

HEARERS OF THE WORD

Isaiah 25:6-10; Psalm 23 (22); Philippians 4:12-14, 19-20; Matthew 22:1-14

The king who gave a wedding banquet for his son

Matt 21:45 *When the chief priests and the Pharisees heard his parables, they realised that he was speaking about them. 46 They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.*

Mt 22:1 Once more Jesus spoke to them in parables, saying: 2 “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. 3 He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. 4 Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ 5 But they made light of it and went away, one to his farm, another to his business, 6 while the rest seized his slaves, mistreated them, and killed them. 7 The king was enraged. He sent his troops, destroyed those murderers, and burned their city. 8 Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. 9 Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ 10 Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

11 “But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, 12 and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. 13 Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ 14 For many are called, but few are chosen.”

INITIAL OBSERVATIONS

In this parable, the main story seems to contradict the final paragraph! It is interesting to note that the same parable is found in Luke 14:15-24, but this time

without the appendix, leaving us with the image of the kingdom of God open to all comers. Matthew’s version makes the parable “edgy” and uncomfortable to read.

Several expressions are to be found only or almost only in Matthew: outer darkness (Matt 8:12; 22:13; 25:30); gnashing of teeth (Matt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28); friend (there are two words for friend in the NT, *philos* and *hetairos*—Matthew alone uses the latter and always in an unfriendly way (Matt 20:13; 22:12; 26:50 [= Judas])).

All of this means that the final paragraph was added by Matthew to the text to speak to some situation in the community for which he was writing.

This editorial fingerprint is confirmed by the strange insertion of the story of a war in the middle of the parable. The very difficult v. 7 produces a dissonant combination of nuptial and bellicose imagery. (On a practical level, interrupting the gathering of guests by a mini-war would surely have created problems for those preparing the food!) In reality, this insertion is a further “allegorisation” of the text, bringing in an apparent reference to the destruction of Jerusalem by the Romans in AD 70. Naturally, as this took place some forty years after the ministry of Jesus, it cannot have been part of the original parable. So, all in all, a lot of “interference” by Matthew to get the old parable to speak again to his community. He may be anxious that the story of the rejection of the original guests (the Jews) and their replacement by the new guests (the Gentiles) might lead to undue complacency and so he introduces the guest “not dressed” for the occasion. Hence the scary warning at the end: many are called but few are chosen.

KIND OF WRITING

We have again a parable, but a highly

Thought for the day

In the parables of Jesus, wedding feasts are mentioned from time to time. The original parable may have ended with the words “invite everyone you can find to the wedding.” The detail of the troops—highly unlikely as an actual part of a wedding invitation(!)—realistically portrays the later destruction of Jerusalem, which Christians did indeed look back upon as punishment precisely for that rejection. The final verse is difficult for us today on a spiritual level. However, it is meant to provoke (re)conversion in a possibly (!) complacent church.

Prayer

Lord, we know that you love us and invite us to the wedding feast of the Lamb. Help us to respond to your love that we may be followers of your Son not only in name but also in fact.

allegorised, even historicised text. It may just possibly have had a context in the ministry, as Jesus did address the rulers and did use wedding imagery. It is likely that an early version lacked the reference to history and the theological reading of Jesus’ own final destiny.

OLD TESTAMENT BACKGROUND

(i) God is often called a king in the Old Testament. It matters here that God is named not simply as a host but as a ruler because it is precisely as ruler that God will dispense justice at the end.

(ii) A feast recurs regularly as an image of God’s future, end-time “hospitality.”

(iii) Wedding language is common in the Old Testament to refer to the God of the covenant, with God as the bridegroom and Israel as the bride.

NEW TESTAMENT FOREGROUND

(i) Other parables we have heard recently deal with similar topics—e.g. that of the weeds in the wheat. Again, at issue is a “church” question—what to do with those “in” but not “of”. This was not an issue during the ministry of Jesus, but in

the settled context of Matthew’s Gospel is very much an issue. Just as in that parable, the message is do nothing—leave it to the Lord. Behind that, as we saw with the parable of the weeds and the wheat, lies the hope that people may change, so that our judgement of others is premature. At the same time, these parables do recognise a problem in the community.

(ii) The imagery of the feast occurs frequently in the parables and that in turn mirrors Jesus’ own practice of open table-fellowship, a symbol of the Kingdom of God.

ST PAUL

What then are we to say? Gentiles, who did not strive for righteousness, have attained it, that is, righteousness through faith; but Israel, who did strive for the righteousness that is based on the law, did not succeed in fulfilling that law. Why not? Because they did not strive for it on the basis of faith, but as if it were based on works. They have stumbled over the stumbling stone, as it is written, “See, I am laying in Zion a stone that will make people stumble, a rock that will make them fall, and whoever believes in him will not be put to shame. Brothers and sisters, my heart’s desire and prayer to God for them is that they may be saved. I can testify that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God’s righteousness. For Christ is the end of the law so that there may be righteousness for everyone who believes. (Rom 9:30-10:4)

BRIEF COMMENTARY

The introductory words above constitute the basis for the commentary for this passage, but a word or two on some verses may not be out of place.

Verses 1-2 The original hearers would have been familiar with “nuptial” imagery for the covenant and the metaphor would trigger expectations. In itself attractive, the marital metaphor is polyvalent in the Old Testament and can also be used to refer to infidelity, judgement and rejection (as here).

Verse 3 The “slaves” are the prophets of old. “They would not come”: the obduracy is evident and blameworthy.

Verses 4-6 The insistence is impressive; the reasons for rejection are merely everyday concerns; the killing of the

slaves refers back to the treatment meted out to figures such as Jeremiah. In Matthew’s mind, the negative reaction to the prophets provides a context for the rejection of Jesus himself.

Verse 7 This unexpected interruption is most likely Matthew’s reflection on the Jewish War and the destruction of the Holy City and the Temple.

Verse 8-9 These verses mark, in some way, the expansion of grace beyond the limits of ethnic Judaism. As the historical Jesus met very few Gentiles, the inclusion of non-Jews was not an issue during the ministry but echoes later “church” concerns.

Verse 10 This verse marks the transition to the final paragraph. Naturally the other version in Luke lacks the distinction “good and bad” and goes its own, also theological way: “Then the master said to the slave, ‘Go out into the roads and lanes, and compel people to come in, so that my house may be filled. For I tell you, none of those who were invited will taste my dinner.’” (Luke 14:23-24)

Verse 11 In the culture, outer clothing reflects the inner person. Thus the lack of a wedding robe means inwardly unworthy to be present.

Verse 12 The word “friend”, apparently kind, is very unsettling in Matthew’s Gospel. It is always hostile, as the references above indicate. “Speechless” is lit. he was silent, that is, without being able to give an account of himself.

Verse 13 As noted above, exterior darkness and gnashing of teeth are expressions almost exclusively Matthean. For final blessedness, more is required than simply belonging to the community.

Verse 14 This awkward, well-remembered verse is found only here in the New Testament and it is in tension with the overall tone and tenor of the parable. It represents the growth of a more stringent, even pessimistic view of the Kingdom, in some contrast with the parables of extraordinary growth. It is not always easy to separate the great assurances of faith from the risks of smugness and complacency.

POINTERS FOR PRAYER

1. Scripture often speaks of the kingdom of God as a banquet. It is not meant to be taken only as referring to life after death but it also shows how God wants us to be in our relationships with one another in this life. The image of people

being at a meal where everyone is happy and welcome and where all hunger and thirst is satisfied gets across the idea that God loves, accepts and welcomes us and wants us to make that experience available to one another. Think of times in your life when you have had “banquet” experiences and when you have felt accepted and loved?

2. The host enlists the help of his servants to invite people to the banquet. We are commissioned by the Lord to invite people to the banquet of the kingdom, to the fullness of life—as parents, teachers, friends, etc. What has it been like for you to play a part in leading others to a fuller life?

3. There are many ways in which we can reflect on the guests invited, e.g. a) The ones invited first all found excuses to refuse the invitation. How do you feel when someone turns down an invitation you offer? Have there been times when you have found excuses to refuse an invitation from the Lord, or from others? What effect did this have in your life, or on others? b) The second round of invitations went out to “everyone in the streets, good and bad.” What is it like for you to receive an invitation, particularly when you do not consider yourself worthy of that invitation? c) Notice that the banquet of the kingdom is an inclusive one. When have you given an open, inclusive invitation to others?

4. As in the parable last week there is a message about being alert to invitations that offer a fuller life and the danger of losing out if we neglect to respond to such invitations. Perhaps there have been opportunities offered to you that you missed, and now regret. Think also of the blessings you received because you seized the moment and took an opportunity that presented itself.

5. The second parable puts the focus on how we respond to invitations. Some invitations are ones that challenge us to change, to conversion, to put on a ‘wedding garment’. What has been your experience of changing in response to an invitation you received?

PRAYER

God of all goodness and kindness, you invite all peoples to the banquet and offer them a feast beyond compare.

Give us your saving grace to keep unstained the robe of our baptism until that day when you welcome us to heaven’s joyful table. We ask this through Christ our Lord. Amen.

I have experienced times of need and times of abundance

Phil 4:11 11 *Not that I say this because of need, for I have learned, in whatever situation I find myself, to be **self-sufficient**.* 12 I know indeed how to live in humble circumstances; I know also how to live with abundance. In *every (pantín)* circumstance and in *all (panta)* things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need. 13 **I have the strength** for *everything (panta)* through him who empowers me. 14 Still, it was kind of you to share in my distress.

Phil 4:19 My God will fully supply whatever you need, in accord with his glorious riches in Christ Jesus. 20 To our God and Father, glory forever and ever. Amen. (NABRev translation)

INITIAL OBSERVATIONS

This is our final reading from Philippians and it strikes a quite personal note.

KIND OF WRITING

The goal of the popular philosophies of the time was inner calm (*autarkeia*) so that everything could be endured. Paul's strength lies in Christ rather than in some inner pool of spiritual calm. Paul uses the I-style of personal confession (see the related passage). Vv. 19-20 are in the form of a wish-prayer.

ORIGIN OF THE READING

The context here is not to much in the community but in Paul himself. He really *did* suffer a great deal for the Gospel—as the hardships lists below make clear. As a result, v. 12 is not lightly spoken! It give us the opportunity to get to know Paul a bit better.

RELATED PASSAGES

For, I think, God has exhibited us apostles last of all, as men condemned to die, because we have become a spectacle to the world, both to angels and to people. We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are distinguished, we are dishonoured! To the present hour we are hungry and thirsty, poorly clothed, brutally treated, and without a roof over our heads. We do hard work, toiling with our own hands. When we are verbally abused, we respond with a blessing, when persecuted, we endure, when people lie about us, we answer in a friendly

manner. We are the world's dirt and scum, even now. (1 Cor 4:9–13)

We are experiencing trouble on every side, but are not crushed; we are perplexed, but not driven to despair; we are persecuted, but not abandoned; we are knocked down, but not destroyed, always carrying around in our body the death of Jesus, so that the life of Jesus may also be made visible in our body. For we who are alive are constantly being handed over to death for Jesus' sake, so that the life of Jesus may also be made visible in our mortal body. (2 Cor 4:8–11)

We do not give anyone an occasion for taking an offence in anything, so that no fault may be found with our ministry. But as God's servants, we have commended ourselves in every way, with great endurance, in persecutions, in difficulties, in distresses, in beatings, in imprisonments, in riots, in troubles, in sleepless nights, in hunger, by purity, by knowledge, by patience, by benevolence, by the Holy Spirit, by genuine love, by truthful teaching, by the power of God, with weapons of righteousness both for the right hand and for the left, through glory and dishonour, through slander and praise; regarded as impostors, and yet true; as unknown, and yet well-known; as dying and yet—see!—we continue to live; as those who are scourged and yet not executed; as sorrowful, but always rejoicing, as poor, but making many rich, as having nothing, and yet possessing everything. (2 Cor 6:3–10)

Are they servants of Christ? (I am talking like I am out of my mind!) I am even more so: with much greater labours, with far more imprisonments, with more severe beatings, facing death many times. Five times I received from the Jews forty lashes less one. Three times I was beaten with a rod. Once I received a stoning. Three times I suffered shipwreck. A night and a day I spent adrift in the open sea. I have been on journeys many times, in dangers from rivers, in dangers from robbers, in dangers from my own countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers from false brothers, in hard work and toil, through many sleepless nights, in hunger and thirst, many times without food, in cold and without enough clothing. Apart from other

things, there is the daily pressure on me of my anxious concern for all the churches. (2 Cor 11:23–28)

BRIEF COMMENTARY

Verse 11 This verse is not part of the reading but forms an essential lead-in. The word “learned” recurs while the notion of being “self-sufficient” is further explored and illustrated in vv. 12-13. To be self-sufficient was the goal of the popular philosophies of the period. Paul's self-sufficiency lies, of course, in Christ. Even the verb he uses in v. 12 for learn was associated with the mystery religions. Paul takes the risk of playing with buzz words of the culture.

Verse 12 The prose here in vv. 12-13 has a high poetic quality using rhythm, repetition, synonyms as well as contrasting infinitives. The verb for learn is *mueō*, lit. to be initiated (*hapax*), here cleverly translated as “I have learned the secret” thus capturing the cultural nuance of the verb. The Jerusalem Bible is faithful too: *I have been through my initiation*.

Verse 13 In contrast to the popular philosophies and the mystery religions, Paul's power comes through Christ. Cf. *...for whenever I am weak, then I am strong* (2 Cor 12:10)

Verse 14 Lest he should seem not to value their concern, Paul thanks the Philippians. The word for share is related to an important word in Philippians, fellowship or *koinōnia* (Phil 1:5; 2:1; 3:10).

Verses 19-20 This prayer, echoing key terms such as fully, need and riches, brings the whole section vv. 10-20 to a close. Responding to their material support, Paul has very much in view the spiritual needs of the Philippians. Cf. the start: *And I pray this, that your love may abound even more and more in knowledge and every kind of insight so that you can decide what is best, and thus be sincere and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.* (Phil 1:9–11)

POINTERS FOR PRAYER

1. Paul's sufficiency in Christ is remarkable—where have I found such strength?

PRAYER

You know our lives and the difficulties we face, O God. Show us, Father, how to draw strength from Christ your Son, that we may live both troubled and yet untroubled, engaged yet truly free. Amen.

The Lord will destroy death for ever

- Isa 25:6 On this mountain the LORD of hosts will make for all peoples
a feast of rich food, a feast of well-aged wines,
of rich food filled with marrow,
of well-aged wines strained clear.
- 7 And he will destroy on this mountain
the **shroud** *that is cast over all peoples*,
the **sheet** *that is spread over all nations*;
he will swallow up **death** forever.
- 8 Then the Lord GOD will wipe away the **tears** *from all faces*,
and the **disgrace** *of his people*
he will take away from all the earth,
for the LORD has spoken.
- 9 It will be said on that day,
Lo, this is our God;
we have waited for him, so that he might save us.
This is the LORD for whom we have waited;
let us be glad and rejoice in his salvation.
- 10 For the hand of the LORD will rest on this mountain.
*The Moabites shall be trodden down in their place
as straw is trodden down in a dung-pit.*
- 11 *Though they spread out their hands in the midst of it,
as swimmers spread out their hands to swim,
their pride will be laid low despite the struggle of their hands.*
- 12 *The high fortifications of his walls will be brought down,
laid low, cast to the ground, even to the dust.*

INITIAL OBSERVATIONS

This reading will be familiar to people, mainly from funerals, and it is easy to see why it is suitable. In the lectionary excerpt, it comes to a close in 10a on a resoundingly positive note.

KIND OF WRITING

Isaiah 25:1-12 (the full reading) is a hymn in two parts. Part I takes in vv. 1-5 and 6-10a and part II vv. 10b-12.

The first part is positive; the second part begins well but deteriorates into local rivalry.

ORIGIN OF THE READING

Our reading comes from Isaiah of Jerusalem (chs. 1-39 mostly). That section can be outlined as follows:

- I. Is. 1-12 *Condemnation / Salvation*
- II. Is. 13-23 *Oracles against Foreign Nations*
- III. Is. 24-27 *Judgement on the world*
- IV. Is. 28-33 *Judah v. Assyria and Egypt*
- V. Is. 34-35 *Salvation for Judah*
- VI. Is. 36-39 *Isaiah, Hezekiah, Jerusalem*

As can be seen from the context, the social conditions are dire and tremendous suffering has taken place. These conditions are alluded to in the verses

added (10bc-12; not included the lectionary).

RELATED PASSAGES

Your dead shall live, their corpses shall rise. O dwellers in the dust, awake and sing for joy! For your dew is a radiant dew, and the earth will give birth to those long dead. (Isaiah 26:19)

BRIEF COMMENTARY

Verse 6 “On this mountain” suggests the universal rule of YHWH. The banquet takes place where the throne of God is (Is 24:23). Notice: all peoples.

Verse 7 The host makes a tremendous gesture in destroying not just any garment but the shroud of death. To swallow is often used of Leviathan or Tiamat, symbols of chaos and destruction. It indicates complete destruction. St Paul paraphrases vv. 7 and 8 in 1 Corinthians 15: When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: “Death has been swallowed up in victory.” “Where, O death, is your victory? Where, O death, is your sting?” (1 Corinthians 15:54–55)

Verse 8 At the start of the verse, the name of God changes to “my Lord YHWH,” a more personal address as we move from impersonal metaphors (“shroud”) to personal images (“face”).

The two verbs are important here: to wipe away and to take away. Together with swallowing, the message is complete destruction. The five nouns are also powerful: shroud, sheet, death, tears and disgrace. Notice that each one is qualified (in italics in the text). “The” in front of “disgrace” suggests a specific calamity: violence and upheaval as captured in Is 24 cited above. The royal edict of reversal is given as final. Cf. “He will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.” (Revelation 21:4)

Verse 9 This kind of hymn occurs elsewhere: Is. 33:2; Pss. 25:5; 40:2; Gen. 49:18; Jer. 14:22.

Verse 10 “On this mountain” serves to “stitch” this passage into its literary context ((24:23; 25:6, 7). When you read v.10bc, it is quite clear why it is not chosen for the lectionary. Suddenly, we are back in local politics and power struggles.

Verse 11 This is quite satirical: God is achieving great things and puny Israel is concerned with humiliating a rival and neighbour. The word “hand” links with the praise which started in v. 9. Manual working of a manure pit will not avail against the hand of the Lord.

Verse 12 The hope-for reversal, illustrated in very concrete terms.

POINTERS FOR PRAYER

1. Go back to my own times of bereavement: what brought you through? Was there some moment of healing which you can recall?
2. God’s hospitality is anticipated in the Lord’s Supper when we sit at the banquet of life. We are not always conscious of this and yet it is profoundly real. I

PRAYER

O God, you heal the broken-hearted: sent your healing touch on who who mourn and, in these difficult days, give us new hope. Through Christ our Lord. Amen.

THE LITURGY

Isaiah 25:6-10; Psalm 23 (22); Philippians 4:12-14, 19-20; Matthew 22:1-14

READINGS 1 AND 3

Even though at the hand of Matthew, the banquet is not necessarily a permanent refuge (!), nevertheless, Isaiah's theme is taken up by the Gospel.

THE RESPONSORIAL PSALM

In its final verses, the Psalm takes up the imagery of hospitality. Each element is eloquent: banquet, oil, cup, house.

SUNDAY INTRODUCTIONS

First reading

Isaiah 25:6-10

Like much of the Bible, the main issue in this reading is life and death. The human tragedy is recognised and hope is given.

Second reading

Philippians 4:12-14, 19-20

St Paul was really resilient and self-sufficient. But, even he is grateful when the people of Philippi—his favourites among the churches—send him material help and support while he is in prison.

Gospel

Matthew 22:1-14

Our parable has some unlikely features, such as a war. However these features reflect history: the destruction of Jerusalem and parting of the ways between Jews and Christians. But even Christians can't presume...

WEEKDAY INTRODUCTIONS

Monday 12 October

Galatians 4:22-24, 26-27, 31-5:1

The argument here is dense. The main idea is that Christians are the spiritual descendants of the free-born wife (Sarah). Because she is free, her descendants too should be free from the Jewish Law. Hence the wonderful last line of the reading.

Luke 11:29-32

In true prophetic mode, Jesus takes on those who have *not* believed in him. He evokes great figures from the past, Jonah and Solomon. The word of condemna-

tion are meant, not in the tone of grim retribution, but rather as yet another call not to miss "the day of salvation."

Tuesday 13 October

Galatians 5:1-6

Paul teaches that Christ has set us free from the burden of the Law; there is no going back. On the contrary, "what matters is faith that makes its power felt through love."

Luke 11:37-41

Because we are followers of Jesus, we tend to side with him emotional in the controversies of his ministry. But it is vital not to leave such stories in the past. Religious hypocrisy, like the poor, is with us always. The harsh words of Jesus are directed to each one of us.

Wednesday 14 October

St Callistus, bishop of Rome, martyr

Galatians 5:18-25

Two ways of living are contrasted here, in graphic terms. No one is completely one or the other; nevertheless, the direction we should take is clear: "Since the Spirit is our life, let us be directed by the Spirit."

Luke 11:42-46

There is a risk in all traditions that we focus on the marginal and miss the heart of the matter. This certainly seems to have happened with *some* Pharisees in Jesus' day. It is likewise not unknown in church practice, alas!

Thursday 15 October

St Teresa of Ávila, religious and doctor

We move today from Galatians to Ephesians, a very different kind of letter. In fact, scholarship is divided as to whether Ephesians comes from Paul himself or from the Pauline tradition or Pauline school. We note: there are considerable differences in style, vocabulary and theological outlook. It also looks as if Ephesians is dependant on Colossians, being in some measure an expansion of the latter. Perhaps in a later period, the letter attempts to re-present the apostle's teaching for a new generation.

Ephesians 1:1-10

If we were to name all the gifts we have in Christ, how would we begin? In this

prayer from Ephesians, the writer blesses God again and again for all he done for us in Christ.

Luke 11:47-54

In Luke's Gospel, the primary "category" for Jesus is that of prophet—something very apparent from today's Gospel. He himself learned from the destiny of the prophets, finally coming to appreciate that his ministry too would come to a tragic end. We can see something of the way in this furious scene.

Friday 16 October

St Hedwig, religious; St Margaret Mary Alacoque, religious, St Gall, abbot and missionary.

Ephesians 1:11-14

What is it that marks out the Christian believer? Who am I as a follower of Jesus? This reading names who we are and invites us to embrace our identity.

Luke 12:1-7

Previous controversies continue in the first part of this Gospel—except that Jesus no longer talking to the Pharisees but to his disciples, that is, to us. The heavy moralising is raised by the leaven of witty savings in the second paragraph.

Saturday 20 October

St Ignatius of Antioch, bishop and martyr

Ephesians 1:15-23

Our reading today is a glorious, richly inspired prayer, which we can take away with us and reflect on later in the day. Our only response must be "amen, amen."

Luke 12:8-12

The first saying is blunt challenge not to disown Christ. The third saying is a reassurance that the Holy Spirit will help us when we are threatened for our belief. Most mysterious of all is the "sin against the Holy Spirit" which, against all we believe about God, apparently cannot be forgiven. What can this mean? It does not mean any particular sin but rather the closing of the heart, in a fundamental way, to God's grace in Jesus. That too, of course, can be forgiven—but only on condition that the closed heart has been opened.