

EPISTLE: GALATIANS 5. 16-24

Fratres: Spírítu ambuláte, et desidéria carnis non perficiétis. Caro enim concupíscit advérsus spírítum, spírítus autem advérsus carnem: hæc enim sibi ínicem adversántur, ut non quæcúmque vultis, illa faciátis. Quod si spírítu ducímíni, non estis sub lege. Manifesta sunt autem ópera carnis, quæ sunt fornicatio, immundítia, impudicítia, luxúria, idolórum sérvitus, venefícia, inimicítiae, contentiónes, æmulatiónes, iræ, rixæ, dissensiónes, sectæ, invidiæ, homicídia, ebrietates, comessatiónes, et his similia: quæ prædico vobis, sicut prædixi: quóniam, qui tália agunt, regnum Dei non consequéntur. Fructus autem Spírítus est: caritas, gáudium, pax, paciéntia, benignitas, bónitas, longanimitas, mansuetúdo, fides, modéstia, continéntia, cástitas. Advérsus hujúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vítiis et concupiscéntis.

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

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: PS. 94. 1

Alleluia, alleluia. V. Veníte, exsultémus 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.

GOSPEL: 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 mammónæ. Ideo dico vobis, ne solliciti sitis ánimæ vestræ quid manducéti, neque córpori vestro quid induámíni. 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 mittitur, Deus sic vestit: 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. 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 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 to-day, 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.

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