

Preface of the Most Holy Trinity

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónæ, sed in unius Trinitáte substántiæ. Quod enim de tua gloria, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differentia discretiónis sentimus. 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 dicétes:

Communion ☩ Psalm 118. 4, 5

Tu mandásti mandáta tua custodíri nimis: útinam dirigántur viae meae, ad custodiéndas justificatiónes tuas.

Postcommunion

Tua nos, Dómine, medicinális operátio, et a nostris perversitatibus cleménter expédíat, et tuis semper fáciat inhaerére mandátis. 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 commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.

May Thy healing grace, O Lord, mercifully free us from our perverse inclinations, and always make us cleave to Thy commandments. Through our Lord . . .

Saint Rose Latin Mass Propers

Nineteenth Sunday after Pentecost

Introit

Salus pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Psalm.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. Glória Patri . . . – Salus pópuli ego sum . . .

I am the salvation of the people, saith the Lord: in whatever tribulation they shall cry to Me, I will hear them; and I will be their Lord for ever. – (*Ps. 77. 1*). Attend, O my people, to My law; incline your ears to the words of My mouth. Glory be to the Father . . . -- I am the salvation . . .

Collect

Omnípotens et miséricors Deus, univérsa nobis adversántia propitiátus exclúde: ut mente et córpore páriter expédíti, quae tua sunt, liberis méntibus exsequámur. Per Dóminum nostrum . . .

Almighty, merciful and forgiving God, remove everything that might hinder us: and thus freed in body and soul, may we with full liberty seek Thy will. Through our Lord . . .

Epistle ☩ Ephesians 4. 23-28

Fratres: Renovámini spíritu mentis vestrae et indúite novum hóminem, qui secúndum Deum creátus est in justítia, et sanctitáte veritátis. Propter quod deponétes mendácium, loquímuni veritátem unusquísque cum próximo suo: quóniam sumus ínvicem membra. Irascímuni, et nolíte peccáre: sol non óccidat super iracúndiam vestram. Nolíte locum dare diábolo: qui furabátur, jam non furétur; magis autem labóret, operándo mánibus suis, quod bonum est, ut hábeat unde tríbuat necessitátem patiénti.

Brethren: Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

Gradual ☩ Psalm 140. 2

Dirigátur orátio mea sicut incensum in conspéctu tuo, Dómine. Elevátio mánuum meárum sacrificium vespertínium.

Allelúia, allelúia. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. Allelúia.

Let my prayer be directed as incense in Thy sight, O Lord. The lifting up of my hands as evening sacrifice.

Alleluia, alleluia. (*Ps. 104. 1*). Give glory to the Lord, and call upon His Name: declare His deeds among the Gentiles. Alleluia.

Gospel ☩ Matthew 22. 1-14

In illo témpore: Loquebátur Jesus princípibus sacerdotum et pharisaéis in parábolis, dicens: Símile factum est regnum caelórum hómini regi, qui fecit núptias filio suo. Et misit servos suos vocáre invitátos ad núptias, et nolébant veníre. Iterum misit álios servos, dicens: Dícite invitátis: Ecce prándium meum parávi, tauri mei et altília occísa sunt, et ómnia paráta: veníte ad núptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad negotiatióem suam: réliqui vero tenuérunt servos ejus, et contuméliis afféctos occidérunt. Rex autem cum audísset, irátus est: et missis exercítibus suis, pérdidit homicidas illos, et civitátem illórum succéndit. Tunc ait servis suis: Núptiae quidem parátae sunt, sed qui invitáti erant, non fuérunt digni. Itē ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad núptias. Et egréssi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et

At that time, Jesus spoke to the chief priests and the Pharisees in parables, saying: The Kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected; and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and

implétae sunt núptiae discumbéntium. Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait illi: Amíce, quómodo huc intrásti non habens vestem nuptiálem? At ille obmútuít. Tunc dixit rex ministris: Ligátis mánibus et pédibus ejus, míttite eum in ténebras exterióres: ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

good; and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment: and he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Offertory ☩ Psalm 137. 7

Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fáciat dextera tua.

If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord: and Thou wilt stretch forth Thy hand against the wrath of my enemies; and Thy right hand shall save me.

Secret

Haec múnera, quaésumus, Dómine, quae óculis tuae majestátis offérimus, salutária nobis esse concéde. Per Dóminum nostrum . . .

Grant, we beseech Thee, O Lord, that these gifts, which we offer in the sight of Thy Majesty, may be for our salvation. Through our Lord . . .