

Deitátis, et in persónis proprietas et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Angelí, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes:

Matthew 6. 33

PRIMUM quærite regnum Dei, et ómnia adjiciéntur vobis, dicit Dóminus.

PURÍFICENT semper et múniant tua sacramenta nos, Deus: et ad perpétuæ ducant salvatiónis efféctum. Per Dóminum nostrum.

fessing 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 and night exclaim, without end and with one voice saying:

COMMUNION

Seek first the Kingdom of God: and all things shall be added unto you, saith the Lord.

POSTCOMMUNION

May Thy Sacraments, O God, at all times purify and strengthen us, and through them may we attain to eternal salvation. Through our Lord.

PROPER of the MASS

FOURTEENTH SUNDAY AFTER PENTECOST

Psalm 83. 10-11 INTROIT

PROTECTOR noster, áspice, Deus, et réspice in fáciem Christi tui: quia mélior est dies una in átriis tuis super mílla. *Ps. 83. 2-3.* Quam dilécta tabernácula tua, Dómine virtútum! concupiscit et déficit ánima mea in átria Dómine. V. Gloria Patri.

Behold, O God, our protector, and look on the face of Thy Christ: for better is one day in Thy courts above thousands. *Ps.* How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. V. Glory be to the Father.

COLLECT

CUSTÓDI, Dómine, quæsumus, Ecclésiám tuam propitiatióne perpátua: et quia sine te lábitur humana mortálitás; tuis semper auxiliis et abstrahátur a nóxiis, et ad salutária dirigátur. Per Dóminum nostrum.

Keep, we beseech Thee, O Lord, Thy Church with perpetual peace; and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation. Through our Lord.

Galatians 5. 16-24 EPISTLE

FRATRES: Spíritu ambuláte, et desideria carnis non perficiétis. Caro enim concupiscit advérsus spíritum, spíritus autem advérsus carnem: hæc enim sibi ínvicem advérsántur, ut non quæcúmque vultis, illa faciátis. Quod si spíritu ducímmini, non estis sub lege. Manífesta sunt autem ópera carnis, quæ sunt fornicatió, immundítia, impudicítia, luxúria, idolórum sérvitus, veneficia, inimicítiae, contentiões, æmulatiões, iræ, rixæ, dissensiões, sectæ, invidiæ, homicidia, ebrietátes, comessatiões, et his similia: quæ prædico vobis, sicut prædixi: quóniam, qui tália agunt, regnum Dei non consequéntur. Fructus autem Spíritus est: caritas, gáudium, pax, paciéntia, bení-

Brethren: Walk in the spirit, and you shall not fulfil the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another, so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is: charity, joy, peace, patience,

gnitas, bónitas, longanimitas, mansuetúdo, fides, modéstia, continéntia, cástítas. Advérsus hujúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscéntis.

Psalm 117. 8-9

BONUM est confidere in Dómino, quam confidere in hómine. V. Bonum est speráre in Dómino, quam speráre in princípibus.

Psalm 94. 1

benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GRADUAL

It is good to confide in the Lord, rather than to have confidence in man. V. It is good to trust in the Lord, rather than to trust in princes.

ALLELUIA



ALLELUIA, alleluia. V. Veníte, exultémus Dómino, jubilémus Deo salutári nostro. Alleluia.

Alleluia, alleluia. V. Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

Matthew 6. 24-33

IN illo témpore: Dixit Jesus discipulis suis: Nemo potest duóbus dómínis servíre: aut enim unum ódio habébit, et álterum díliget: aut unum sustinébit, et álterum contémnet. Non potéstis Deo servíre et mam-mónæ. Ideo dico vobis, ne solliciti sitis ánimæ vestræ quid manducétis, neque córpori vestro quid induámini. Nonne ánima plus est quam esca: et corpus plus quam vestiméntum? Respícite volatília cæli, quóniam non serunt neque metunt neque cóngregant in hórrea: et Pater vester cæléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adjícere ad statúram suam cúbitum unum? Et de vestiménto quid solliciti estis? Consideráte lília agri quómodo crescunt: non labórant neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem fœnum agri, quod hódie est et cras in clíbanum míttitur, Deus sic vestit:

GOSPEL

At that time Jesus said to His disciples: No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are you not of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is today, and tomorrow is cast into the oven, how much more you, O ye of little faith! Be not solici-



quanto magis vos módicæ fidei? Nolíte ergo solliciti esse, dicéntes: Quid manducábimus aut quid bibémus aut quo operiémur? Hæc enim ómnia gentes inquirunt. Scit enim Pater vester, quia his ómnibus indigétis. Quærite ergo primum regnum Dei et justítiam ejus: et hæc ómnia adjiciéntur vobis.

tous therefore saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed, for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the Kingdom of God, and His justice; and all these things shall be added unto you.

Psalm 33. 8-9

IMMÍTET Angelus Dómini in circúitu tíméntium eum, et erípiet eos: gustáte et vidéte, quóniam suávis est Dóminus.

OFFERTORY

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them: O taste and see that the Lord is sweet!

SECRET

CONCÉDE nobis, Dómine, quæsumus, ut hæc hóstia salutáris et nostrórum fiat purgátio delictórum, et tuæ propitiátio potestátis. Per Dóminum nostrum.

Grant, we beseech Thee, O Lord, that the saving oblation we offer, may both atone for our sins, and propitiate for us Thine almighty power. 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 omnipotens, ætérne Deus: Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine diferéntia discretiónis sentímus. Ut in confessióne veræ, sempiternæque

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 difference or separation; so that in con-