

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, 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 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 clamáre quotidie, una voce dicéntes:

Communion ☩ Psalm 50. 51, 21

Acceptábis sacrificium justítiae, oblatiónes, et holocáusta, super altáre tuum, Dömine.

Postcommunion

Quaesumus, Dömine Deus noster: ut, quos divínis reparáre non désinis sacraméntis, tuis non destítuas benígnus auxiliis. 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:

Thou wilt accept the sacrifice of justice, oblations and holocausts, upon Thine altar, O Lord.

We beseech Thee, O Lord, our God, that in Thy goodness Thou wilt not deprive of Thine aid those whom Thou dost not cease to renew with Thy divine Sacraments. Through our Lord . . .

Saint Rose Latin Mass Propers

Tenth Sunday after Pentecost

Introit ☩ Psalm 54. 17, 18, 20, 23

Cum clamárem ad Dóminum, exaudivit vocem meam, ab his, qui appropínquant mihi: et humiliávit eos, qui est ante saécula, et manet in aetérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. *Psalm.* Exáudi, Deus, oratióne meam, et ne despéxeris deprecatióne meam: inténde mihi, et exáudi me. Glória Patri . . . – Cum clamárem ad Dóminum . . .

When I cried to the Lord He heard my voice, from them that draw near to me; and He humbled them, who is before all ages, and remains for ever: cast thy care upon the Lord, and He shall sustain thee. (*Ps. 54. 2*). Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. Glory be to the Father . . . – When I cried to the Lord . . .

Collect

Deus, qui omnipoténtiam tuam parcéndo máxime et miserándo maniféstas: multiplica super nos misericórdiam tuam ; ut ad tua promíssa currétes, caeléstium bonórum fácias esse consórtes. Per Dóminum nostrum . . .

O God, who dost manifest Thine almighty power mostly in sparing and showing mercy: multiply upon us Thy mercy: that as we hasten towards Thy promises, Thou mayest make us partakers of heavenly treasures. Through our Lord . . .

Epistle ☩ I Corinthians 12. 2-11

Fratres: Scitis quóniam cum gentes essétis ad simulácula muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spírítu Dei loquens, dicit anáthema Jesu. Et nemo potest dícere, Dóminus Jesus, nisi in Spírítu Sancto. Divisiónes vero gratiárum sunt, idem autem Spírítus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes

Brethren, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus; and no man can say: The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities

operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicúque autem datur manifestátio Spíritus ad utilitátem. Alii quidem per Spíritum datur sermo sapiéntiae: álii autem sermo sciéntiae secúndum eúmdem Spíritum: álii fides in eódem Spíritu: álii grátia sanitátum in uno Spíritu: álii operátio virtútum, álii prophetía, álii discrétio spírituum, álii génera linguárum, álii interpretátio sermónum. Haec autem ómnia operátur unus atque idem Spíritus, dívidens síngulis prout vult.

Gradual ☩ Psalm 16. 8, 2

Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. De vultu tuo iudícium meum pródeat: óculi tui vídeant aequitátem.
Allelúia, allelúia. (*Ps. 64, 2*).
Te decet hymnus, Deus, in Sion: et tibi reddétur votum in Jerúsalem. Allelúia.

Gospel ☩ Luke 18. 9-14

In illo témpore: Dixit Jesus ad quosdam, qui in se confidébant tamquam justí, et aspernabántur céteros, parábolam istam: Duo hómines ascendérunt in templum ut orárent: unus pharisaéus, et alter publicánus. Pharisaéus stans, haec apud se orábat: Deus, grátias ago tibi,

of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another the grace of healing in the one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

Keep me, O Lord, as the apple of Thine eye: protect me under the shadow of Thy wings. Let my judgment come forth from Thy countenance: let Thine eyes behold the thing that is equitable.
Alleluia, alleluia. (*Ps. 64. 2*). A hymn, O God, becometh Thee in Sion: and a vow shall be paid to Thee in Jerusalem. Alleluia.

At that time, Jesus spoke this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray; the one was a pharisee, and the other a publican. The pharisee standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of

quia non sum sicut céteri hóminum: raptóres, injústi, adúlteri: velut étiam hic publicánus. Jejúno bis in sábbato: décimas do ómnium, quae possídeo. Et publicánus a longe stans nolébat nec óculos ad caelum leváre: sed percutiébat pectus suum, dicens: Deus, propítius esto mihi peccatóri. Dico vobis: descendit hic justificátus in domum suam ab illo: quia omnis qui se exáltat, humiliábitur: et qui se humiliat, exaltábitur.

Offertory ☩ Psalm 24. 1, 3

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam: neque irrideant me inimíci mei: étenim univérsi, qui te exspéctant, non confundéntur.

Tibi, Dómine, sacrificia dicáta reddántur: quae sic ad honórem nóminis tui deferénda tribuísti, ut éadem remédia fieri nostra praestáres. Per Dóminum nostrum . . .

men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven, but struck his breast saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Secret

Let the appointed Sacrifice be offered to Thee, O Lord: which Thou hast arranged to be offered to the honor of Thy Name in such wise that it may be a remedy to us. Through our Lord . . .