

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 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 (Ps. 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 ...

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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.*

Trinitate substantia. Quod enim de tua gloria revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternae Deitatis, et in personis proprietates, et in essentia unitas, et in maiestate adoratur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes: — *Sanctus*.

Tu mandasti mandata tua custodiri nimis: utinam dirigantur viae meae, ad custodiendas justificationes tuas.

Tua nos, Domine, medicinalis operatio, et a nostris perversionibus clementer expedit, et tuis semper faciat inherere mandatis. Per Dominum nostrum ...

## Proper Prayers of the Mass in the Extraordinary Form Nineteenth Sunday after Pentecost



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

#### INTROIT (Dan. 31. 29, 35)

SALUS populi ego sum, dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos: et ero illorum Dominus in perpetuum. *Psal.* Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. R. Amen. — Salus populi ...

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. Ps. 77. 1. Attend, O My people, to My law; incline your ears to the words of My mouth. V. 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

OMNIPOTENS et misericors Deus, universa nobis adversantia propitiatus excludere: ut mente et corpore pariter expediti, quae tua sunt, liberis mentibus exsequamur. Per Dominum nostrum Jesum Christum, Filium tuum, Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

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, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

## EPISTLE

From the Letter of Blessed Paul the Apostle to the Ephesians, 4. 23-28.

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 (Ps. 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

Continuation of the holy Gospel according to St. 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.

FRATRES: Renovámini spírítu mentis vestræ, et indúite novum hóminem, qui secúndum Deum creátus est in justítia et sanctitáte veritátis. Propter quod deponéntes mendácium, loquímmini veritátem unusquísque cum próximo suo: quóniam sumus invicem membra. Irascímmini, et nolíte peccáre: sol non óccidat super iracúndiam vestram. Nolíte locum dare diabolo: qui furabátur, jam non furétur, magis autem labóret, operándo mánibus suis, quod bonum est, ut hábeat unde tríbuat necessitátem patiénti.

DIRIGÁTUR orátio mea, sicut incénsus in conspéctu tuo, Dómine. V. Elevátio mánuum meárum sacrificium vespertínus.

Allelúia, allelúia. V. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. Allelúia.

IN ILLO TÉMPORE: Loquebátur Jesus princípibus sacerdotum et pharisæis in parábolis dicens: Símile factum est regnum cœlórum hómini regi, qui fecit nuptias filio suo. Et misit servos suos vocáre invitátos ad nuptias, et nolébant veníre. Iterum misit álios servos, dicens: Dícite invitátis: Ecce prándium meum parávi, tauri mei et altília occísia sunt, et ómnia paráta: veníte ad nuptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad negotiatióem suam: réliqui vero tenuérunt servos ejus, et contuméliis afféctos occidérunt. Rex autem cum audísset,

irátus est: et, missis exercítibus suis, pèrdidit homicidas illos et civitátem illórum succéndit. Tunc ait servis suis: Nuptiæ quidem parátæ sunt, sed qui invitáti erant, non fuérunt digni. Ite ergo ad éxitus viárum et quoscumque invenéritis vocáte ad nuptias. Et egréssi servi ejus in vias, congregavérunt omnes quos invenérunt, malos et bonos: et implétæ sunt nuptiæ discumbéntium. Intrávit autem rex ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait illi: Amice, quómodo huc intrásti non habens vestem nuptiálem? At ille obmútit. Tunc dixit rex minístris: Ligátis mánibus et pédibus ejus, míttite eum in ténebras exterióres: ibi erit fletus et stridor déntium. Multi enim sunt vocáti, pauci vero electi. — *Credo.*

## OFFERTORY (Ps. 137. 7)

Si ambulévero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me faciet dextera tua.

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

Hæc múnera quæsumus, Dómine, quæ óculis tuæ majestátis offérimus, salutária nobis esse concede. Per Dóminum...

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 ...

## PREFACE OF THE MOST HOLY TRINITY

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus

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