

# 14<sup>th</sup> Sunday after Pentecost

Green

2 Cl. (Semiduplex)

INTROIT: *Ps. 83:10-11*

Protector noster, aspice, Deus, et respice in faciem Christi tui : quia melior est dies una in atriis tuis super millia. *Ps. ibid. 1-2*: Quam dilecta tabernacula tua, Domine virtutum : concupiscit et deficit anima mea in atria Domini. *℟. Gloria.*

*Behold, O God our protector, and look on the face of thy Christ : for better is one day in thy courts above thousands. Ps. ibid. 1-2: How lovely are thy tabernacles, O Lord of hosts : my soul longeth and fainteth for the courts of the Lord. ℟. Glory.*

COLLECT

Custodi, Domine, quæsumus, Ecclesiam tuam propitiatione perpetua : et quia sine te labitur humana mortalitas, tuis semper auxiliis, et abstrahatur a noxiis, et ad salutaria dirigatur. Per Dominum.

*Preserve, O Lord, we beseech thee, thy Church by thy constant mercy : and since without thee human mortality fails, may it by thy grace be drawn away from all that is hurtful, and directed to all that is profitable to salvation. Through our Lord.*

EPISTLE: *Gal. 5:16-24*

Lectio Epistolæ beati Pauli Apostoli ad Galatas.

*A lesson from the Epistle of St Paul the Apostle to the Galatians.*

Fratres : Spiritu ambulate, et desideria carnis non perficietis. Caro enim concupiscit adversus spiritum : spiritus autem adversus carnem : hæc enim sibi invicem adversantur, ut non quæcumque vultis, illa faciatis. Quod si spiritu ducimini, non estis sub lege. Manifesta sunt autem opera carnis, quæ sunt fornicatio, immunditia, impudicitia, luxuria, idolorum servitus, veneficia, inimicitia, contentiones, æmulationes, iræ, rixæ, dissensiones, sectæ, invidia, homicidia, ebriitates, comessiones et his similia, quæ prædico vobis, sicut prædixi, quoniam, qui talia agunt, regnum Dei non consequentur. Fructus autem Spiritus est caritas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas. Adversus hujusmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis.

*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, 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: Ps. 117:8-9

Bonum est confidere in Domino, quam confidere in homine. V̄ Bonum est sperare in Domino, quam sperare in principibus.

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

ALLELUIA: Ps. 94:1

Venite, exsultemus Domino : jubilemus Deo salutari nostro.

*Come let us praise the Lord with joy : let us joyfully sing to God our Saviour.*

GOSPEL: Mt. 6:24-33

Sequentia Sancti Evangelii secundum Matthæum.

*Continuation of the holy Gospel according to St Matthew.*

In illo tempore : Dixit Jesus discipulis suis : Nemo potest duobus dominis servire : aut enim unum odio habebit, aut alterum diliget : aut unum sustinebit, et alterum contemnet. Non potestis Deo servire et mammonæ. Ideo dico vobis : Ne solliciti sitis animæ vestræ quid manducetis, neque corpori vestro quid induamini. Nonne anima plus est quam esca, et corpus plus quam vestimentum? Respicite volatilia cæli, quoniam non serunt neque metunt, neque congregant in horrea : et Pater vester cælestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans, potest adjicere ad staturam suam cubitum unum? Et de vestimento quid solliciti estis? Considerate lilia agri quomodo crescunt : non laborant, neque nent. Dico autem vobis quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis. Si autem fœnum agri, quod hodie est, et cras in clibanum mittitur, Deus sic vestit : quanto magis vos modicæ fidei? Nolite ergo solliciti esse, dicentes : Quid manducabimus? aut quid bibemus? aut quo operiemur? hæc enim omnia gentes inquirunt. Scit enim Pater vester quia his omnibus indigetis. Quærite ergo primum regnum Dei et justitiam ejus : et hæc omnia adjicientur vobis.

*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 not you 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. And, if the grass of the field, which is today, and tomorrow is cast into the oven, God doth so clothe, how much more you, O ye of little faith! Be not solicitous, 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.*

OFFERTORY: Ps. 33:8-9, 2, 3-4, 6-7

Inmittet Angelus Domini in circuitu timentium eum, et eripiet eos : \*gustate, et videte quoniam suavis est Dominus. V̄ Benedicam Dominum in omni tempore : semper laus ejus in ore meo. V̄ In Domino laudabitur anima mea : audiant mansueti et lætentur : magnificate Dominum mecum, et exaltemus nomen ejus in invicem.

*The Angel of the Lord shall encamp round about them that fear him, and shall deliver him : \*O taste and see that the Lord is sweet. V̄ I will bless the Lord at all times, his praise shall be always in my mouth. V̄ In the Lord shall my soul be praised : may the meek hear and rejoice : O magnify the Lord with me, and let us extol his name together.*

¶ Accedite ad eum et illuminamini, et vultus vestri non erubescunt. Iste pauper clamavit, et Dominus exaudivit eum, et ex omnibus tribulationibus ejus liberavit eum. \*Gustate.

¶ *Come ye to him and be enlightened : and your faces shall blush. This poor man cried, and the Lord heard him, and saved him out of all his troubles. \*O taste.*

#### SECRET

Concede nobis, Domine, quæsumus : ut hæc hostia salutaris et nostrorum fiat purgatio delictorum, et tuæ propitiatio potestatis. Per Dominum.

*Grant us, O Lord, we beseech thee, that this saving victim may both wash away our sins and appease thy might. Through our Lord.*

#### PREFACE

*Of the 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 personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim : qui non cessant clamare quotidie, una voce dicentes :

*It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God : who 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 that which we believe from thy revelation concerning thy glory, that same we believe of thy Son, that same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty; which Angels and Archangels, the Cherubim too and the Seraphim do praise; day by day they cease not to cry out, saying, as with one voice:*

#### COMMUNION: Mt. 6:33

Primum quærite regnum Dei, et omnia adjicientur vobis, dicit Dominus.

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

#### POST-COMMUNION

Purificent semper et muniant tua sacramenta nos, Deus : et ad perpetuæ ducant salvationis effectum. Per Dominum.

*May thy sacraments, O God, continually purify and defend us, and bring us to the enjoyment of eternal salvation. Through our Lord.*