

## Preface of the Most Holy Trinity

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique 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 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 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 103. 13, 14, 15

De fructu óperum tuórum, Dómine, satiábitur terra: ut edúcas panem de terra, et vinum laetíficet cor hóminis: ut exhílalet fáciem in óleo, et panis cor hóminis confirmet.

The earth shall be filled with the fruit of Thy works, O Lord, that Thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

### Postcommunion

Vivíficet nos, quaésumus, Dómine, hujus participátio sancta mystérii: et páriter nobis expiatióne tríbaat, et munímen. Per Dóminum nostrum . . .

May the holy reception of this Mystery quicken us, we beseech Thee, O Lord: and may it win for us both pardon and protection. Through our Lord . . .

## Saint Rose Latin Mass Propers

### Twelfth Sunday after Pentecost

#### Introit ☩ Psalm 69. 2, 3

Deus, in adjutórium meum inténde: Dómine, ad adjuvándum me festína: confundántur et revereántur inimíci mei, qui quaerunt ánimam meam. *Psalm.* Avertántur retrórsum, et erubéscant: qui cógitant mihi mala. Glória Patri . . . – Deus, in adjutórium . . .

O God, come to my assistance; O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul. (*Ps. 69. 4*). Let them be turned backward and blush for shame, who desire evils to me. Glory be to the Father . . . – Incline unto my aid, O God . . .

#### Collect

Omnípotens et miséricors Deus, de cujus múnere venit, ut tibi a fidélibus tuis digne et laudabíliter serviátur: tríbae, quaésumus, nobis; ut ad promissiónes tuas sine offensióne currámus. Per Dóminum nostrum . . .

O almighty and merciful God, of whose gift it cometh that Thy faithful do unto Thee worthy and laudable service: grant us, we beseech Thee, that we may run without stumbling towards the attainment of Thy promises. Through our Lord . . .

#### Epistle ☩ II Corinthians 3. 4-9

Fratres: Fidúciam talem habémus per Christum ad Deum: non quod sufficiéntes simus cogitáre áliquíd a nobis, quasi ex nobis: sed sufficiéntia nostra ex Deo est: qui et idóneos nos fecit minístros novi testaménti: non lítera, sed spírítu: lítera enim occídít, spírítus autem vivíficat. Quod si ministrátio mortis, lítteris deformáta in lapídibus, fuit in glória; ita ut non possent inténdere filii Israél in fáciem Móysi, propter glóriam vultus ejus, quae evacuátur: quómo do non magis ministrátio Spírítus erit in glória? Nam si ministrátio damnatiónis glória est: multo magis abúndat ministérium

Brethren, Such confidence we have through Christ towards God. Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministratation of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which is made void: how shall not the ministratation of the Spirit be rather in glory? For if the ministratation of condemnation be glory, much more the

justítiae in glória.

ministration of justice aboundeth in glory.

Gradual ☐ Psalm 33. 2, 3

Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. In Dómino laudábitur ánima mea: áudiant mansuétí, et laeténtur.

Allelúia, allelúia. Dómine Deus salútis meae, in die clamávi et nocte coram te. Allelúia.

I will bless the Lord at all times: His praise shall ever be in my mouth. In the Lord shall my soul be praised: let the meek hear, and rejoice.

Alleluia, alleluia. (Ps. 87. 2). O Lord, the God of my salvation, I have cried in the day and in the night before Thee. Alleluia.

Gospel ☐ Luke 10. 23-37

In illo témpore: Dixit Jesus discíplis suis: Beáti óculi, qui vident quae vos vidétis. Dico enim vobis, quod multi prophétae et reges voluérunt vidére quae vos vidétis, et non vidérunt: et audíre quae audítis, et non audiérunt. Et ecce quidam legisperítus surréxit, tentans illum, et dicens: Magister, quid faciéndó vitam aetérnam possidébo? At ille dixit ad eum: In lege quid scriptum est? quómodo legis? Ille respóndens, dixit: Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua: et próximum tuum sicut teípsum. Dixítque illi: Recte respondísti: hoc fac et vives. Ille autem volens justificáre seípsum, dixit ad Jesum: Et quis est meus próximus? Suscípíens autem Jesus, dixit: Homo quidam descendébat ab Jerúsalem in Jéricho, et incidit in latrónes, qui étiam despoliavérunt eum: et plagis impósitis abiérunt, semivívo relicto. Accidit autem, ut

At that time, Jesus said to His disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life? But He said to them: What is written in the law? how readest thou? He answering, said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And He said to him: Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. And it

sacérdos quidam descénderet eádem via: et viso illo praeterívit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quidam iter faciens, venit secus eum: et videns eum, misericórdia motus est. Et apprópians, alligávit vúlnera ejus, infúdens óleum et vinum: et impónens illum in juméntum suum, duxit in stábulum, et curam ejus egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait: Curam illíus habe: et quodcúmque supererogáveris, ego cum redíero, reddam tibi. Quis horum trium vidétur tibi próximus fuisse illi, qui incidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Jesus: Vade, et tu fac simíliter.

chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion, and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thine opinion, was neighbor to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

Offertory ☐ Exodus 32. 11, 13, 14

Precátus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? Parce irae ánimae tuae: meménto Abraham, Isaac, et Jacob, quibus jurásti dare terram fluéntem lac et mel. Et placátus factus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, is Thine indignation enkindled against Thy people? Let the anger of Thy mind cease; remember Abraham, Isaac, and Jacob, to whom Thou didst swear to give a land flowing with milk and honey. And the Lord was appeased from doing the evil which He had spoken of doing against His people.

Secret

Hóstias, quaésumus, Dómine, propítius inténde, quas sacris altáribus exhibémus: ut nobis indulgéntiam largiéndó, tuo nómini dent honórem. Per Dóminum nostrum . . .

Graciously look upon the offerings, we beseech Thee, O Lord, which we present upon Thine altar: that while they obtain pardon for us, they may give honor to Thy Name. Through our Lord . . .