

Ps. 33:8-9 **OFFERTORY**

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

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!

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

SECRET
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 Filio tuo, et Spirítu 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 Filio tuo, hoc de Spirítu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ, sempiternæque Deitátis, et in persónis proprietas et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Angeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes:

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

Mt. 6 :33 **COMMUNION**

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

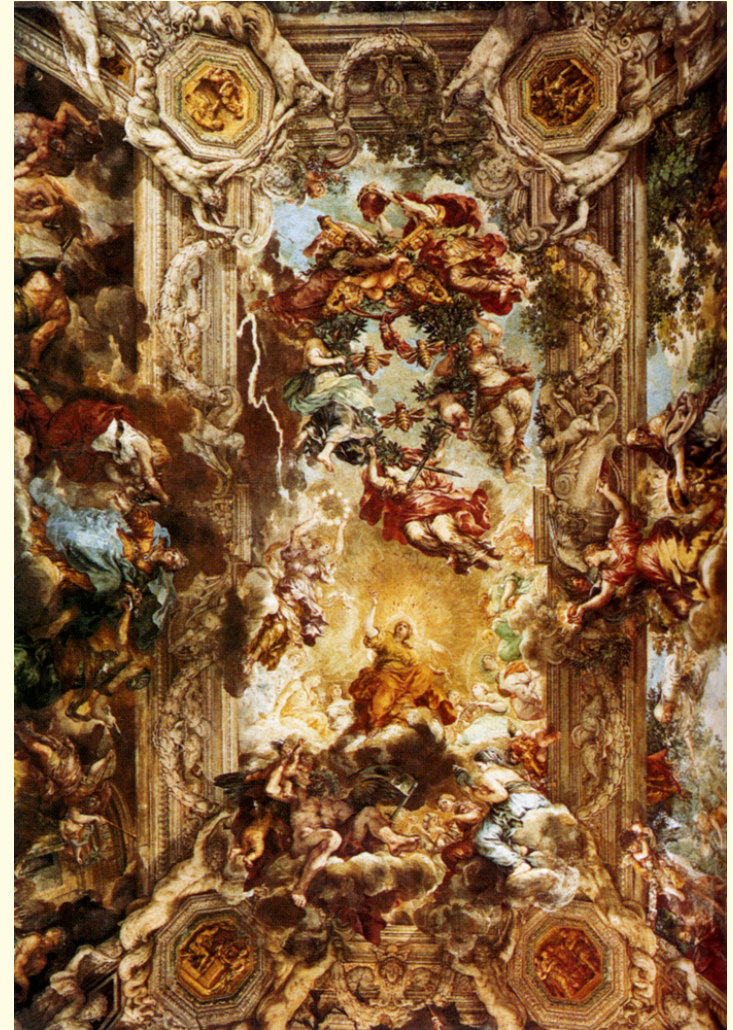
Seek first the Kingdom of God: and all things shall be added unto you, saith the Lord.

POSTCOMMUNION

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

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

Fourteenth Sunday After Pentecost



Allegory of Divine Providence and Barberini Power by Pietro da Cortona, 1633-1639

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The Priest sprinkles holy water before solemn Mass on Sundays.

The Asperges and Vidi Aquam

VIDI aquam egredientem de templo,
a latere dextro, alleluia:
et omnes, ad quos pervenit aqua ista,
salvi facti sunt, et dicent, alleluia, alleluia.

I saw water coming forth from the temple
on the right side, alleluia;
and all those to whom this water came
were saved, and shall say, alleluia, alleluia.

V. Confitemini Domino quoniam bonus:
R. Quoniam in saeculum misericordia eius.

V. Give praise to the Lord, for He is good:
R. For His mercy endureth forever.

V. Gloria Patri, et Filio, et Spiritui Sancto:
R. Sicut erat in principio, et nunc, et semper, et
in saecula saeculorum. Amen.

V. Glory be to the Father, and to the Son, and to
the Holy Ghost:
R. As it was in the beginning, is now, and ever
shall be, world without end. Amen.

Ps. 83:10-11

INTROIT

PROTECTOR noster, aspice, Deus, et
respice in faciem Christi tui: quia melior
est dies una in atriis tuis super mille. Ps.
83:2-3. Quam dilecta tabernacula tua, Domine
virtutum! concupiscit et deficit anima mea in
atria Domine. 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.

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

COLLECT

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.

Gal. 5:16-24

EPISTLE

FRATRES: Spiritu ambulat, et desideria
carnis non perficitis. Caro enim concupiscit
adversus spiritum, spiritus autem adversus
carnem: haec enim sibi invicem adversantur, ut
non quaecumque vultis, illa faciatis. Quod si
spiritu ducimini, non estis sub lege. Manifesta
sunt autem opera carnis, quae sunt fornicatio,
immunditia, impudicitia, luxuria, idolorum
servitus, veneficia, inimicitiae, contentiones,
aemulationes, irae, rixae, dissensiones, sectae,
invidiae, homicidia, ebrietates, comessationes, et
his similia: quae praedico vobis, sicut praedixi:
quoniam, qui talia agunt, regnum Dei non
consequuntur. Fructus autem Spiritus est: caritas,
gaudium, pax, patientia, benignitas, bonitas,
longanimitas, mansuetudo, fides, modestia,
continentia, castitas. Adversus huiusmodi non

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, conten-
tions, emulations, wraths, quarrels, dissensions, sects,
envies, murders, drunken ness, 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

est lex. Qui autem sunt Christi, carnem suam
crucifixerunt cum vitiis et concupiscentiis.

have crucified their flesh with the vices and
concupiscences.

Ps. 117:8-9 GRADUAL

BONUM est confidere in Domino, quam
confidere in homine. V. Bonum est sperare
in Domino, quam sperare in principibus.

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.

Ps. 94:1 ALLELUIA

ALLELUIA, Alleluia. V. Venite, exsultemus
Domino, jubilemus Deo salutari nostro.
Alleluia.

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

Mt. 6:24-33 GOSPEL

IN illo tempore: Dixit Jesus discipulis suis:
Nemo potest duobus dominis servire: aut
enim unum odio habebit, et alterum diliget: aut
unum sustinebit, et alterum contemnet. Non
potestis Deo servire et mammonae. Ideo dico
vobis, ne solliciti sitis animae vestrae quid
manducetis, neque corpori vestro quid
induamini. Nonne anima plus est quam esca: et
corpus plus quam vestimentum? Respicite
volatilia caeli, quoniam non serunt neque metunt
neque congregant in horrea: et Pater vester
caelestis 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 cooperatus est sicut unum ex
istis. Si autem fenum agri, quod hodie est et
cras in cilibanum mittitur, Deus sic vestit: quanto
magis vos modicae fidei? Nolite ergo solliciti
esse, dicentes: Quid manducabimus aut quid
bibemus aut quo operiemur? Haec enim omnia
gentes inquirunt. Scit enim Pater vester, quia his
omnibus indigetis. Quare ergo primum regnum
Dei et iustitiam ejus: et haec 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 you not of much more value than they? And
which of you, by taking thought, can add to his
stat-ure 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 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 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.