

Twenty-eighth Sunday in Ordinary Time

The feast and the life it gives

Roman Missal, Third Edition — United States, Year A

11 October 2026 · Concise study

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.

Sense	Synthesis
Literal	God pardons, calls and feeds; people refuse, gather and share distress. Isaiah promises death's defeat; Paul still knows hunger. The long Gospel alone inspects the garment.
Allegorical	Christ gathers and nourishes his Church. Gregory's garment is charity; Augustine's Shepherd guides it; Thomas distinguishes its present banquet from heaven.
Moral	Let mercy become love of God and neighbor. Give and receive help without domination; another's contentment never excuses neglect. Grace sustains action and perseverance.
Anagogical	The mixed gathering awaits judgment and perfected communion. Present nourishment anticipates death's end and, in the Johannine Communion option, likeness through sight.

Scriptural Date and Location

Proper	Citation	Location	Date
Psalm	Ps 22:1–6	Pasture, valley and house: poetic scenes, no located valley.	Historical setting – Occasion date unresolved. Composition: Before c. 165 B.C.
Davidic title, without a dated occasion. The composition bound is the Psalter's broad horizon, not this poem's date (Douay title; NABRE Psalms introduction).			
Communion option	Cf. Ps 33:11	Geth (Gath): superscription setting, not a writing 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, before his reign. The title names Achimelech; 1 Kings 21 names Achis. Haydock's A.M. frame dates the narrative, not the psalm.</i> Attribution, setting and composition differ (Douay title; Corbett, "David, King"; Haydock, 1 Kings chapters 20 through 22; NABRE Psalms introduction).			
Entrance	Ps 129:3–4	The depths signify distress and guilt; no site identified.	Historical setting – Occasion date unresolved. Composition: Before c. 165 B.C.
The Douay text names no author; no particular occasion is established. The composition bound is broad (NABRE Psalms introduction).			
First reading	Is 25:6–10a	Zion/Jerusalem: "this mountain" follows Is 24:23; all peoples are invited.	Traditional attribution: Isaias (ministry in Souvay's traditional account), B.C. 740–701.
Souvay's traditional ministry era is neither chapter 25's composition date nor the feast's date. Its prophetic referent is an undetermined future ("Isaias," Life and First Isaias).			
Gospel, long form	Mt 22:1–14	Temple, Jerusalem: teaching; Antioch: proposed Greek composition setting.	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.
Short form	Mt 22:1–10	Same discourse and composition questions.	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: teaching after Mt 21:23; Maas's derived date concerns Jesus' Temple discourse, not a historical wedding. Both forms share this dossier.</i> Jacquier finds the early dispersal tradition unreliable, the later reckoning conditional and the Irenaeus inference inconclusive. Durand's early date concerns an Aramaic predecessor; its Greek rendering is undated. Separately, the NABRE introduction favors Greek composition after Jerusalem's destruction, probably at least a decade later, with Antioch plausible. Distinct hypotheses, not a merged range.			
Acclamation	Cf. Eph 1:17–18	Ephesus / wider recipients; writing: Caesarea or Rome proposed.	Composition – disputed: A.D. 58–63; A.D. 61.
Ladeuze and Prat give composition alternatives. Writing place differs from audience; the adaptation has no separate biblical event date.			
Second reading	Phil 4:12–14, 19–20	Philippi: audience; Rome: writing in the traditional accounts.	Composition – disputed: A.D. 61; A.D. 62–64.
Prat and Vander Heeren's Roman-captivity alternatives are historical judgments, not consensus. Hunger and gifts are not independently dated.			
Communion option	1 Jn 3:2	Writing site unresolved here; future sight has no earthly location.	Composition: c. A.D. 90–100.
The range dates composition, not appearing or vision (Durand, "The New Testament"; Drum, "Epistles of Saint John"). Psalm numbers on this sheet are Vulgate.			

The Propers: Themes and Movement

God's feast gives a life of communion: its guests must learn charity, and its abundance sustains them while they still know need. The long Gospel examines a guest already admitted. Paul thanks people whose help still matters despite his contentment. Between these questions, pardon, guidance, illumination and sacramental nourishment turn invitation into a life received from God and shared with others.

Mercy opens the way to a changed life

The Entrance's Psalm 130 begins with the sinner's inability to stand before a strict account of wrongdoing. Forgiveness makes approach possible. Augustine locates that hope in Christ's redemption and understands mercy as a companion on the continuing way. The Collect's concern with grace before and after good action gives this approach its direction. The faithful ask for help because there is good to be done, not because action has become unnecessary.

The garment, proclaimed only in the long Gospel, sharpens this relation. Gregory identifies charity as the life fitting to the Son's wedding. Augustine's account of purification explains how real change can depend on God's help: a believer acts, yet not alone. Mercy neither rewards a previously flawless guest nor excuses a settled refusal to love. The first reading of the formulary therefore asks what the gift of entry is becoming in those who have received it.

The offered feast can be refused

Isaiah promises a feast for all peoples, the destruction of death and the wiping away of tears. His mountain follows the vision of the Lord reigning in Zion; the surrounding chapter also speaks of refuge and judgment. In Matthew the king prepares and repeatedly sends before any guest is examined. Some neglect the invitation for farm and business; others attack the messengers. Those found on the roads, bad and good alike, then fill the room.

Both Gospel lengths proclaim that gathering. Gregory understands Matthew's wedding as the present Church because, in the long form, someone can still be expelled; the completed heavenly feast does not lose its guests. The assembly therefore cannot identify being inside with having reached the end. Nor can it demand a gathering emptied of everyone who needs conversion. Gregory makes endurance of another's faults a test of the charity the guest himself requires.

The acclamation's adaptation of Ephesians asks for the heart's illumination concerning the hope of the call. Chrysostom places that hope beside God's power in the risen Christ; Thomas distinguishes present hope from future inheritance. The invitation offers more than another possession. A heart absorbed in possessions or status needs sight to recognize what it is being offered and how to answer.

Provision includes sharing another's distress

The Responsorial Psalm's table stands amid enemies; the Shepherd accompanies the valley. God has not become absent because danger remains. Augustine reads the Church's growth through baptismal refreshment, right paths, discipline and nourishment. Thomas distinguishes the tables of instruction, sacrament and heaven. Their readings give present food a destination without claiming that the journey's troubles have already ended.

Paul makes the unfinished condition unmistakable: he knows hunger as well as plenty. Chrysostom explains that both require virtue, and that strength comes from Christ. Yet Paul immediately commends the Philippians' fellowship in his distress. Thomas draws the consequence: knowing how to bear want does not make help dispensable. The second reading of the formulary asks what God's abundance means for precisely such a person, whose trust and need are both real.

The Prayer over the Offerings relates finite offerings and prayer to heavenly glory. Paul's wider gift-context likewise distinguishes what is consumed from the fruit generosity bears. The offering cannot buy admission or replace love of a neighbor; its good exceeds the possession surrendered. A donor gives without owning the recipient, and a recipient receives without making the donor the source of salvation. The bodily act can become an act of communion.

Nourishment tends toward a fullness still awaited

The Communion alternatives give this movement two endings. The psalm option promises good to seekers of the Lord. Augustine tests that promise against a wealthy wrongdoer and a poor believer, then identifies the heart's true riches in justice, charity, faith, endurance and Christ the living bread. The Johannine option names likeness through future sight. Augustine describes present childhood as real while desire and purification enlarge the heart for a gift not yet fully manifested.

These emphases are complementary, but the antiphons are alternatives: the congregation does not hear them as one combined text. The Prayer after Communion joins sacramental nourishment with participation in divine life. Thomas's distinction between the Church's banquet, the soul's banquet and heaven gives this participation its breadth. The gift is present; the defeat of death promised by Isaiah remains the measure of its completion.

The two questions meet in practical charity. A garment without deeds would leave Paul's need untouched; a full table without charity would leave the Gospel's guest unchanged. Yet their difficulties differ. Gregory searches the person already inside for the life of love. Augustine and Chrysostom ask how to recognize God's good amid continued poverty and why help remains necessary. Both lead toward communion through grace, rather than through entitlement to either religious security or material success.

What does entry into the feast give?

The banquet begins with the king's provision, not the guests' achievement. The feast is ready when the servants go out. Refusal does not expose a shortage in the host's resources; it reveals the invited person's unwillingness to enter the offered relation. Matthew's farm and business are ordinary activities made into reasons for neglect. Gregory stresses absorption in earthly work and gain; Chrysostom stresses the negligent heart behind the excuses. Neither requires us to condemn work or possessions simply for existing. The question is what has become more desirable than the call.¹

Paul's experience makes that question more demanding. Abundance itself requires training. Chrysostom explains that plenty can encourage pride or idleness just as want can tempt a person toward wrongdoing. Contentment is learned fidelity in changing circumstances, supported by Christ. It is therefore neither a temperament that happens to want little nor an immunity to bodily needs. The guest with a thriving business and the apostle with an empty stomach face different circumstances, but each must receive the good God gives without making circumstances master of the will.²

Gregory approaches the new guests from another direction. Bad and good enter the room together. Since a guest can subsequently be expelled in the long Gospel, his principal exposition identifies Matthew's feast with the present Church. Completed heavenly happiness would not be followed by that loss. He also allows Matthew's and Luke's banquet accounts to be reconciled without a disagreement in faith. His preferred reading places judgment within the hearer's own community. The warning cannot be confined to the original refusers while the present guests claim unconditional security. Entry is real, but entry and final fulfillment are different moments.³

That distinction is compatible with Thomas's account of Isaiah's feast. Thomas expressly connects Isaiah with Matthew's royal wedding, reads the mountain through Christ's Passion and judgment, and distinguishes the banquets of the Church, the soul and heaven. The Church receives nourishment from the saving Passion; the soul grows in love and contemplation; heaven brings fullness. Gregory asks how the present assembly can include someone not ready for its final joy. Thomas asks how one promised abundance can already be participated in without being exhausted. Their answers keep present gift and final communion together without making them identical.⁴

The distinction matters for both welcome and discipline. A mixed gathering does not prove that the invitation was a mistake; the servants gathered as commanded. Nor does another guest's fault give the righteous permission to abandon charity. Gregory's grain among chaff and roses among thorns make life together a test of the one who notices what is wrong. Love need not approve wrongdoing. It must nevertheless seek the good of the person who does it. The feast's generosity reaches those needing conversion, while its holiness makes that conversion consequential.

The short Gospel ends with this mixed company. It retains the rejected invitation, the burning of the city and the new gathering; it does not proclaim the garment or the final called/chosen saying. Its immediate question is whether the hearer answers the call and receives those gathered with him. The sharper distinction between entry and a guest's inspection comes from the long form. A garment-centered explanation consequently draws on a scene that this shorter proclamation omits.

The city's burning also receives different explanations. Chrysostom connects it with Rome's destruction of Jerusalem; Gregory interprets the city's punishment through body and soul under judgment, with angelic ministers as the king's armies. Agreement about conversion does not erase that difference. Jesus' immediate

¹Gregory the Great, *Homiliae in Evangelia* 38.5; John Chrysostom, *Homilies on Matthew* LXIX.1. Chrysostom also invokes Luke's banquet details; Matthew here names farm and business.

²Chrysostom, *Homilies on Philippians* XV, ad 4:11–13.

³Gregory, *Homiliae* 38.1, 7–8.

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

conflict concerns the leaders addressed in the Temple dispute; the long form then judges someone inside the new gathering. Ancient collective polemic does not establish inherited ethnic guilt or authorize violence against a people. The Christian hearer remains among those addressed by the warning.⁵

Why is love required when mercy is free?

Gregory identifies the garment by asking what an admitted guest can still lack. Baptism or faith, in this interpretation, already accounts for entry; neither by itself explains the missing garment. Charity does. Love brought the Son into union with humanity, so love belongs to those celebrating his wedding. The garment expresses the feast's reality rather than an arbitrary test unrelated to it. Refusing love from inside contradicts the communion for which one has been invited.⁶

Chrysostom's account is compatible but differently focused. Calling and cleansing come through grace; the ensuing life demands the recipient's care. His garment is life and practice. Gregory identifies the inner form of the response, Chrysostom its lived expression. Neither makes good conduct a price paid before the original invitation. Both insist that the gift changes what the guest is called to become. The silent guest has no defense before the one who knows him; neither exposition depends on a story about garments distributed at the door, a custom not established by the inspected evidence.⁷

Augustine's Entrance psalm supplies the indispensable beginning of that change. Before strict accounting, no conscience can safely claim innocence. Forgiveness and Christ's redemption permit the sinner to approach. Yet mercy in Augustine's exposition also warns concerning the life ahead and accompanies the forgiven person along the way. The garment's demand addresses someone already dependent on pardon. It gives no ground for self-congratulation over those still struggling to enter.⁸

The Collect's subject, grace before and after good action, joins beginning to perseverance. Thomas makes a related distinction when expounding the Shepherd psalm: mercy inspires the heart and helps complete the work. Augustine's Johannine exposition likewise says that the believer purifies himself with God's assistance. The person is neither self-redeeming nor inert. A request for help makes sense precisely because a real act of love remains to be done.⁹

Gregory's twofold weave gives this act its measure: love of God and love of neighbor belong to one garment. Contemplation cannot excuse indifference to a neighbor, and service cannot replace the God toward whom life tends. The test extends beyond mutual affection. Loving a friendly person may be reciprocity; charity reaches the enemy for God's sake. Envy, hatred or an intention secretly to harm another can survive beneath a respectable place at the table. Gregory's account searches the established guest's heart, not merely his outward membership.¹⁰

The material gift in Philippians prevents that search from becoming exclusively inward. Paul praises the donors for sharing his tribulation. Their care has taken bodily form, just as Gregory's account of judgment names hands that gave nothing and feet that declined to visit the sick. A person can bind those powers by refusing to use them in love. The long Gospel's judgment makes that chosen bondage manifest. Charity's inner reality thus appears in going, giving and serving, rather than in a favorable feeling about one's own intentions.¹¹

⁵Chrysostom, *Matthew* LXIX.1; Gregory, *Homiliae* 38.5; Mt 21:23, 45; 22:11–14.

⁶Gregory, *Homiliae* 38.9–10.

⁷Chrysostom, *Matthew* LXIX.2; Gregory, *Homiliae* 38.9, 12.

⁸Augustine, *Enarrationes in Psalmos* 129.2–3, 7–8; NPNF1 VIII, Psalm CXXX.

⁹Thomas, *Super Psalmo* 22, n. 2; Augustine, *Homilies on the First Epistle of John* IV.7, on 1 Jn 3:3, the context beyond the Communion excerpt.

¹⁰Gregory, *Homiliae* 38.10–11.

¹¹Gregory, *Homiliae* 38.13; Phil 4:14; Chrysostom, *Philippians* XV.

This requirement does not condemn every imperfect act of love as absence of the garment. Gregory explicitly distinguishes possessing it imperfectly from lacking it, and directs the imperfect toward hope in the King's mercy. His warning against presumption concerns perseverance, not a demand that the struggling person despair. Augustine's account of desire gives growth its positive shape: the heart becomes more capable of what it hopes to receive. Serious conversion and confidence in mercy can therefore belong to the same person.¹²

What does abundance mean for someone still hungry?

The psalm Communion option promises good to those who seek the Lord. Augustine refuses to evade the apparent counterexample. A dishonest rich person may grow old comfortably and receive a splendid funeral, while the believer remains poor. If the promise meant a guaranteed redistribution of possessions in this life, that sight would appear to defeat it. Worse, it could make dishonest prosperity look like a pattern the believer should imitate. The question concerns fidelity as well as the interpretation of a sentence.¹³

His answer identifies another kind of wealth: justice, truth, charity, faith and endurance are goods of the heart, and Christ himself is living bread. They cannot be bought in the market. A costly bed does not confer them; poverty cannot by itself remove them. Augustine does not ask the hungry person to call hunger pleasant. He asks that possessions cease to decide whether fidelity is worthwhile. Need never turns fraud into goodness, and profitable wrongdoing never proves divine approval.¹⁴

Thomas connects this psalm to Paul's trained contentment. He distinguishes spiritual good from perishable possessions and admits deprivation within providence. His physician analogy concerns God's ordering of the whole person toward salvation. It gives no observer grounds to diagnose why this particular neighbor is hungry. The neighbor's duty comes into focus in Thomas's *Philippians* exposition: the virtue of bearing poverty does not make assistance unnecessary. The sufferer's trust and another person's obligation are different questions.¹⁵

Chrysostom follows the turn in Paul's own sentences. Just when his account of contentment might make the donors think their gift superfluous, Paul commends their fellowship. The first turn restrains the benefactor's pride; the second sustains his generosity. Christ's strength frees Paul from being governed by circumstances or owned by patrons. It does not remove him from relationship. Help can be gratefully received without making its giver the source of salvation.¹⁶

This balance also changes the giver. A gift supplies a need without entitling the donor to obedience or admiration. Its goodness includes the charity it expresses, not merely the quantity transferred. In the intervening verses, omitted from this Sunday's appointment, Paul names the help sent through Epaphroditus and describes its sacrificial character. Chrysostom insists that money does not purchase heavenly things; the merciful purpose and freedom from attachment matter. A small gift can therefore carry a generosity that a price scale misses.¹⁷

Neither side may disappear. If material relief alone matters, giving becomes a transaction stripped of communion. If only the donor's virtue matters, the recipient can become an instrument of someone else's spiritual progress. Paul's gratitude joins real relief and real fellowship. The Prayer over the Offerings, whose subject relates offerings and prayer to heavenly glory, lets finite gifts be understood within that larger end. It does not transform them into an admission fee, or permit liturgical generosity to substitute for ordinary care.

¹²Gregory, *Homiliae* 38.12, 14; Augustine, *First Epistle of John* IV.5–7.

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

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

¹⁵Thomas, *Super Psalmo* 33, nn. 10–11; *Super Philippenses* 4, lectio 2, paragraph 87844.

¹⁶Chrysostom, *Philippians* XV, ad 4:11–14.

¹⁷Phil 4:15–18, context; Chrysostom, *Philippians* XV, ad 4:15–18.

Chrysostom and Thomas give distinct emphases to the final promise of supply. Chrysostom thinks of donors with households, children and limited means: Paul desires necessities for people who have given, not their enrichment. Thomas places complete fulfillment in heavenly glory through Christ. The first secures the worth of present bodies and their needs; the second gives desire a final object beyond accumulated goods. They are complementary answers, rather than a choice between material concern and hope of heaven.¹⁸

Here the two whole-formulary readings correct different failures. Gregory's garment challenges a guest who treats religious presence as enough. Augustine's psalm and Chrysostom's Paul challenge a believer who measures God's fidelity by possessions, or a neighbor who uses spiritual contentment to excuse neglect. Both require charity, but charity does different work in each argument: it is the life fitting to communion, and it is the practical participation by which one person's want becomes another person's concern.

How does present food lead beyond death?

The Shepherd's table is prepared amid enemies. Its confidence does not depend on every adversary having disappeared. Augustine reads the Church's journey through regeneration, right paths and discipline toward mature nourishment and lasting dwelling. Thomas finds the tables of divine instruction, sacrament and heaven: teaching strengthens against temptation, the altar sustains the faithful, and the kingdom completes their hope. Provision is present within the valley and ordered beyond it.¹⁹

Isaiah supplies a measure no prosperous interval can meet: death itself is defeated and tears are wiped away. The surrounding vision includes judgment and refuge for the needy; the appointed passage ends with the Lord's hand resting on the mountain. Its abundance therefore exceeds either private comfort or a momentary escape from trouble. Thomas's relation of the banquet to Christ's Passion gives the present nourishment its depth. The saving gift comes through one who did not avoid suffering, and the feast's completion promises more than a temporary relief from it.²⁰

Grief can consequently remain truthful. A promise that tears will end does not require mourners to pretend they have ended already. The psalm's table and Paul's sharing of distress place divine presence and real pain together. The community can help now without claiming to accomplish what only the final feast gives. This is the second interpretation's distinctive hope: nourishment sustains fidelity and mutual care during an interval whose wounds are neither final nor unreal.

The acclamation asks for sight adequate to that hope. Chrysostom relates the calling to the divine power manifested in Christ's Resurrection and exaltation; Thomas distinguishes the hope of the journey from the stable inheritance of the life to come. Illumination changes what abundance means. Without it, a promised inheritance might be imagined as an endless extension of present buying and possessing. With it, the desired good is communion in the risen Christ.²¹

The Johannine Communion option states future likeness through sight. Augustine begins with the verse's present adoption: the children already belong to God, though their fullness has not appeared. Desire stretches their capacity; purification removes resistance to the gift. The interval is therefore active, not merely empty waiting. This account also deepens Gregory's charity: love is the present life of communion growing toward an unveiled fulfillment, rather than a moral entrance examination detached from the feast itself.²²

Likeness does not mean equality with God. Augustine distinguishes the creature's participation from the Son's equality with the Father. The Prayer after Communion joins nourishment with participation in divine

¹⁸Chrysostom, *Philippians* XV, ad 4:19–20; Thomas, *Super Philippenses* 4, lectio 2.

¹⁹Augustine, *Enarrationes* 22.1–6; Thomas, *Super Psalmo* 22, nn. 1–2.

²⁰Is 24:23; 25:1–12, with 25:6–10a appointed; Thomas, *Expositio super Isaiam*, cap. 25.

²¹Chrysostom, *Homilies on Ephesians* III, ad 1:15–22; Thomas, *Super Ephesios* 1, lectio 6, paragraph 87792.

²²Augustine, *First Epistle of John* IV.5–7.

life, and this distinction protects the greatness of that gift without confusing giver and recipient. Thomas's several banquets preserve another distinction: present sacramental communion is real, yet does not erase the difference between pilgrimage and heaven. The feast gives more than an outward badge and less than a warrant to announce that the journey is complete.²³

The four senses emerge differently from the two questions. Literally, a king calls and inspects in the long Gospel, while Paul thanks helpers during real hardship. Allegorically, Gregory's mixed Church is joined to the Son in charity, while Augustine and Thomas describe Christ nourishing that body on its journey. Morally, the first question searches for love beneath religious presence; the second calls for fidelity in want and generosity in plenty. Anagogically, the first insists on perseverance toward judgment and vision, the second on the promised end of death beyond every present supply.

With the psalm Communion, the good of seeking the Lord has the last scriptural emphasis; with John, it is the sight toward which desire grows. Neither permits a guest to keep the gift while refusing its life. The Lord who pardons also guides; the Lord who nourishes also draws his people toward a communion whose fullness they cannot manufacture. Their answer is love made concrete now, and hope whose final object is God himself.

Appendix: Scope and Qualifications

This concise study treats the Twenty-eighth Sunday in Ordinary Time, Year A, on 11 October 2026 in the U.S. national calendar: Roman Missal, Third Edition (2011), and Lectionary no. 142. The common Missal formulary belongs to Week 28; no local overlay or selection was supplied. Both Gospel lengths and both Missal Communion alternatives are treated. Permitted chant routes, sprinkling, Preface/Eucharistic Prayer choices and concluding blessings remain unselected; no unique Preparation chant, Preface, insertion, Sequence or concluding text is added. Ordinary Sunday Gloria, Creed, homily and Universal Prayer retain their places (GIRM 48, 51, 53, 61–71, 74, 87–90, 360, 364–365).

The Old Testament–Gospel correlation differs from the semi-continuous apostolic course; Week 28's Missal prayers serve all three Sunday cycles (General Introduction to the Lectionary 66–68, 106–107). The two whole-formulary interpretations are editorial syntheses of the accepted expansive study; each witness is cited for his own passage. Four-sense language extends to composed prayers by theological analogy. The bounded source inquiry ends at 6 October 2026, and is not an exhaustive reception history.

Scriptural English used for study is the public-domain Douay–Rheims/Challoner witness, not the approved proclaimed English: the U.S. Lectionary controls the celebration. Restricted Missal and Lectionary bodies are neither reproduced nor reconstructed. Oration subjects are explanations, not substitute prayers. Common-formulary evidence remains bounded: the inspected Latin is a secondary 2002 reproduction; the official Antiphony and FDLC excerpts cover their respective elements; the 2008 variation list is selective. Exact publisher-specific 2008/2011 altar-book collation and an exact U.S. English Prayer over the Offerings exemplar remain unavailable. FDLC's Collect conclusion predates current U.S. wording.

Gregory and Thomas are cited from Latin digital witnesses; Augustine and Chrysostom from historical NPNF English. The Psalm exposition is abridged, and no new critical-language collation is claimed. The chronology preserves distinct attributed settings, events and composition hypotheses, not contemporary unanimity. This is a Catholic study aid, not an official liturgical book or an ecclesiastically approved commentary.

²³Augustine, *First Epistle of John* IV.8–9; Thomas, *Expositio super Isaiam*, cap. 25.

References

- *Holy Bible*, Douay–Rheims, Challoner revision, Project Gutenberg 1581: Ps 22, 33, 129; Is 24–25; Mt 21–22; Eph 1; Phil 4; 1 Jn 3. Biblical study witness.
- Gregory the Great, *Homiliae in Evangelia* 38.1, 5, 7–14; Latin Wikisource witness. Modern transcription/encoding: CC BY-SA 3.0; ancient Latin separately public domain. Chrysostom, *Homilies on Matthew* LXIX.1–2, NPNF1 X; *Philippians* XV and *Ephesians* III, NPNF1 XIII; historical CCEL witnesses.
- Augustine, *Enarrationes in Psalmos* 22.1–6; 33, second exposition, 13–14; 129.2–3, 7–8, NPNF1 VIII (headings XXIII, XXXIV, CXXX); *First Epistle of John* IV.5–9, NPNF1 VII; historical CCEL English.
- Thomas Aquinas, *Super Psalmo* 22.1–2; 33.10–11; *Expositio super Isaiam* 25 (84985); *Super Philippenses* 4, lectio 2 (87844); *Super Ephesios* 1, lectio 6 (87792). Corpus Thomisticum Latin; attributed summaries, not republication of the modern deliveries.
- USCCB, *Liturgical Calendar 2026*, pp. 5, 40; readings for 11 October 2026; *Ordo lectionum Missae* (1981), no. 142, p. 77; *General Introduction to the Lectionary*, cited paragraphs; U.S. *General Instruction of the Roman Missal*, cited paragraphs. Official dated and rubric witnesses inspected 6 October 2026 in the canonical research.
- Common formulary: *Missale Romanum* (2002), secondary digital reproduction, physical p. 291; ICEL *Antiphonary* (2010), p. 80; FDLC, *Mystagogical Reflections*, Ordinary Time 24–30 (2016), pp. 14–15; *Notitiae* 44 (2008), nos. 503–504, pp. 367, 371.
- Chronology: *Catholic Encyclopedia*, Corbett, “David, King”; Souvay, “Isaias”; Maas, “Chronology of the Life of Jesus Christ”; Jacquier, “Gospel of St. Matthew”; Ladeuze, “Epistle to the Ephesians”; Prat, “St. Paul”; Vander Heeren, “Epistle to the Philippians”; Durand, “The New Testament”; Drum, “Epistles of Saint John.” Also Haydock’s annotated Douay, 1 Kings 20–22 (inspected facsimile, physical pp. 396, 398–399); NABRE introductions to Psalms and Matthew, official USCCB witnesses. Exact relations and qualifications appear on page 2.

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