

Secret

Munéribus nostris, quæsumus,
Dómine, precibúsqe suscéptis:
et cæléstibus nos munda
mystériis, et cleménter exáudi.
Per Dóminum nostrum . . .

Receive our offerings and prayers, we
beseech Thee, O Lord, and by these
heavenly Mysteries both cleanse us
and graciously hear us. Through our
Lord . . .

Preface of the Most Holy Trinity

Vere dignum et justum est, æquum
et salutáre, nos tibi semper et
ubíque grátias ágere: Dómine
sancte, Pater omnípotens, ætérne
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 próprietas, 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 ☩ Psalm 30. 17-18

Illúmina fáciem tuam super
servum tuum, et salvum me fac in
tua misericórdia: Dómine non
confúndar, quóniam invocávi te.

Make Thy face to shine upon Thy
servant, and save me in Thy mercy:
let me not be confounded, O Lord,
for I have called upon Thee.

Postcommunion

Fidéles tui, Deus, per tua
dona firméntur: ut éadem et
percipiéndó requírant, et
quæréndó sine fine
percípiant. Per Dóminum
nostrum . . .

May Thy faithful people, O God, be
strengthened by Thy gifts; that in
receiving them, they may seek after them
the more, and in seeking them, may
receive them for ever. Through our
Lord . . .

Saint Rose Latin Mass Propers

Septuagesima Sunday

Introit ☩ Psalm 17. 5-7

Circumdedérunt me gémitus mortis,
dolóres inférni circumdedérunt me:
et in tribulatióne mea invocávi
Dóminum, et exaudivit de templo
sancto suo vocem meam. *Psalm.*
Diligam te, Dómine, fortitúdo mea:
Dóminus firmaméntum meum et
refúgium meum et liberátor meus.
Glória Patri . . . – Circumdedérunt
me . . .

The sorrows of death surrounded
me, the sorrows of hell
encompassed me; and in my
affliction I called upon the Lord,
and He heard my voice from His
holy temple. (*Ps.17. 2, 3*). I will
love Thee, O Lord, my strength: the
Lord is my firmament, my refuge,
and my deliverer. Glory be to the
Father . . . – The sorrows . . .

Collect

Preces pópuli tui, quæsumus,
Dómine, cleménter exáudi: ut, qui
juste pro peccátis nostris
affligimur, pro tui nóminis glória
misericórditer liberémur. Per
Dóminum nostrum . . .

Graciously hear, we beseech Thee, O
Lord, the prayers of Thy people, that
we, who are justly afflicted for our
sins, may for the glory of Thy Name
be mercifully delivered. Through our
Lord . . .

Epistle ☩ 1 Corinthians 9. 24-27; 10. 1-5

Fratres: Nescítis quod ii qui in
stádio currunt, omnes quidem
currunt, sed unus áccipit bravíum?
Sic cúrrite ut comprehendátis.
Omnis autem qui in agóne
conténdit, ab ómnibus se ábstinet,
et illi quidem ut corruptibilem
corónam accípiant: nos autem
incorrúptam. Ego ígitur sic curro,
non quasi in incértum: sic pugno,
non quasi áerem vérberans: sed
castígo corpus meum, et in
servitútem rédigo: ne forte cum
áliis prædicáverim, ipse réprobus
efficiar. Nolo enim vos ignoráre,
fratres, quóniam patres nostri
omnes sub nube fuérunt, et omnes

Brethren, Know you not that they that
run in the race, all run indeed, but one
receiveth the prize? So run that you
may obtain. And every one that
striveth for the mastery refraineth
himself from all things; and they
indeed that they may receive a
corruptible crown; but we an
incorruptible one. I therefore so run,
not as at an uncertainty; I so fight, not
as one beating the air: but I chastise
my body, and bring it into subjection:
lest perhaps when I have preached to
others, I myself should become a
castaway. For I would not have you
ignorant, brethren, that our fathers

mare transiérunt, et omnes in Móyse baptizáti sunt in nube, et in mari: et omnes eámdem escam spiritálem manducavérunt, et omnes eúmdem potum spiritálem bibérunt: (bibébant autem de spiritáli, consequénte eos, petra: petra autem erat Christus): sed non in plúribus eórum beneplácitum est Deo.

Gradual ☐ Psalm 9. 10, 11, 19, 20

Adjútor in opportunitátibus, in tribulatióne: sperent in te, qui novérunt te: quóniam non derelínquis quæréntes te, Dómine. Quóniam non in finem oblióio erit páuperis: patiéntia páuperum non períbit in ætérnum: exsúrge, Dómine, non præváleat homo.

Tract ☐ Psalm 129. 1-4

De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. Fiant aures tuæ intendéntes in oratiónem servi tui. Si iniquitátes observáveris, Dómine: Dómine quis sustinébit? Quia apud te propitiátio est, et propter legem tuam sustínui te, Dómine.

Gospel ☐ Matthew 20. 1-16

In illo témpore: Dixit Jesus discíplulis suis parábolam hanc: Símile est regnum cælórum hómini patrifamílias, qui éxiit primo mane condúcere operários in víneam suam. Conventióne autem facta cum operáriis ex denário díurno, misit eos in víneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otióso, et

were all under the cloud, and all passed through the sea, and all in Moses were baptized, in the cloud and in the sea: and did all eat the same spiritual food, and drank the same spiritual drink: (and they drank of the spiritual rock that followed them: and the rock was Christ.) But with most of them God was not well pleased.

A Helper in due time in tribulation: let them trust in Thee who know Thee: for Thou hast not forsaken them that seek Thee, O Lord. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man prevail.

Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. Let Thine ears be attentive to the prayer of Thy servant. If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it? For with Thee there is merciful forgiveness, and by reason of Thy law, I have waited for Thee, O Lord.

At that time Jesus spoke to His disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market

dixit illis: Ite et vos in víneam meam, et quod justum fúerit, dabo vobis. Illi autem abiérunt. Iterum autem éxiit circa sextam et nonam horam: et fecit simíliter. Circa undécimam vero éxiit, et invénit álios stantes, et dicit illis: Quid hic statis tota die otiósi? Dicunt ei: Quia nemo nos condúxit. Dicit illis: Ite et vos in víneam meam. Cum sero autem factum esset, dicit dóminus víneæ procuratóri suo: Voca operários, et redde illis mercédem incípiens a novíssimis usque ad primos. Cum venissent ergo qui circa undécimam horam vénerant, accepérunt singulos denários. Veniéntes autem et primi, arbitráti sunt quod plus essent acceptúri: accepérunt autem et ipsi singulos denários. Et accipiéntes murmurábant advérsus patremfamílias, dicéntes: Hi novíssimi una hora fecérunt, et pares illos nobis fecísti, qui portávimus pondus diéi, et æstus. At ille respóndens uni eórum, dixit: Amíce, non fácio tibi injúriam: nonne ex denário convenísti mecum? Tolle quod tuum est, et vade: volo autem et huic novíssimo dare sicut et tibi. Aut non licet mihi, quod volo, fácere? An óculus tuus nequam est, quia ego bonus sum? Sic erunt novíssimi primi, et primi novíssimi. Multi enim sunt vocáti, pauci vero elécti.

place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thine eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

Offertory ☐ Psalm 91. 2

Bonum est confitéri Dómino, et psállere nómini tuo, Altíssime.

It is good to give praise to the Lord, and to sing to Thy Name, O Most High.