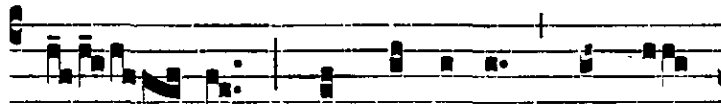


Fourteenth Sunday after Pentecost.

Intr. IV

P

Ro-té-ctor nó-ster * áspi-ce,



Dé-us, et réspi-ce in fá-



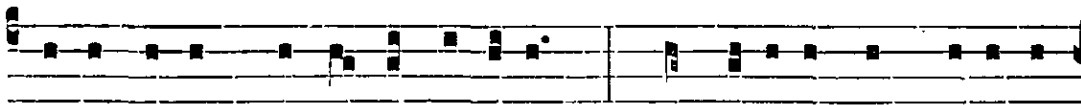
ci-em Chrí-sti tú-i: qui-a



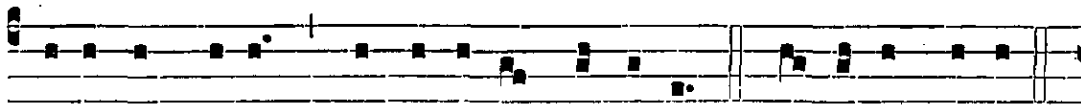
mé-li-or est dí-es ú-na in átri-is tú-is



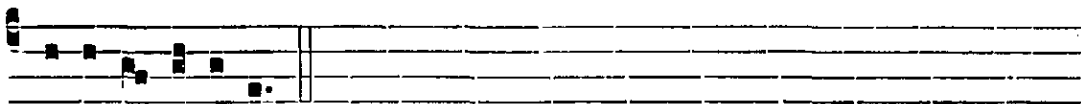
su-per míl-li-a. *Ps. Quam di-lécta taberná-*



cu-la tú-a, Dómi-ne virtú-tum! * concupíscit, et dé-fi-cit



ánima mé-a in átri-a Dómi-ni. Gló-ri-a Pátri.



E u o u a e. Glória Patri. 4th tone. p. 29.

Behold, O God, our protector, and look on the face of thy Christ: ¹ 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.

Ps. 83, 10-11 and 2-3.

¹ The Christian is a second Christ.

Collect.

CUstódi Dómine, quaésumus, Ecclésiám tuam propitiatióne perpétua : † et quia sine te lábitur húmana mortálitás, * tuis semper auxiliis et abstrahátur a nóxiis, et ad salutária dirigátur. Per Dóminum.

REconciled for evermore to thy Church, do thou watch over her, O Lord : and since, save thou uphold him, mortal man most surely falls ; keep us by thy help from all hurtful things, and lead us to those that profit us to salvation. Through Jesus...

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

The conduct of the self-seeker and that of the true Christian. Gal. 5, 16-24.

FRatres : Spíritu ambuláte, et desidéria carnis non perficiétis. Caro enim concupiscit adversus spíritum, spíritus autem adversus carnem : haec enim sibi invicem adversántur, ut non quaecúmque vultis, illa faciátis. Quod si spíritu ducimini, non estis sub lege.

Manifesta sunt autem ópera cárnis, quae sunt fornicatio, immundítia, impudicítia, luxúria, idolórum sérvitus, venefícia, inimicitiae, contentiões, aemulatiões, irae, rixae, dissensiões, sectae, invídiae, homicídia, ebrietates, comessatiões, et his similia : quae praedíco vobis, sicut praedíxi : quóniam, qui tália agunt, regnum Dei non consequéntur.

Fructus autem Spíritus est : caritas, gáudium, pax, paciéntia, benígnitas, bónitas, longanimitas, mansuetúdo, fides, modéstia, continéntia, cástitas. Adversus hujúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vítiis et concupiscétiis.

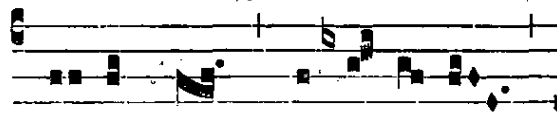
BRethren, Walk in the spirit, and you shall not fulfil the lusts of the flesh : for the flesh lusteth against the spirit, and the spirit against the flesh ; for these are contrary one to another ; so that you do not the things that you would. But if you are led by the spirit, you are not under the law.

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.

Grad. v

B



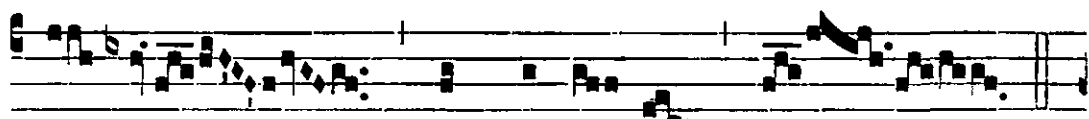
Onum est * confí-de-re

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



in Dó- mi- no, quam confí-

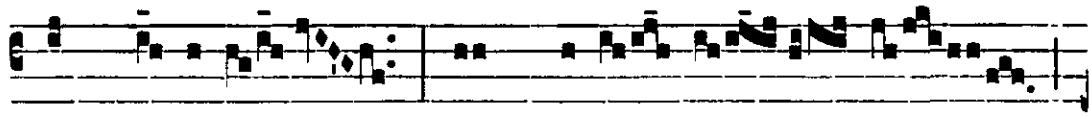
Ps. 117, 8-9.



de- re in hómi- ne.



V. Bónum est spe-ráre



in Dómino, quam sperá- re *



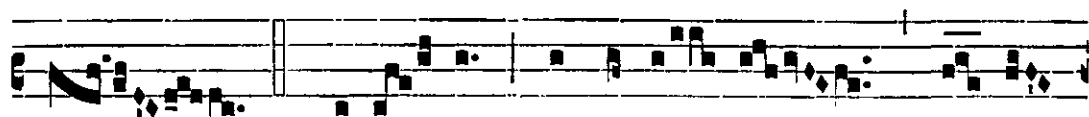
in princí- pibus.



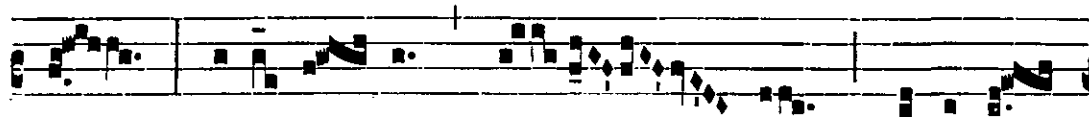
VII
A Lle-lú- ia. * *ij.*

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

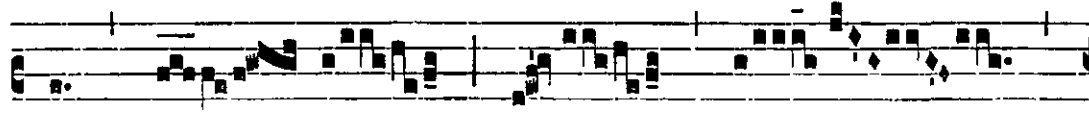
Ps. 94, 1.



V. Vení- te, exsulté- mus Dó-mi-



no : jubi- lé- mus Dé- o sa-lu- tá-



ri * nó- stro.



✠ **Sequentia sancti Evangelii secundum Matthaeum.***God and money. Self-abandonment to Providence. Matth. 6, 24-33.*

IN illo tēpore : Dixit Jesus discipulis suis : Nemo potest duobus dōminis servīre : aut enim unum odio habēbit, et alterum diliget : aut unum sustinēbit, et alterum contēmnet. Non potēstis Deo servīre, et mammōnae. Ideo dico vobis, ne solliciti sitis ānimae vestrae quid manducētis, neque cōrpori vestro quid induāmini. Nonne ānima plus est quam esca : et corpus plus quam vestimētum ? Respīcite volatilia caeli, quōniam non serunt, neque metunt, neque cōgregant in hōrrea : et Pater vester caelēstis pascit illa. Nonne vos magis pluris estis illis ? Quis autem vestrum cōgitans, potest adjicere ad statūrā suā cūbitum unum ? Et de vestimēto quid solliciti estis ? Considerāte lilia agri quōmodo crescunt : non labōrant, neque nent. Dico autem vobis, quōniam nec Sālo-mon in omni glōria sua coopērtus est sicut unum ex istis. Si autem foenum agri, quod hōdie est, et cras in clībanum mīttitur, Deus sic vestit : quanto magis vos mōdicāe fidei ? Nolite ergo solliciti esse, dicētes : Quid manducābimus, aut quid bibēmus, aut quo operiēmur ? Haec enim ōmnia gentes inquīrunt. Scit enim Pater vester, quia his ōmnibus indigētis. Quaērite ergo primum regnum Dei, et justitiam ejus : et haec ōmnia adjiciētur vobis. Credo.

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. Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, 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 heathen 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.

Offert. VIII

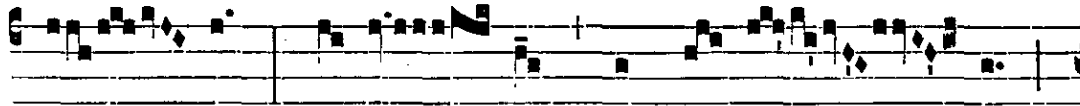
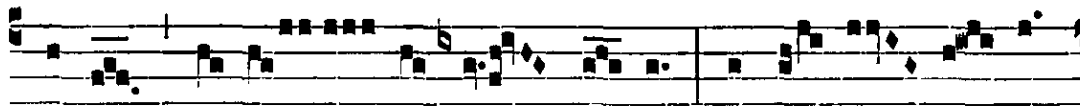
I

Mmīt- tet * An- ge-

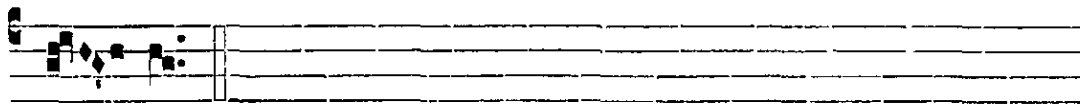
The angel of the Lord shall encamp round about them that fear him, and shall



lus Dó- mi- ni in circú-



quóni- am su- á- vís est Dó-



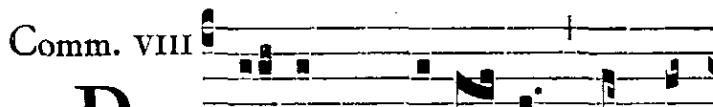
Secret.

Concède nobis, Dómine, quaé-
sumus, ut haec hóstia salu-
táris, et nostrórum fiat purgátio
delictórum, et tuae propitiátio
potestátis. Per Dóminum.

Grant unto us, we beseech thee,
O Lord, that the saving victim
we offer, may atone for our sins, and
in our behalf propitiate thine almighty
power. Through Jesus Christ...

2. Exáudi nos. *p. 434.* — 3. *At the priest's choice.*

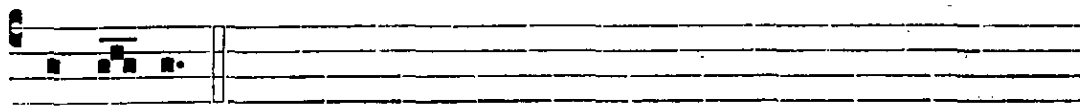
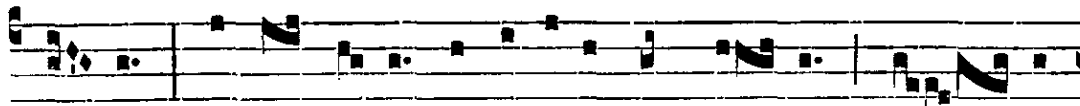
Preface of the Blessed Trinity, p. 12.



P

Rimum quaéri- te * régnum

Seek first the king-
dom of God; and all
things shall be added
unto you, saith the
Lord. *Gospel.*

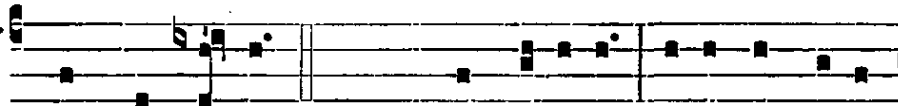


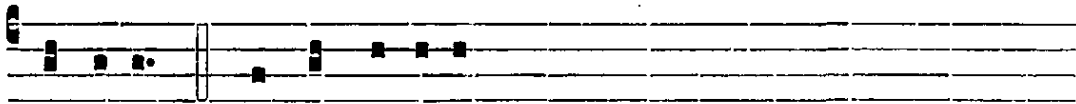
Postcommunion.

PURificent semper et múniant tua sacraménta nos, Deus : **M**AY thy sacraments, O Lord, at all times purify and strengthen us : and through them may we in the end attain to eternal salvation. Per Dóminum nostrum. Through Jesus Christ our Lord.

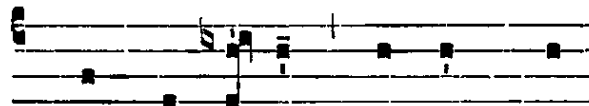
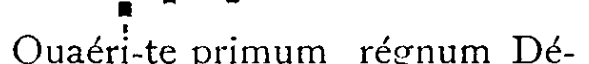
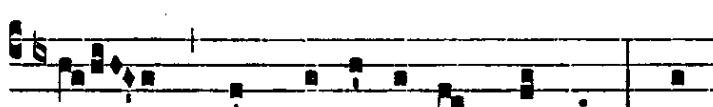
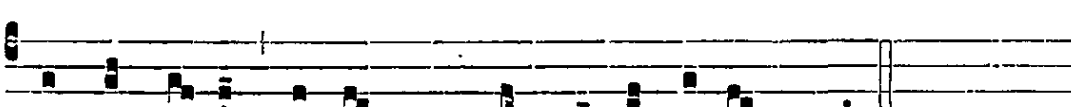
2. Mundet et múniat. *p.* 435. — 3. *At the priest's choice.*

AT VESPERS.

At Magnif. 
 Ant. 1 g 
Quaéri-te primum. *Cant. Magní-ficat * ánima mé-a*



Dóminum. 2. Et exsultávit... *Cant. Magníficat. 1 g. p.* 212.

An- 
 tiphon. 
 Quaéri-te primum régnum Dé- 
 i, et justí-ti-am é-jus : et 

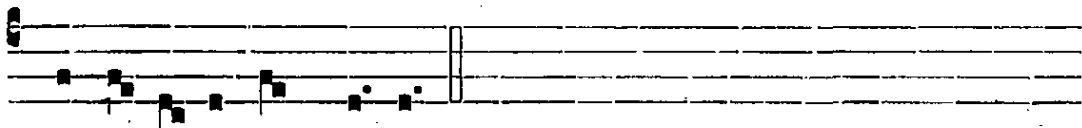
Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you, alleluia. *Gospel.*

haec ómni- a † adjí-ci- éntur vó-bis, alle- lú- ia.

In the antiphon is sung a commemoration. V. Dirigátur. p. 414.

Prayer. Custódi Dómine. p. 908.

For the Feast of S. Cajetan, August 7, the Antiphon ends as below.



† adjí-ci- éntur vó-bis