

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 differéntia 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 dicéntes:

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:

Communion ☐ Mark 11. 24

Amen dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you.

Postcommunion

Quaesumus, omnípotens Deus: ut illíus salutáris capiámus efféctum, cujus per haec mystéria pignus accépimus. Per Dóminum nostrum . . .

We beseech Thee, O almighty God, that we may obtain the effect of that salvation, whereof we have received the pledge in these Mysteries. Through our Lord . . .

Saint Rose Latin Mass Propers

Resumed Fifth Sunday after Epiphany

Introit ☐ Jeremias 29. 11, 12, 14

Dicit Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Psalm.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. Glória Patri . . . – Dicit Dóminus: Ego . . .

The Lord saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. (*Ps. 84. 2*). Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. Glory be to the Father . . . – The Lord saith . . .

Collect

Famíliam tuam, quaesumus, Dómine, continúa pietáte custódi: ut quae in sola spe grátiae caeléstis innítitur, tua semper protectióne muniátur. Per Dóminum nostrum . . .

In Thine unceasing goodness, O Lord, we beseech Thee, keep safe Thy household: and, since their only hope is to lean on Thy heavenly grace, may Thy protection be their steady defense. Through our Lord . . .

Epistle ☐ Colossians 3. 12-17

Fratres: Indúite vos sicut elécti Dei, sancti, et dilécti, víscera misericórdiae, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes invicem, et donántes vobismetípsis, si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem haec, caritátem habéte, quod est vínculum perfectiónis: et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte.

Brethren, Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one

Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docéntes, et commonéntes vosmetípsos, psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne, quodcúmque fáctis in verbo, aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias agéntes Deo, et Patri per Jesum Christum Dóminum nostrum.

body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or work, do all in the Name of the Lord Jesus Christ, giving thanks to God and the Father by Jesus Christ our Lord.

Gradual ☐ Psalm 43. 8, 9

Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. In Deo laudábimur tota die, et in nómine tuo confitébimur in saécula.

Allelúia , allelúia. De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Allelúia.

Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day long: and in Thy Name we will give praise for ever.

Alleluia, alleluia. (*Ps. 129. 1, 2*).
Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. Alleluia.

Gospel ☐ Matthew 13. 24-30

In illo témpore: Dixit Jesus turbis parabolam hanc: Símile factum est regnum caelórum hómíni qui seminávit bonum semen in agro suo. Cum autem dormírent hómínes, venit inimícus ejus, et superseminávit zizánia in médio trítici, et ábiit. Cum autem crevísset herba, et fructum fecísset, tunc apparuérunt et zizánia. Accedéntes autem servi patrisfamílias, dixerunt ei: Dómine, nonne bonum semen seminásti in agro tuo? Unde ergo

At that time Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house coming, said to him: Sir, didst thou not sow good seed in thy field?

habet zizánia? Et ait illis: Inimícus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et collígimus ea? Et ait: Non: ne forte colligéntes zizánia, eradicétis simul cum eis et tríticum. Sínite útraque créscere usque ad messem, et in témpore messis dicam messóribus: Collígite primum zizánia, et alligáte ea in fascículos ad comburéndum, tríticum autem congregáte in hórreum meum.

Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? and he said: No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn.

Offertory ☐ Psalm 129. 1, 2

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam: de profúndis clamávi ad te, Dómine.

Out of the depths have I cried to Thee, O Lord; Lord, hear my voice. Out of the depths have I cried to Thee, O Lord.

Secret

Hóstias tibi, Dómine, placatiónis offérimus: ut et delícta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum nostrum . . .

We offer unto Thee, O Lord, the sacrifice of propitiation: that Thou mayest mercifully absolve us from our sins, and Thyself direct our inconstant hearts. Through our Lord . . .