

## 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, æterne Deus. Qui cum unigénito Fílio 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 Fílio tuo, hoc de Spírítu 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 Séraphim: qui non cessant clamäre quotidie, una voce dicéntes:

### Communion ☩ Psalm 33. 9

Gustáte et vidéte, quóniam suávis est Dóminus: beátus vir, qui sperat in eo.

### Postcommunion

Sit nobis, Dómine, reparátio mentis et córporis coelëste mystérium: ut, cujus exséquimur cultum, sentiámus efféctum. 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:

Taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

May this heavenly Mystery avail us, O Lord, for renewal of mind and body: that we may enjoy the fruits of that which we celebrate. Through our Lord . . .

## Saint Rose Latin Mass Propers

### *Eighth Sunday after Pentecost*

#### Introit ☩ Psalm 47. 10, 11

Suscépi-mus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terrae: justítia plena est dëxtera tua. *Psalm.* Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus. Glória Patri . . . – Suscépi-mus, Deus . . .

We have received Thy mercy, O God, in the midst of Thy temple; according to Thy Name, O God, so also is Thy praise unto the ends of the earth; Thy right hand is full of justice. (*Ps. 47. 2*). Great is the Lord, and exceedingly to be praised, in the city of God, in His holy mountain. Glory be to the Father . . . – We have received . . .

#### Collect

Largíre nobis, quaésumus, Dómine, semper spírítum cogitándi quae recta sunt, propítius et agéndi: ut, qui sine te esse non pössumus, secúndum te vívere valeámus. Per Dóminum nostrum . . .

Graciously grant to us, we beseech Thee, O Lord, the spirit to think and do always such things as are rightful: that we, who cannot exist without Thee, may be enabled to live according to Thy will. Through our Lord . . .

#### Epistle ☩ Romans 8. 12-17

Fratres: Debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixéritis, moriémini: si autem spírítu facta carnis mortificavéritis, vivétis. Quicúmque enim spírítu Dei agúntur, ii sunt filii Dei. Non enim accepístis spírítum servitútis íterum in timóre, sed accepístis spírítum adoptiόνis filiórum, in quo clamámus: Abba (Pater) . Ipse enim Spírítus testimónium reddit spírítui nostro, quod sumus

Brethren, We are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of

fīlii Dei. Si autem filii, et herédes: God; and if sons, heirs also; heirs herédes quidem Dei, coherédes indeed of God, and joint heirs with autem Christi. Christ.

### Gradual ☩ Psalm 30. 3

Esto mihi in Deum protectórem, et in locum refúgii, ut salvum me fácias. (*Ps. 70, 1*). Deus, in te sperávi: Dómine, non confúndar in aetérnum.

Allelúia, allelúia. (*Ps. 47, 2*).

Magnus Dóminus, et laudábilis valde: in civitáte Dei nostri, in monte sancto ejus. Allelúia.

Be Thou unto me a God, a protector, and a place of refuge, to save me. (*Ps. 70. 1*). In Thee, O Lord, have I hoped; O Lord, let me never be confounded.

Alleluia, alleluia. (*Ps. 47. 2*). Great is the Lord, and exceedingly to be praised, in the city of our God in His holy mountain. Alleluia.

### Gospel ☩ Luke 16. 1-9

In illo témpore: Dixit Jesus discípuulis suis parábolam hanc: Homo quidam erat dives, qui habébat villicum: et hic diffamátus est apud illum, quasi dissipásset bona ipsíus. Et vocávit illum, et ait illi: Quid hoc áudio de te? redde ratióne villicatiónis tuae: jam enim non póteris villicáre. Ait autem villicus intra se: Quid fáciam, quia dóminus meus aufert a me villicatióne? fódere non váleo, mendicáre erubésco. Scio quid fáciam, ut, cum amótus fúero a villicatióne, recípiant me in domos suas. Convocátis itaque síngulis debitóribus dómīni sui, dicébat primo: Quantum debes dómīno meo? At ille dixit: Centum cados ólei. Dixítque illi: Accipe cautióne tuam: et sede cito, scribe quinquagínta. Deínde álii dixit: Tu vero

At that time, Jesus spoke to His disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods; and he called him, and said to him: How is it that I hear this of thee? Give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to

quantum debes? Qui ait: Centum coros trítici. Ait illi: Accipe líttēras tuas, et scribe octogínta. Et laudávit dóminus villicum iniquitátis, quia prudénter fecísset: quia filii hujus saéculi prudentiós filiiis lucis in generatióne sua sunt. Et ego vobis dico: fácite vobis amícos de mammóna iniquitátis: ut, cum defecéritis, recípiant vos in aetérna tabernácula.

another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

### Offertory ☩ Psalm 17. 28, 32

Pópulum húmīlem salvum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus praeter te, Dómine?

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for who is God but Thou, O Lord?

### Secret

Súscipe, quaésumus, Dómine, múnēra, quae tibi de tua largitáte deférimus: ut haec sacrosáncta mystéria, grátiae tuae operánte virtúte, et praeséntis vitae nos conversatióne sanctíficent, et ad gáudia sempitérna perdúcant. Per Dóminum nostrum . . .

Accept, we beseech Thee, O Lord, the gifts of Thine own bounty, which we bring Thee, that these holy and sacred Mysteries may by the working of the power of Thy grace, sanctify us in our conduct of this present life and bring us to everlasting joys. Through our Lord . . .