

Preface of the Most Holy Trinity

Vere dignum et justum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spírítu 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 Spírítu Sancto, sine differentia discretiónis sentimus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitás, et in majestáte adorétur æquálitás. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes:

Communion ☩ Luke 5. 22

Mirabántur omnes de his, quæ procedébant de ore Dei.

Postcommunion

Coeléstibus, Dómine, pasti delíciis, quæsumus: ut semper eádem, per quæ veráciter vívimus, appetámus. 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:

All wondered at these things which proceeded from the mouth of God.

We have been fed, O Lord, with heavenly delights, and beseech Thee, that we may ever hunger after those things by which we truly live. Through our Lord . . .

Saint Rose Latin Mass Propers

Sixth Sunday after the Epiphany

Introit ☩ Psalm 96. 7, 8

Adoráte Deum omnes angeli ejus: audívit, et lætáta est Sion: et exsultavérunt filiæ Judæ. *Psalm.* Dóminus regnávít, exsúltet terra; læténtur ínsulæ multæ. Glória Patri . . . – Adoráte Deum . . .

Adore God, all you His Angels: Sion heard, and was glad: and the daughters of Juda rejoiced. (*Ps. 96. 1*). The Lord hath reigned, let the earth rejoice: let many islands be glad. Glory be to the Father . . . – Adore God . . .

Collect

Præsta, quæsumus, omnipotens Deus: ut semper rationabilia meditántes, quæ tibi sunt plácita et dictis exsequámur, et factis. Per Dóminum nostrum . . .

Grant, we beseech Thee, almighty God, that thinking everything over in our minds, we may accomplish, both in words and works, that which is pleasing in Thy sight. Through our Lord . . .

Epistle ☩ 1 Thessalonians 1. 2-10

Fratres, Grätias ägimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratióne nostris sine intermissióne, memóres óperis fidei vestræ, et labóris, et caritátis, et sustinéntiæ spei Dómini nostri Jesu Christi, ante Deum et patrem nostrum: sciéntes, fratres, dilécti a Deo, electiónem vestram: quia Evangélium nostrum non fuit ad vos in sermóne tantum, sed et in virtúte, et in Spírítu Sancto, et in plentitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti

Brethren, We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith and labor and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren beloved of God, your election: for our Gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of

estis, et Dómini, excipiéntes
verbum in tribulatióne multa,
cum gáudio Spíritus Sancti: ita ut
facti sitis forma ómnibus
credéntibus in Macedónia, et in
Achája. A vobis enim diffamátus
est sermo Dómini, non solum in
Macedónia, et in Acháia, sed et
in omni loco fides vestra, quæ est
ad Deum, profécta est, ita ut non
sit nobis necesse quidquam loqui.
Ipsi enim de nobis annúntiant
qualem intróitum habuérimus ad
vos: et quomodo convérsi estis
ad Deum a simulácris, servíre
Deo vivo, et vero, et exspectáre
Fílium ejus de coelis (quem
suscitávit ex mórtuis) Jesum, qui
erípuit nos ab ira ventúra.

Gradual ☩ Psalm 101. 16-17

Timébunt gentes nomen tuum,
Dómine, et omnes reges terræ
glóriam tuam. Quóniam
ædificávit Dóminus Sion, et
vidébitur in majestáte sua.

Allelúia, allelúia. Dóminus
regnávit, exsúltet terra:
læténtur ínsulæ multæ.
Allelúia.

the Lord, receiving the word in
much tribulation, with joy of the
Holy Ghost: so that you were
made a pattern to all that believe
in Macedonia and in Achaia. For
from you was spread abroad the
word of the Lord, not only in
Macedonia and in Achaia, but also
in every place your faith, which is
towards God, is gone forth, so that
we need not to speak any thing.
For they themselves relate of us
what manner of entering in we had
unto you; and how you turned to
God from idols to serve the living
and true God, and to wait for His
Son from heaven (Whom He
raised from the dead), Jesus, who
hath delivered us from the wrath
to come.

The Gentiles shall fear Thy Name, O
Lord, and all the kings of the earth
Thy glory. For the Lord hath built
up Sion; and He shall be seen in His
glory.

Alleluia, alleluia. (*Ps. 96. 1*). The
Lord hath reigned, let the earth
rejoice: let many islands be glad.
Alleluia.

Gospel ☩ Matthew 13. 31-35

In illo témpore, Dixit Jesus turbis
parábolam hanc: Símile est
regnum coelórum grano sinápis,
quod accípiens homo seminávit in
agro suo: quod mínimum quidem
est ómnibus semínibus: cum
autem créverit, majus est ómnibus
oléribus, et fit arbor, ita ut
vólucres coeli véniant, et hábitent
in ramis ejus. Aliam parábolam
locútus est eis: Símile est regnum
coelórum ferménto, quod
accéptum múlier abscondit in
farínæ satis tribus, donec
fermentátum est totum. Hæc
ómnia locútus est Jesus in
parábolis ad turbas: et sine
parábolis non loquebátur eis: ut
implerétur quod dictum erat per
prophétam dicéntem: Apériam in
parábolis os meum, eructábo
abscondita a constitutióne mundi.

At that time Jesus spoke to the
multitudes this parable: The
kingdom of heaven is like to a
grain of mustard seed, which a
man took and sowed in his field:
which is the least indeed of all
seeds: but when it is grown up, it
is greater than all herbs and
becometh a tree, so that the birds
of the air come and dwell in the
branches thereof. Another parable
He spoke to them: The kingdom
of heaven is like to leaven, which
a woman took and hid in three
measures of meal, until the whole
was leavened. All these things
Jesus spoke in parables to the
multitudes: and without parables
He did not speak to them: that it
might be fulfilled which was
spoken by the prophet, saying: I
will open my mouth in parables, I
will utter things hidden from the
foundation of the world.

Offertory ☩ Psalm 117. 16, 17

Déxtera Dómini fecit
virtútem: déxtera Dómini
exaltávit me: non móriar, sed
vivam, et narrábo ópera
Dómini.

The right hand of the Lord hath
wrought strength: the right hand of
the Lord hath exalted me: I shall not
die, but live, and shall declare the
works of the Lord.

Secret

Hæc nos oblátio, Deus, mundet,
quæsumus, et rénovet, gubérnet,
et prótegat. Per Dóminum
nostrum . . .

May this offering, O God, we
beseech Thee, cleanse and renew
us, guide and protect us. Through
our Lord . . .