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 by day exclaim, without end and with one voice, saying: — *Sanctus.*

in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternǽque Deitátis, et in persónis propríetas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotídie, una voce dicéntes: — *Sanctus.*

Communion (Matthew 6 : 33)

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

Primum quǽrite regnum Dei, et ómnia adjiciéntur vobis, dicit Dóminus.

Postcommunion

May Thy Sacraments, O God, ever cleanse and defend us: and lead us to the attainment of eternal salvation. Through our Lord Jesus Christ, Thy Son …

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

Solicitude, of the sort of which our Lord speaks, would prove the existence of an attachment to earthly things which is not compatible with anything approaching Christian perfection, or to the desire of making progress in the paths of divine union. The unitive way is possible in every state of life; only, there must be one condition observed, and that is, the soul must be detached from every tie that could keep her from going to God. The religious breaks these ties by his three vows, which are in direct opposition to the triple concupiscence of fallen nature.

The layman, who, though he is living in the world, desires to be what his Creator would have him be, must, without the aid of the real separation which the religious makes, be quite as completely detached from his own will, and sensuality, and riches, in order that all his intentions and aspirations may be fixed on the eternal home, where his one infinite, loved treasure is. If he does not bring himself, even in the midst of his riches, to be as poor in spirit as the religious is in deed, his progress will be checked at the very first step he takes in the contemplative life; and, if he allow the obstacle to block up the way, he must give up all idea of rising, in light and love, above the lowly paths of the majority of Christians.

Commentary from The Liturgical Year by Dom Prosper Guéranger, O.S.B. (1805-1875).

Seek ye first the Kingdom of God, and His justice.

Proper Prayers of the Mass in the Extraordinary Form

The Fourteenth Sunday after Pentecost

Click Here to Insert the Name of Your Parish

Introit (Psalm 83 : 10, 11)

Protéctor noster, áspice, Deus, et réspice in fáciem Cristi tui: quia mélior est dies una in átriis tuis super mílla. *Ps. ibid.* 2. Quam dilécta tabernácula tua, Dómine virtútum! concupíscit et déficit ánima mea in átria Dómine. ℣. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in sǽcula sæculórum. Amen. — Protéctor …

Behold, O God, our protector, and look on the face of Thy Christ: for better is one day in Thy courts above thousands. *Psalm.* How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — Behold, O God …

Collect

Custódi, Dómine, quǽsumus, Ecclésiam tuam propitiatióne perpétua: et quia sine te lábitur humána mortálitas; tuis semper auxíliils et abstrahátur a nóxiis, et ad salutária dirigátur. Per Dóminum nostrum Jesum Christum …

Favor Thy Church unceasingly, O Lord, we beseech Thee, and keep her safe: and because apart from Thee frail man is wont to fall, may she by Thy help be ever withdrawn from harm and guided in good. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee …

Epistle (Galatians 5 : 16 – 24)

Fratres: Spíritu ambuláte, et desidéria carnis non perficiétis. Caro enim concupíscit advérsus spíritum, spíritus autem adversus carnem: hæc enim sibi ínvicem adversántur, ut non quæcúmque vultis, illa faciátis. Quod si spíritu ducímini, non estis sub lege. Manifésta sunt autem ópera carnis, quæ

Brethren: Walk in the spirit, and you shall not fulfill 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.

sunt fornicátio, immundítia, impudicítia, luxúria, idolórum sérvitus, venefícia, inimicítiae, contentiónes, æmulatiónes, iræ, rixæ, dissensiónes, sectæ, invídiæ, homicídia, ebrietátes, comessatiónes, et his similia: quae prædíco vobis, sicut prædíxi: quóniam, qui tália agunt, regnum Dei non consequentur. Fructus autem Spíritus est: cáritas, gáudium, pax, patiéntia, benígnitas, bónitas, longanímitas, mansuetúdo, fides, modéstia, continéntia, cástitas. Advérsus hujúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixérunt cum vítiis et concupiscéntis.

Gradual (Psalm 117:8–9)

It is good to confide in the Lord, rather than to have confidence in man. It is good to trust in the Lord, rather than to trust in princes. **Alleluia, alleluia.** *(Ps. 94:1.)* Come, let us praise the Lord with joy; let us joyfully sing to God our Savior. Alleluia.

Bonum est confídere in Dómino, quam confídere in hómine. ℣. Bonum est speráre in Dómino, quam speráre in princípibus. **Allelúia, allelúia.** ℣. Veníte, exsultémus Dómino, jubilémus Deo salutári nostro. Allelúia.

Gospel (Matthew 6:24–33)

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

In illo témpore: Dixit Jesus discípulis suis: Nemo potest duóbus dóminis servíre: aut enim unum ódio habébit, et álterum díliget: aut unum sustinébit, et álterum contémnet. Non potéstis Deo servíre et mammónæ. Ideo dico vobis, ne sollíciti sitis ánimæ vestræ quid manducétis, neque córpori vestro quid induámini. Nonne ánima plus est quam esca: et corpus plus quam vestiméntum? Respícite volatília cœli, quóniam non serunt neque metunt neque cóngregant in hórrea: et Pater vester cœlés-

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 labor 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 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. — *Creed.*

tis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adjícere ad statúram suam cúbitum unum? Et de vestiménto quid sollíciti 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: quanto magis vos módicæ fídei? Nolíte ergo sollíciti esse, dicéntes: Quid manducábimus aut quid bibémus aut quo operiémur? Hæc enim ómnia gentes inquírunt. Scit enim Pater vester quia his ómnibus indigétis. Quǽrite ergo primum regnum Dei et justítiam ejus: et hæc ómnia adjiciéntur vobis. — *Credo.*

Offertory (Psalm 33:8–9)

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!

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

Secret

Grant us, we beseech Thee, O Lord: that through this saving Victim our sins may be cleansed and Thy might appeased. Through our Lord Jesus Christ …

Concéde nobis, Dómine, quǽsumus, ut hæc hóstia salutáris et nostrórum fiat purgátio delictórum, et tuæ propitiátio potestátis. Per Dóminum nostrum …

Preface of the Most Holy Trinity

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:

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non