

difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice, saying: — *Sanctus*.

Communion (Psalm 118:4–5)

THOU HAST commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.

Postcommunion

MAY THY healing grace, O Lord, mercifully free us from our perverse inclinations, and always make us cleave to Thy commandments. Through our Lord ...

Ut in confessióne veræ sempiternæque Deitátis, et in personis proprietatis, et in essentia unitas, et in majestáte adorétur æqualitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus*.

TU MANDÁSTI mandáta tua custódiri nimis: útinam dirigántur viæ meæ, ad custodiéndas justificatiónes tuas.

TUA NOS, Dómine, medicinális operátio, et a nostris perversitatibus cleménte expédiat, et tuis semper faciat inhærere mandátis. Per Dóminum nostrum ...

YOU WILL SAY, “Explain this ‘wedding garment’ to us.” Without a doubt, that is the garment which none but the good have, who are to be left at the feast, reserved unto that other feast to which no bad man approaches, who are to be brought safely there by the grace of the Lord; these have the wedding garment. ✠ Is it Baptism? Without Baptism, it is true, no one attains to God; but not everyone that has Baptism attains to Him. ✠ Perhaps it is the Altar, or That which is received at the Altar. But no; we see that many eat, and “eat and drink judgment to themselves.” ✠ What is that wedding garment then? This is the wedding garment: “Now the end of the commandment,” says the Apostle, “is

charity out of a pure heart, and of a good conscience, and of faith unfeigned.” This is the wedding garment. Not charity of any kind whatever; for very often they who are partakers together of an evil conscience seem to love one another. They who commit robberies together, who love the hurtful arts of sorceries, and the stage together, who join together in the shout of the chariot race, or the wild beast fight; these very often love one another; but in these there is no “charity out of a pure heart, and of a good conscience, and of faith unfeigned.” The wedding garment is such charity as this. ✠ Question yourselves; if you have it, you may be without fear in the Feast of the Lord.

Commentary from St. Augustine of Hippo (†430), Sermon 90.



Friend, how camest thou in hither not having on a wedding garment?

Introit (Daniel 31:39,25)

SALUS PÓPULI ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps. 77:1.* Atténdite, pópule meus, legem meam: inclinàte aurem vestram in verba oris mei. *Ÿ.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sǎcula sǎculórum. *R.* Amen. — Salus pópuli ...

I AM the salvation of the people, saith the Lord: in whatever tribulation they shall cry to Me, I will hear them; and I will be their Lord for ever. *Psalm.* Attend, O My people, to My law; incline your ears to the words of My mouth. *Ÿ.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — I am the salvation ...

Collect

OMNÍPOTENS et miséricors Deus, univérsa nobis adversántia propitiátus excludé: ut mente et córpore páriter expéditi, quæ tua sunt, libéris méntibus exsequámur. Per Dóminum nostrum ...

ALMIGHTY, merciful and forgiving God, remove everything that might hinder us: and thus freed in body and soul, may we with full liberty seek Thy will. Through our Lord Jesus Christ, Thy Son ...

Epistle (Ephesians 4:23–28)

FRATRES: Renovámini spírítu mentis vestræ, et induíte novum hómínem, qui secúndum Deum creatus est in justítia et sanctítate veritátis. Propter quod deponétes mendácium, loquímíni veritátem unusquísque cum próximo suo: quóniam sumus ínvicem membra. Irascímíni, et nolíte peccáre: sol non óccidat super iracúndiam vestram.

BRETHREN: Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbor, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not

place to the devil. He that stole, let him now steal no more; but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

Gradual (Psalm 140:2)

LET MY prayer be directed as incense in Thy sight, O Lord. The lifting up of my hands as evening sacrifice. **Alleluia, alleluia.** (*Ps. 104:1.*) Give glory to the Lord, and call upon His Name: declare His deeds among the Gentiles. Alleluia.

Gospel (Matthew 22:1–14)

AT THAT TIME, Jesus spoke to the chief priests and the pharisees in parables, saying: The Kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fattlings are killed, and all things are ready: come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many

Nolite locum dare diabolo: qui furabatur, jam non furatur, magis autem laboret, operando manibus suis, quod bonum est, ut habeat unde tribuat necessitatem patienti.

DIRIGATUR oratio mea, sicut incensum in conspectu tuo, Domine. V. Elevatio manuum meorum sacrificium vespertinum. Alleluia, alleluia. V. Confitemini Domino, et invocato nomen ejus: annuntiate inter gentes opera ejus. Alleluia.

IN ILLO TEMPORE: Loquebatur Jesus principibus sacerdotum et pharisaeis in parabolis dicens: Simile factum est regnum caelorum homini regi, qui fecit nuptias filio suo. Et misit servos suos vocare invitatos ad nuptias, et nolabant venire. Iterum misit alios servos, dicens: Dicit invitatis: Ecce prandium meum paravi, tauri mei et altilia occisa sunt, et omnia parata: venite ad nuptias. Illi autem neglexerunt: et abierunt, alius in villam suam, alius vero ad negotiationem suam: reliqui vero tenuerunt servos ejus, et contumeliosis affectis occiderunt. Rex autem cum audisset, iratus est: et, missis exercitibus suis, perdidit homicidas illos et civitatem illorum succendit. Tunc ait servis suis: Nuptiae quidem paratae sunt, sed qui invitati erant, non fuerunt digni. Ite ergo ad exitus viarum et quoscumque inveneritis vo-

cate ad nuptias. Et egressi servi ejus in vias, congregaverunt omnes quos invenerunt, malos et bonos: et impletae sunt nuptiae discumbentium. Intravit autem rex ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali. Et ait illi: Amice, quomodo huc intrasti non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et pedibus ejus, mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium. Multi enim sunt vocati, pauci vero electi. — *Credo.*

Offertory (Psalm 137:7)

SI AMBULEVERO in medio tribulationis, vivificabis me, Domine: et super iram inimicorum meorum extendes manum tuam, et salvum me faciet dextera tua.

HÆC MÚNERA quaesumus, Domine, quae oculis tuae majestatis offerimus, salutaria nobis esse concede. Per Dominum nostrum ...

Preface of the Most Holy Trinity

VERE DIGNUM et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus.

as you shall find, call to the marriage. 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. And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. 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. For many are called, but few are chosen. — *Creed.*

IF I SHALL walk in the midst of tribulation, Thou wilt quicken me, O Lord; and Thou wilt stretch forth Thy hand against the wrath of mine enemies; and Thy right hand shall save me.

Secret

GRANT, we beseech Thee, O Lord, that these gifts, which we offer in the sight of Thy Majesty, may be for our salvation. Through our Lord ...

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without