

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 unius singularitáte persónæ, sed in unius 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 æquálitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotídie, una voce dicéntes:

Communion ☐ Matthew 6, 33

Primum quaérite regnum Dei, et ómnia adjiciéntur vobis, dicit Dóminus.

Postcommunion

Puríficent semper et múniant tua sacraménta nos, Deus: et ad perpétuæ ducant salvatiónis 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:

Seek ye first the Kingdom of God: and all things shall be added unto you, saith the Lord.

May Thy Sacraments, O God, ever cleanse and defend us: and lead us to the attainment of eternal salvation. Through our Lord . . .

Saint Rose Latin Mass Propers

Fourteenth Sunday after Pentecost

Introit ☐ Psalm 83, 10, 11

Protéctor noster, áspice, Deus, et réspice in fáciem Christi tui: quia mélior est dies una in átriis tuis super míllia. *Psalm.* Quam dilécta tabernácula tua, Dómine virtútum! concupíscit, et déficit ánima mea in átria Dómini. Glória Patri . . . – Protéctor noster, áspice, Deus . . .

Behold, O God, our protector, and look on the face of Thy Christ; for better is one day in Thy courts above thousands. (*Ps.* 83. 2) How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. Glory be to the Father . . . – Behold, O God, our protector . . .

Collect

Custódi, Dómine, quaésumus, Ecclésiám tuam propitiatióne perpétua: et quia sine te lábitur humána mortálitás ; tuis semper auxiliis et abstrahátur a nóxiis, et ad salutária dirigátur. Per Dóminum nostrum . . .

Favor Thy Church unceasingly, O Lord, we beseech Thee, and keep her safe: and because apart from Thee frail man is wont to fall, may she by Thy help be ever withdrawn from harm and guided in good. Through our Lord . . .

Epistle ☐ Galatians 5, 16-24

Fratres: Spírítu ambuláte, et desidéria carnis non perficiétis. Caro enim concupíscit advérsus spírítum, spírítus autem advérsus carnem: haec enim sibi ínvicem adversántur, ut non quaecúmque vultis, illa faciátis. Quod si spírítu ducímmini, non estis sub lege. Manifésta sunt autem ópera carnis, quae sunt fornicatió, immundítia, impudicítia, luxúria, idolórum sérvitus, venefícia, inimicítiae, contentiões, aemulatiões, irae, rixae, dissensiões, sectae, invídiæ, homicidia, ebrietates,

Brethren, Walk in the spirit, and you shall not fulfill 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,

comessatiónes, et his simília: quae praedíco vobis, sicut praedíxi: quóniam, qui tália agunt, regnum Dei non consequéntur. Fructus autem Spíritus est: caritas, gáudium, pax, patiéntia, benígnitas, bónitas, longanimitas, mansuetúdo, fides, modéstia, continéntia, cástitas. Advérsus hujúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixérunt cum vítiis et concupiscéntiis.

Gradual ☐ Psalm 117, 8-9

Bonum est confídere in Dómino, quam confídere in hómine. Bonum est speráre in Dómino, quam speráre in princípibus. Allelúia, allelúia. Veníte, exsultémus Dómino, jubilémus Deo salutári nostro. Allelúia.

Gospel ☐ Matthew 6, 24-33

In illo témpore: Dixit Jesus discíplis 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 mammónae. Ideo dico vobis, ne sollíciti sitis ánimae vestrae quid manducétis, neque córpori vestro quid induámini. Nonne ánima plus est quam esca: et corpus plus quam vestiméntum? Respícite volatília caeli, quóniam non serunt, neque metunt, neque cóngregant in

drunkenness, revelings, and such like; of 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.

It is good to confide in the Lord, rather than to have confidence in man. It is good to trust in the Lord, rather than to trust in princes. Alleluia, alleluia. (*Ps. 94. 1*). Come, let us praise the Lord with joy; let us joyfully sing to God our Savior. Alleluia.

At that time Jesus said to His discíples: 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 both 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

hórrea: et Pater vester caeléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adjícere ad statúram suam cúbitum unum? Et de vestiménto quid sollíciti 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 foenum agri, quod hódie est, et cras in clíbanum míttitur, Deus sic vestit: quanto magis vos módicae fidei? Nolíte ergo sollíciti esse, dicéntes: Quid manducábimus, aut quid bibémus, aut quo operiémur? Haec enim ómnia gentes inquírun. Scit enim Pater vester, quia his ómnibus indigétis. Quaérite ergo primum regnum Dei, et justítiam ejus: et haec ómnia adjiciéntur vobis.

Offertory ☐ Psalm 33, 8-9

Immíttet Angelus Dómini in circúitu tíméntium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

Concéde nobis, Dómine, quaésumus, ut haec hóstia salutáris, et nostrórum fiat purgátio delictórum, et tuae propitiátio potestátis. Per Dóminum nostrum . . .

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 labor 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 today, 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 heathen 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.

The Angel of the Lord shall encamp round about them that fear Him, and shall deliver them: O taste and see that the Lord is sweet.

Secret

Grant us, we beseech Thee, O Lord: that through this saving Victim our sins may be cleansed and Thy might appeased. Through our Lord . . .