

1. Read (Seek) — Read the verses slowly and prayerfully several times. Write down any words or phrases that seem to stand out:

2. Meditate (Find) — Now begin to reflect on the verses and ask God what it means and how he wants to speak to you through the passage. **God what are you saying to me through this?**

3. Pray (Ask) — Respond from your heart to what God has been saying to you. **What do you want me to know?** Write down your prayer to him or record whatever he says to you.

4. Contemplate (Taste) — Be quiet before the Lord enjoying His presence. **How is God calling you to act in response to what he has shown you?**

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Link to Liturgy**



[1] Abbot Gueranger, OSB; The Liturgical Year; Vol 11

[2] Catechism of the Catholic Church; Section 2837

Quick Connect

What is the Gospel saying? Matthew 22:1-14 — Pg. 1

What is the Church saying Past and Present? Pages 1-3

What is God saying to you through this passage? Page 4

Gospel Reading – Matthew 22:1-14– Roman Missal

Jesus again in reply spoke to the chief priests and elders of the people in parables, saying, “The kingdom of heaven may be likened to a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guest to the feast, but they refused to come. A second time he sent other servants, saying, “Tell those invited: “Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast.” Some ignored the invitation and went away, one to his farm, another to his business. The rest laid hold of his servants, mistreated them, and killed them. The king was enraged and sent his troops, destroyed those murderers, and burned their city. Then he said to his servants, “The feast is ready, but those who were invited were not worthy to come. Go out, therefore, into the main roads and invite to the feast whomever you find.” The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests, he saw a man there not dressed in a wedding garment. The king said to him, “My friend, how is it that you came in here without a wedding garment?” But he was reduced to silence. Then the king said to his attendants, “Bind his hands and feet, and cast him into the darkness outside, where there will be weeping and grinding of teeth.” Many are invited, but few are chosen.

Spiritual Reading

From Saint Pope Gregory the Great

The kingdom of heaven is the assembly of the just; for, the Lord says by a prophet: “Heaven is My throne”; and Solomon says: “the soul of the just man is the throne of wisdom”; and Paul calls Christ the Wisdom of God. If, therefore, heaven be the throne of God, we must evidently conclude that, as Wisdom is God, and the soul of the just man is the throne of Wisdom, this soul is a heaven...The kingdom of heaven, then, is the assemble of the just...If this kingdom is said to be like a King, who made a marriage for his Son, your charity at once understands who is this King, who is the Father of a Son, King like Himself. It is He, of whom the psalmist says: “Give to the King Thy judgment, O God, and to the King’s Son Thy justice!” God the Father made the marriage of God His Son, when He wished that He, who had been God before all ages, should become Man towards the end of ages. But we must not, on that account, suppose that there are two persons in Jesus Christ, our God and our Savior....It is perhaps, clearer and safer to say, that the King made a marriage for His Son, in that, by the mystery of the

Incarnation, he united the Church to Him. The womb of the Virgin Mother was the nuptial-chamber of that Bridegroom, of whom the psalmists says: He hath set His tabernacle in the sun: and He, as a Bridegroom, cometh out of His bride-chamber.”

Wardrobe and Garments – Lesson and Discussion

“My friend, how is it that you came in here without a wedding garment?”

Group Three – Those reduced to silence

There is a third group, which is represented by a single person. “My friend, how is it that you came in here without a wedding garment? But he was reduced to silence.” This third group, this person reduced to silence, summarizes all of salvation History and points to the eternal wedding feast, completely experienced in heaven. This person reduced to silence is the one who has been given grace and virtue but rejected it. This person is called “my friend.” He therefore knows the king and what the king offers but does not do what the king asks.

“Our heavenly King has confided, to the ministers of His love, the work of calling from every people the new guests. But now that His ambassadors, according to His command, have traversed the whole earth, bringing together all nations for this day of joy of His heart, He Himself is coming in person, to see that nothing is wanting to the due preparation for the feast, and to give the signal for the eternal banquet for the divine nuptials. Now, for such a feast, and in such a place, if there be any deficiency, it can only be on the part of the guests. Let them, then, be careful not to draw down upon themselves, in this general and last examination, the displeasure of the great King, who has called them to an alliance with Himself. Though He has condescended to call them, notwithstanding their extreme poverty, from the public streets and highways, He has given them abundant time to lay aside their tatters; and knowing that they could not get ready of themselves, he has placed at their disposal, for the marriage-feast, the richest garments of His grace and virtue. Woe, then, to him who on the last day shall be found not having the wedding garment of charity! Such a want would admit no excuse; and the King would justly punish it, by excluding the guilty man from the feast, as one that had insulted His Son.”[1]

God is patient with us by giving all the necessary time to put on the garment of salvation. He has given them abundant time to lay aside their tatters, to lay aside “farm” and “business” and to clothe us in Christ. We must as our first Pope, Saint Peter says; consider this time as the patience of God and as salvation itself. “Therefore beloved, since you await these things, be eager to be found without spot or blemish before him, at peace. And consider the patience of our Lord as salvation...” (2 Peter 3:14-15)

Not only has God called us to heaven, but knowing that we cannot get our self ready for heaven, He gives us everything necessary go on this pilgrimage. If we do not take advantage of “everything necessary” then

we will be judged accordingly. A child might be invited to a birthday party, but might be too young to pick out the correct clothes from his wardrobe. The mother picks out the clothes for him and sets them on his bed. It is the child’s responsibility to get himself dressed once the clothes have been set out. Let’s say the child chooses to run around in his pajamas all morning and gets distracted by other things. The child will not be ready for the party and the mother might even say, “Because you did not get dressed, you are not going to the party.”

What are the garments the clothes that God sets out for us? How does the King clothe us? We could think of the Church as the wardrobe from which God gives us the necessary garments. There are many examples of the garments (gifts) that the king gives us. In the Rite of Baptism we are given a white garment and expected to wear it and keep it spotless. During the reception of the white garment in the Rite of Baptism the following is said.

Celebrant: [Child's Name], you have become a new creation, and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.

All:Amen.

The person in the parable did not arrive at the feast wearing clothed in garment. **What if we arrive in heaven with a dirty garment or no garment at all?** We will not be welcome in heaven. To put on the garment is to put on Christ, the garment is our dignity and we must respect that dignity in our self and in all the baptized. Those that are not baptized, we want to let them share in that dignity by putting on Christ and becoming a new creation.

We are without excuse if we do not clothe our self or in the case of our baptismal vows remained clothed. Without this garment we are like Adam and Eve in the garden. We are naked in the garden of life and thus hide from God. Many times we can feel embarrassed when we are underdressed or not dressed appropriately at an event. When need to ask our self regularly if we are underdressed or not dressed with the spiritual garments we have been given.

What are other examples of the garments God gives? The garments are any grace and virtue offered by God. All of the Sacraments, the theological virtues of faith, hope and charity, the gifts and fruits of the Holy Spirit, the prayers and liturgy. The wardrobe is full and the garments are plenty. We are without excuse if we arrive at the end of our pilgrimage not wearing these garments. Saint Augustine says that even the readings and songs are necessary. “The readings your hear each day in church and the hymns you hear and sing. All these are necessities for our pilgrimage.”[2]