composition – disputed: c. A.D. 38–45; c. A.D. 40–42; A.D. 40–45; c. A.D. 60–68; c. A.D. 64–67; c. A.D. 50. Composition (Catholic critical chronology, for comparison): The Greek Gospel of Matthew in the NABRE introduction, post-A.D. 70 date.
<i>Narrated event: Jesus' teaching in the Temple after Mt 21:23. The displayed event date is derived within Maas's traditional chronology; it does not date a historical royal wedding. Both Gospel forms share this event and composition dossier. The traditional composition proposals are disputed historical hypotheses, not six equally certain findings. Jacquier calls the early dispersal tradition unreliable; his later reckoning is conditional and the Irenaeus inference inconclusive. Durand's earlier dating concerns an Aramaic predecessor, with its Greek rendering undated. The separately displayed Catholic-critical comparison concerns the Greek Gospel: the NABRE introduction favors a date after Jerusalem's destruction, probably at least a decade later, and treats Antioch as a plausible place. These are distinct accounts, not a merged range.</i>			

Proper	Citation	Location	Date
Acclamation	Cf. Eph 1:17–18	Ephesus / wider recipients; Caesarea or Rome proposed for writing.	Composition – disputed: A.D. 58–63; A.D. 61.
The displayed composition alternatives come from the historical discussions of Ladeuze and Prat. Addressees and writing place differ; the adapted liturgical verse receives no separate biblical event date.			
Second reading	Phil 4:12–14, 19–20	Philippi is the addressee’s city; the cited traditional account places writing in Rome.	Composition – disputed: A.D. 61; A.D. 62–64.
Prat and Vander Heeren preserve alternative Roman-captivity datings. Their answers are historical judgments, not a single composite range or an assertion of modern consensus. The particular hunger and gifts are not independently dated incidents.			
Communion option	1 Jn 3:2	No exact writing site established here; future sight has no earthly location.	Composition: c. A.D. 90–100.
The displayed range concerns composition, not the future appearing or vision of God (Durand, “The New Testament”; Drum, “Epistles of Saint John”). Present adoption and final manifestation are theological relations within the passage, not two dated earthly events.			

The three orations are composed liturgical prayers and have no directly appointed biblical locus to date. Psalm numbering above is Vulgate; Hebrew equivalents appear in the opening inventory. The chronological proposals retain their particular relation to authorship, setting, composition or narrated event. They do not fix the date of a promise’s fulfillment.

Appendix: Liturgical Resolution

The celebration is the Twenty-eighth Sunday in Ordinary Time, Year A, in the postconciliar Roman Rite for the dioceses of the United States of America, on 11 October 2026. It is a Sunday of Ordinary Time; the color is green. The governing books are the U.S. *Roman Missal*, Third Edition (2011), with the emended third typical Latin edition (2008), and the U.S. *Lectionary for Mass*, second typical edition, Volume I, no. 142. The 1981 second typical *Ordo lectionum Missae*, no. 142, and the official dated U.S. readings agree on the appointments studied here.

The permanent parent is PC-S54 and the formula is PC-S54-A. Its common Missal formulary belongs to Ordinary Time Week 28 and serves all three Sunday cycles. The national calendar establishes this dated Sunday; no particular diocesan, parish, titular, dedication or religious-institute overlay was supplied. Weekday Cycle II is independently applicable to the year's ferial readings and supplies none of this Sunday's readings. The *General Introduction to the Lectionary*, nos. 66–68, 106–107, distinguishes the Old Testament–Gospel correlation from the semi-continuous apostolic course.

gospel-long-or-short

Appointed alternative: Mt 22:1–14 or 1–10 (Lectionary 142; GIRM 360). Both are studied; no local selection is claimed. The short form omits the garment, expulsion and concluding saying.

communion-psalm-or-john

Appointed alternative: cf. Ps 33:11 or 1 Jn 3:2 in the Missal. Both are studied; they are mutually alternative, and neither is a documented local choice.

entrance-missal-or-permitted-chant

GIRM 48 governs permitted chant routes. The Missal antiphon is the studied route; its recitation applies when there is no singing. No alternative chant is selected.

psalm-lectionary-or-permitted-sung-form

GIRM 61 permits defined sung options. The no. 142 stanzas and response are studied; another form is unselected.

acclamation-lectionary-or-graduale

GIRM 62 governs the source routes. The no. 142 Alleluia verse is studied. The one-reading circumstance in GIRM 63(c) is not this three-reading Sunday.

sprinkling-in-place-of-penitential-act

Permitted under GIRM 51 and Missal Appendix II; unselected. No additional sprinkling texts are included.

preparation-chant

Permitted under GIRM 74, with 48; unselected. No proper Missal Offertory antiphon or concrete local song is identified.

preface-eucharistic-prayer

Lawful coupled choices remain open under GIRM 364–365. No unique Week 28 Preface is appointed. Eucharistic Prayer IV, if chosen lawfully, retains its invariable Preface.

communion-missal-or-permitted-chant

GIRM 87–88 governs the permitted chant and recitation routes; no additional local chant or post-Communion song is selected.

concluding-blessing

The ordinary conclusion applies (GIRM 90); no concrete solemn blessing or prayer over the people is selected.

Gloria, Creed, homily and Universal Prayer retain their ordinary Sunday places; they do not become new proper appointments. No Sequence, proper-specific Eucharistic Prayer insertion or distinctive conclusion is established. The complete branches and shared-owner relationship are recorded in the instance and source audits.

Appendix: Scope and Qualifications

This expansive study treats the full national-calendar Year A appointment, including both Gospel lengths and both Communion alternatives. Its two interpretations are editorial readings of the assembled texts, supported by the particular arguments attributed to their witnesses. No Father is presented as the author of an interpretation of this modern whole formulary. The interpretations' four senses concern Scripture directly and extend to the composed prayers by theological analogy. The bounded source inquiry is recorded in the canonical research scope and interpretation audit; it is not a claim to exhaust all patristic or saintly reception.

The biblical study text is public-domain Douay–Rheims/Challoner English, Project Gutenberg 1581 witness. It is not the approved proclaimed English: the U.S. Lectionary controls the celebration. Missal and Lectionary translations are not reproduced or reconstructed here. Minimal Latin incipits identify the orations. Their subjects are original explanations, not substitute English prayers. The modern Corpus Thomisticum deliveries supply attributed analysis of Thomas's Latin, not a claim to republish those deliveries as public-domain text.

Common Missal evidence is held by the canonical Week 28 owner. The inspected Latin source is a secondary digital reproduction of the 2002 third typical edition. The official ICEL Antiphonary identifies the antiphon layer; the FDLC compilation supplies approved excerpts of the Collect and Prayer after Communion. The inspected 2008 *Notitiae* variation list records no Week XXVIII change in its Ordinary Time block, but is selective rather than an exhaustive collation. Exact publisher-specific 2008/2011 altar-book collation and an exact U.S. English Offerings exemplar remain unavailable. FDLC's Collect conclusion predates the current U.S. wording; its complete text is not offered for recitation. Claims of ancient prayer derivation remain uncollated and are not asserted.

Gregory and Thomas were consulted in the specified Latin digital witnesses; Augustine, Chrysostom, Bellarmine and the mystagogical lecture in identified historical English. The NPNF psalm exposition and O'Sullivan's Bellarmine are abridged witnesses. No fresh Greek critical collation or collation of those translations against the Latin is claimed. NPNF's Matthew homily note 2585 qualifies the biblical lemma's printed extent; the subsequent garment exposition is present in the homily. The proposed royal distribution of wedding garments was not established by the inspected evidence. A later direct saintly exposition of the precise Johannine Communion verse was not established in the bounded sweep; Augustine supplies its direct reception, and Thomas's banquet account a compatible theological relation.

The historical chronology sources preserve alternatives, uncertain places and distinct subjects. Their ranges do not claim contemporary scholarly unanimity. The study's present source boundary is 6 October 2026. This is a Catholic study aid, not an official liturgical book, an ecclesiastically approved commentary or a substitute for competent liturgical direction. Source inspection and author proof checks do not constitute ecclesiastical approval.

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Last revised (UTC): 2026-10-06T18:06:33Z

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