

# Trinity Sunday

*Since the High Middle Ages, this Sunday, which opens the long time-span between Pentecost and Advent, has been dedicated to the most sublime mystery of the Faith, that of the Holy Trinity*

*White*

*1 Cl. (Duplex 1 Cl.)*

INTROIT: *cf. Tob. 12:6*

Benedicta sit sancta Trinitas, atque indivisa Unitas : confitebimur ei, quia fecit nobiscum misericordiam suam. Ps. 8:2: Domine Dominus noster : quam admirabile est nomen tuum in universa terra. V. Gloria.

*Blessed be the holy Trinity, and undivided unity : we will give glory to him, because he hath shown his mercy to us. Ps. 8:2: O Lord, our Lord : how wonderful is thy name in the whole earth. V. Gloria.*

COLLECT

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare Unitatem : quæsumus; ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum.

*O almighty and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of the eternal Trinity and, in the power of majesty, to adore the unity : we beseech thee that, by steadfastness in this faith we may be evermore defended from all adversity. Through our Lord.*

EPISTLE: *Rom. 11:33-36*

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

O altitudo divitiarum sapientiæ, et scientiæ Dei : quam incomprehensibilia sunt judicia ejus, et investigabiles viæ ejus! Quis enim cognovit sensum Domini? Aut quis consiliarius ejus fuit? Aut quis prior dedit illi, et retribuetur ei? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia : ipsi gloria in sæcula. Amen.

*A lesson from the Epistle of St Paul the Apostle to the Romans.*

*O the depth of the riches and of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things; to him be glory for ever. Amen.*

GRADUAL: *Dan. 3:55-56*

Benedictus es, Domine, qui intueris abyssos, et sedes super Cherubim. V. Benedictus es, Domine, in firmamento cæli, et laudabilis in sæcula.

*Blessed art thou, O Lord, who beholdest the depths, and sittest upon the Cherubim. V. Benedictus es, O Lord, in the firmament of heaven, and worthy of praise for ever.*

ALLELUIA: *Dan. 3:52*

Benedictus es, Domine Deus patrum nostrorum, et laudabilis in sæcula.

*Blessed art thou, O Lord, God of our fathers, and worthy of praise for ever.*

*ad libitum*: SEQUENCE

Benedicta sit beata Trinitas, Deitas æterna, pariter cœqualis gloria.	<i>Praised be the Blessed Trinity, the eternal Godhead, the equal glory.</i>
Deus Genitor, Natus genitus, cum sacro Pneu- mate permanens super omne quod exstat. Quibus est una semper voluntas, et a se discrepat haud umquam triplicata persona.	<i>God the Father, the Son born, with the Holy Ghost, which remaineth forever above all that is. Who have always one will, and never ever, doth this threefold person disagree with itself.</i>
Nam constat Deitas una non in tres Deos divisa, quod fides fatetur, / a Christo ortho- doxe edita. Hæc namque pellit delicta, patriam reddit serenam, qua dulcem jubillant / agmina symphoniam cœlica.	<i>For it is one Godhead, not divided into three gods, which the Faith proclaimeth, / as truthfully going out from Christ. For this [Faith] banisheth sins, restores the cheerful home, / through it the hosts of heaven rejoice in sweet symphony.</i>
Altithroni vestigia imitantur stolis candidata Operiunturque binas quas captant post sæcli discrimina.	<i>Those, in shining garments, who follow the footsteps of Him on the high throne, And those [on earth] wait for the two [garments of body and soul] which they receive after the perils of this life.</i>
Et nos, quos illustrat gratia Dei, supera demus nostra debita. Quatenus caterva cœlica nobis maneat post funera socia,	<i>And we, whom God's grace illuminateth, let us pay back what we owe above. So that the heavenly throng may remain our companions after death,</i>
Ultimoque peracto discrimine poscimus alto perfrui mox palatio, Quo perspicua flagrat lux accensa constanti flamma, quæ Deus est, visio nostra et salus æterna,	<i>We ask that, having passed the last peril, we may soon enjoy the high palace, Where the bright light shineth in constant flame, which is God, our vision and eternal salvation,</i>
Angelorum quæ illustrat fortiter pectora, Ut in Christo solo sua defigant lumina.	<i>Which always strongly illuminateth the hearts of the Angels, So that they fix their eyes on Christ alone.</i>
Hæc namque est sitis illa flagrans, qua tunc sitiunt animæ sanctorum et corpora Cum fuerint data perpetua eis pro bonis a Judice præmia.	<i>For this is their burning thirst, and for that shall thirst the souls and bodies of the saints, Whom are given by the judge everlasting prizes for the good they have done.</i>

GOSPEL: *Mt. 28:18-20*

Sequentia sancti Evangelii secundum Matthæum.	<i>Continuation of the holy Gospel according to St Matthew.</i>
In illo tempore : Dixit Jesus discipulis suis : Data est mihi potestas in cælo et in terra. Eun- tes ergo docete omnes gentes, baptizantes eos	<i>At that time: Jesus said to his disciples: All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of</i>

in nomine Patris, et Filii, et Spiritus Sancti : docentes eos servare omnia quaecumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus, usque ad consummationem sæculi.

*the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world.*

OFFERTORY: *cf. Tob. 12:6, cf. Dan. 3:55*

Benedictus sit Deus Pater, unigenitusque Dei Filius, sanctus quoque Spiritus : \*quia fecit nobiscum misericordiam suam. *℣.* Benedicamus Patrem et Filium cum Sancto Spiritu : laudemus et superexaltemus eum in sæcula. \*Quia fecit. *℣.* Benedictus es, qui intueris abyssos et sedes super Cherubim : et superlaudabilis et superexaltatus in sæcula. \*Quia fecit.

*Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit : \*because he hath shown his mercy towards us. ℣ Let us bless the Father and the Son with the Holy Ghost : let us praise him and exalt him above all for ever. \*Because he hath. ℣ Blessed art thou, that beholdest the depth, and sittest upon the Cherubim : and worthy to be praised and exalted above all for ever. \*Because he hath.*

SECRET

Sanctifica, quæsumus, Domine Deus noster, per tui sancti nominis invocationem hujus oblationis hostiam; et per eam nosmetipsos tibi perferre munus æternum. Per Dominum.

*Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of this oblation : and through it make of us, too, an eternal offering to thee. Through our Lord.*

PREFACE

*Of the Trinity*

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique, gratias agere : Domine sancte, Pater omnipotens, æterne Deus. Qui cum Unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus : non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim : qui non cessant clamare quotidie, una voce dicentes :

*It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God : who 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 Trinitate of one substance. For that which we believe from thy revelation concerning thy glory, that same we believe of thy Son, that same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty; which Angels and Archangels, the Cherubim too and the Seraphim do praise; day by day they cease not to cry out, saying, as with one voice:*

COMMUNION: *cf. Tob. 12:6*

Benedicimus Deum cæli, et coram omnibus viventibus confitebimur ei : quia fecit nobiscum misericordiam suam.

*We bless the God of heaven, and before all living we will praise him; because he hath shown his mercy to us.*

## POST-COMMUNION

Proficiat nobis ad salutem corporis et animæ, Domine Deus noster, hujus sacramenti susceptio : et sempiternæ sanctæ Trinitatis, ejusdemque individuæ unitatis confessio. Per Dominum.

*May the reception of this sacrament, O Lord our God, and the confession of the holy and eternal Trinity and its undivided unity, profit us to the salvation of body and soul. Through our Lord.*

*In some places the following text, which was the Gospel of the Sunday after Pentecost before the Introduction of the Feast of the Blessed Trinity, will be read as LAST GOSPEL instead of the usual Prologue of St John's Gospel.*

### LAST GOSPEL: Lk. 6:36-42

Sequentia Sancti Evangelii secundum Lucam.

*Continuation of the holy Gospel according to St Luke.*

In illo tempore : Dixit Jesus discipulis suis : Estote misericordes sicut et Pater vester misericors est. Nolite judicare, et non judicabimini : nolite condemnare, et non condemnabimini. Dimittite, et dimittimini. Date, et dabitur vobis : mensuram bonam, et confertam, et coagitatam, et supereffluentem dabunt in sinum vestrum. Eadem quippe mensura, qua mensi fueritis, remetietur vobis. Dicebat autem illis et similitudinem. Numquid potest cæcus cæcum ducere? nonne ambo in foveam cadunt? Non est discipulus super magistrum : perfectus autem omnis erit, si sit sicut magister ejus. Quid autem vides festucam in oculo fratris tui, trabem autem, quæ in oculo tuo est, non consideras? Aut quomodo potes dicere fratri tuo : Frater, sine ejiciam festucam de oculo tuo : ipse in oculo tuo trabem non videns? Hypocrita, ejice primum trabem de oculo tuo : et tunc perspicies, ut educas festucam de oculo fratris tui.

*At that time: Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you shall mete withal it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? Do they not both fall into the ditch? The disciple is not above his master; but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye, but the beam that is in thine own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thine eye, when thou thyself seest not the beam in thine own eye? Hypocrite, cast first the beam out of thine own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.*