

## Preface of the Most Holy Trinity

Vere dignum et justum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dömine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spírиту Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua gloria, revelánte te, crédimus, hoc de Filio tuo, hoc de Spírиту Sancto, sine differentia discretiónis sentimus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquáalitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séráphim: qui non cessant clamáre quotídie, una voce dicéntes:

### Communion ☩ Wisdom 16. 20

Panem de caelo dedísti nobis, Dömine, habéntem omne delectaméntum, et omnem sapórem suavitátis.

### Postcommunion

Sumptis, Dömine, caeléstibus sacraméntis: ad redemptiónis aetérnae, quaesumus, proficiámus augméntum. Per Dóminum nostrum . . .

It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks unto 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 by day exclaim, without end and with one voice, saying:

Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

We, who have received the heavenly Sacraments, beseech Thee, O Lord, that we may steadily advance towards eternal redemption. Through our Lord . . .

## Saint Rose Latin Mass Propers

### *Thirteenth Sunday after Pentecost*

#### Introit ☩ Psalm 73. 20, 19, 23

Réspice, Dömine, in testaméntum tuum, et ánimas páuperum tuórum ne derelínquas in finem: exsúrge, Dömine, et júdica causam tuam: et ne obliviscáris voces quæréntium te. *Psalm.* Ut quid, Deus, repulisti in finem: irátus est furor tuus super oves páscae tuae? Gloria Patri . . . – Réspice, Dömine . . .

Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee. (*Ps. 73. 1*). O God, why hast Thou cast us off unto the end: why is Thy wrath enkindled against the sheep of Thy pasture? Glory be to the Father . . . – Have regard, O Lord . . .

#### Collect

Omnípotens sempítérne Deus, da nobis fidei, spei, et caritátis augméntum: et, ut mereámur ássequi quod promíttis, fac nos amáre quod præcipis. Per Dóminum nostrum . . .

Almighty everlasting God, give to us increase of Faith, Hope, and Charity: and that we may deserve to obtain what Thou dost promise, make us love what Thou dost command. Through our Lord . . .

Fratres: Abrahæ dictæ sunt promissiones, et semini ejus. Non dicit: Et seminibus, quasi in multis; sed quasi in uno: Et semini tuo, qui est Christus. Hoc autem dico: testamentum confirmatum a Deo, quæ post quadringentos et triginta annos facta est lex, non irritum facit ad evacuandam promissionem. Nam si ex lege hereditas, jam non ex promissione. Abrahæ autem per repromissionem donavit Deus. Quid igitur lex? Propter transgressiones posita est donec veniret semen, cui promiserat, ordinata per Angelos in manu mediatoris. Mediator autem unus non est: Deus autem unus est. Lex ergo adversus promissa Dei? Absit. Si enim data esset lex, quæ posset vivificare, vere ex lege esset justitia. Sed conclusit Scriptura omnia sub peccato, ut promissio et fide Jesu Christi dareretur credentibus.

Brethren: To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions until the seed should come, to whom He made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

## Gradual ☐ Psalm 73. 20, 19, 22

Réspice, Dómine, in testamentum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. Exsúrge, Dómine, et júdica causam tuam: memor esto opprobrii servórum tuórum. Allelúia , allelúia. Dómine, refúgium factus es nobis a generatióne et progénie. Allelúia.

Have regard, O Lord, to Thy covenant, and forsake not to the end of souls of Thy poor. Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants. Alleluia, alleluia. (Ps. 89. 1). O Lord Thou hast been our refuge, from generation to generation. Alleluia.

In illo témpore: Dum iret Jesus in Jerúsalem, transibat per médiam Samaríam et Galilaéam. Et cum ingrederetur quoddam castéllum, occurrerunt ei decem viri leprosi, qui steterunt a longe; et levaverunt vocem, dicentes: Jesu præcéptor, miserere nostri. Quos ut vidit, dixit: Ite, osténdite vos sacerdotibus. Et factum est, dum irent, mundáti sunt. Unus autem ex illis, ut vidit quia mundátus est, regréssus est, cum magna voce magníficans Deum, et cécidit in fáciem ante pedes ejus, grátias agens: et hic erat Samaritánus. Respóndens autem Jesus, dixit: Nonne decem mundáti sunt? et novem ubi sunt? Non est invéntus qui redíret, et daret glóriam Deo, nisi hic alienígena. Et ait illi: Surge, vade; quia fides tua te salvum fecit.

At that time, as Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee: and as he entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he was that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan. And Jesus answering said: Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him: Arise, go thy way; for thy faith hath made thee whole.

## Offertory ☐ Psalm 30. 15, 16

In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea.

In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

Secret

Propitiáre, Dómine, pópulo tuo, propitiáre munéribus: ut hac oblatiόne placátus, et indulgéntiam nobis tríbuas, et postuláta concédas. Per Dóminum nostrum . . .

Look graciously, O Lord, upon Thy people: graciously look upon our gifts, and, appeased by this offering, mayest Thou grant us pardon and give us what we ask. Through our Lord Jesus Christ . . .