



DOMINICA SANCTISSIMÆ TRINITATIS TRINITY SUNDAY

ASPÉRGES

Aspérges me. Dómine, hyssópo, et *Thou shalt sprinkle me, O Lord, with hyssop, and mundábor:lavábis me, et super nivem I shall be cleansed; Thou shalt wash me, and I dealbábor.* Miserére mei, Deus, secúndum *shall become whiter than snow. Have mercy on magnammisericordiam tuam.* P. Glória Patri, et me, O God, according to Thy great mercy. Fílio, et Spirítui Sancto. S. Sicut erat in princípio, [Psalm 50] P. Glory be to the Father, and to the etnunc, et semper, et in sæcula sæculórum. Son, and to the Holy Ghost. S. As it was in the Amen. Aspérges me. Dómine, hyssópo, et *beginning, is now, and ever shall be, world mundábor:lavábis me, et super nivem dealbábor. without end. Amen*

P. Osténde nobis, Dómine, misericórdiam tuam.

S. Et salutáre tuum da nobis.

P. Dómine, exáudi oratióne meam.

S. Et clamor meus ad te véniat.

P. Dóminus vobíscum.

S. Et cum spíritu tuo.

P. Orémus. Exáudi nos, Dómine sancte, Pater omnípotens, ætére Deus, et míttete dignéris Hear us, O holy Lord, almighty Father, sanctum Angelum tuum de cælis, qui custódiat, everlasting God, and vouchsafe to send Thy holy fóveat, prótegat, vísit, atque deféndat omnes Angel from heaven, to guard, cherish, protect, habitantes in hoc habitáculo. Per Christum visit and defend all that are assembled in this Dóminum nostrum.

S. Amen

INTROIT Tob 12:6

Benedícta sit sancta Tríntas atque indivísa Unitas: confitébimur ei, quia fecit nobíscum misericórdiam suam. Ps 8:2 Dómine, Dóminus noster, quam admirábile est nomen tuum in univérsa terra! V. Glória Patri etc. R. *Benedicta sit*

P. Show us, O Lord, Thy mercy.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

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S. Amen

Blessed be the Holy Trinity and undivided Unity: we will give glory to Him, because He has shown His mercy to us. Ps 8:2 O Lord, our Lord, how glorious is Your Name over all the earth! V. Glory be... Blessed be the Holy Trinity ... etc

COLLECT

Omnípotens sempiterne Deus, qui dedísti fámulis *Almighty, eternal God, You Who have given Your tuis in confessióne veræ fidei, ætérmæ Trinitatis servants, in the confession of the true faith, to glóriam agnoscere, et in poténtia majestatis acknowledge the glory of the eternal Trinity, and adoráre Unitátem: quæsumus; ut, ejúsdem fidei in the power of that majesty to adore its unity, firmitáte, ab ómnibus semper muniámur grant, we beseech You, that in the firmness of this faith we may ever be protected from all harm. Through ...*

EPISTLE *Rom 11:33-36.*

Léctio Epístolæ beati Pauli Apóstoli ad *Oh, the depth of the riches of the wisdom and of Romános. O altitudo divitiarum sapiéntiæ et the knowledge of God! How incomprehensible sciéntiæ Dei: quam incomprehensibilia sunt and His judgments and how unsearchable His judícia ejus, et investigábiles viæ ejus! Quis enim ways! For Who has known the mind of the Lord, cognovit sensum Dómini? Aut quis consiliárius or who has been His counselor? Or who has first ejus fuit? Aut quis prior dedit illi, et retribuétur given to Him, that recompense should be made ei? Quóniam ex ipso et per ipsum et in ipso sunt him? For from Him and through Him and unto ómnia: ipsi glória in sácula. Amen.*

Through ...

Amen.

ALLELUIA

Dan 3:55-56 Benedíctus es, Dómine, qui intuérис *Dan 3:55-56 Blessed are You, O Lord, Who look abýssos, et sedes super Chérubim, V. Benedíctus into the depths from Your throne upon the es, Dómine, in firmaménto cæli, et laudábilis in Cherubim. V. Blessed are You, O Lord, in the sácula.*

firmament of heaven, and praiseworthy forever.

Allelúja, allelúja. Dan 3:52 V. Benedíctus es, *Alleluia, alleluia.*

Dómine, Deus patrum nostrórum, et laudábilis in *Dan 3:52 Blessed are You, O Lord, the God of our fathers, and praiseworthy forever. Alleluia.*

GOSPEL *St. Matt 28:18-20*

In illo tempore: Dixit Jesus discípulis suis: Data est *At that time, Jesus said to His disciples: All power mihi omnis potéstas in cœlo et in terra. Eúntes ergo in heaven and on earth has been given to Me. Go, docéte omnes gentes, baptizántes eos in nómine therefore, and make disciples of all nations, Patris, et Fílii, et Spíritus Sancti: docéntes eos baptizing them in the Name of the Father, and of serváre ómnia, quæcúmque mandávi vobis. Et the Son, and of the Holy Spirit, teaching them to ecce, ego vobíscum sum ómnibus diébus usque ad observe all that I have commanded you; and behold, I am with you all days, even unto the consummatiónem sáculi.*

consummation of the world.

OFFERTORY *Tob 12:6.*

Benedíctus sit Deus Pater, unigenitúsque Dei *Blessed be God the Father, and the only-begotten Fílius, Sanctus quoque Spíritus: quia fecit Son of God, and also the Holy Spirit: because He nobíscum misericórdiam suam.*

has shown His mercy to us.

SECRET

Sanctífica, quæsumus, Dómine, Deus noster, per tui *We call upon Your Name, O Lord, and beseech You sancti nóminis invocatióne, hujus oblatiónis to hallow this sacrificial offering and through it to hóstiam: et per eam nosmetípsos tibi pérfice munus make us an eternal offering to You. Through... ætérmum. Per Dóminum...*

PREFACE OF THE HOLY TRINITY

Vere dignum et justum est, æquum et salutare, salvation, that we should at all times, and in all nos tibi semper et ubique grátias ágere: Dómine places, give thanks unto Thee, O holy Lord, sancte, Pater omnípotens, æterne Deus: Qui cum Father almighty, everlasting God; Who, together unigénito Filio tuo et Spíritu Sancto unus es with Thine only-begotten Son, and the Holy Deus, unus es Dóminus: non in unius Ghost, art one God, one Lord: not in the oneness singularitatem persónæ, sed in unius Trinitate of a single Person, but in the Trinity of one substántia. Quod enim de tua glória, revelante te, substance. For what we believe by Thy revelation crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto of Thy glory, the same do we believe of Thy Son, sine differéntia discretiōnis sentimus. Ut in the same of the Holy Ghost, without difference or confessiōne veræ sempiternæque Deitatis, et in separation. So that in confessing the true and persónis proprietas, et in esséntia unitas, et in everlasting Godhead, distinction in persons, majestate adoréatur æquálitas. Quam laudant unity in essence, and equality in majesty may be Angeli atque Archángeli, Chérubim quoque ac adored. Which the Angels and Archangels, the Séraphim: qui non cessant clamare quotidie, una Cherubim also and Seraphim do praise: who cease not daily to cry out, with one voice saying:

COMMUNION ANTIphon Tob 12:6

Benedícimus Deum cœli et coram ómnibus We bless the God of heaven, and before all living vivéntibus confitébimur ei: quia fecit nobiscum we will praise Him; because He has shown His misericórdiam suam.

POSTCOMMUNION COLLECT

Proficiat nobis ad salutem corporis et ánimæ, May the reception of this sacrament, O Lord our Dómine, Deus noster, hujus sacraménti suscéptio: God, and the profession of our faith in the eternal et sempiternæ sanctæ Trinitatis ejusdémque holy Trinity and undivided Unity, benefit us for indivíduæ Unitatis conféssio. Per Dóminum the salvation of body and soul. Through our Lord.

TODAY'S REFLECTIONS

THE EPISTLE: St. Paul's exclamations, in this epistle, are caused by the inscrutable judgment of God in rejecting the Jews and calling the Gentiles. The Church makes use of these words to express her admiration for the incomprehensible mystery of the most Holy Trinity, which surpasses our understanding, and yet is the worthy object of our faith, hope and love. Although neither angels nor men can fathom this mystery, it cannot be difficult for the sound human intellect to believe it, since it is indubitably and evidently revealed by God, arid we, in many natural and human things, accept for true and certain much that we cannot comprehend. Let us submit our intellect, therefore, and yield ourselves up to faith; as there was indeed a time when men were martyred, when even persons of all ages and conditions preferred to die rather than to abandon this faith, so let us rather wait until our faith is changed to contemplation, until we see the Triune God, face to face, as He is, and in the sight of that countenance become eternally happy. Thither should all our hopes, wishes, and desires be directed, and we should cease all fruitless investigations, endeavoring by humble faith and active love, to prove worthy of the beatific vision; for if we do not love Him who is our all, our last end and aim, and lovingly desire Him, we will have to hope of one day possessing Him.

ASPIRATION O incomprehensible, Triune God! O Abyss of wisdom, power, and goodness! To Thee all glory and adoration! In Thee I lose myself; I cannot contain Thee, do Thou, contain me. I believe in Thee, though I cannot comprehend Thee; do Thou increase my faith; I hope in Thee, for Thou art the source of all good; do Thou enliven my hope; I love Thee, because Thou art worthy, of all love; do Thou inflame ever more my love, that in Thy love I may live and die. Amen.

THE GOSPEL: Christ being God had from all eternity the same power that His Father had; being man, He had this same power by the union of His divinity with His humanity, and on account of the infinite merits of His passion. In virtue of this power, He said to His apostles, before the ascension, that, as His Heavenly Father had sent Him, even so He sent them to all nations, without exception, to teach all that He had commanded, and to receive them, by means of baptism, into the Church; at the same time He promised to be with them to the end of the world, that is, that He would console them in suffering, strengthen them in persecution, preserve them from

error, and always protect them and their successors, the bishops and priests, even unto the consummation of the world.

DOCTRINE ON THE HOLY TRINITY

What is God?

GOD is the most perfect being, the highest, best Good, who exists, from all eternity, by whom heaven and earth are created, and from whom all things derive and hold life and existence, for of Him, and by Him, and in Him are all things. (Rom. XI. 36.)

What is the Blessed Trinity?

The Blessed Trinity is this one God who is one in nature and threefold in person, the Father, the Son, and the Holy Ghost.

Is each of these three persons God?

Yes, because each of them has the divine nature and substance.

Are they not three Gods?

No, because all three of these persons have one and the same divine nature and substance.

Is any one of these three persons older, mightier, or greater than the other?

By, no means, they are all three from eternity entirely equal to each other in divine omnipotence greatness and majesty, and must, therefore, be equally adored and venerated.

Ought one to give himself up to the investigation of the most Blessed Trinity?

No; "For," says the saintly Bishop Martin, "the mystery of the Trinity cannot be comprehended by the human intellect, no one however eloquent can exhaust it; if entire books were written about it, so that the whole world were filled with them, yet the unspeakable wisdom of God would not be expressed. God who is indescribable, can in no way be described. When the human mind ceases to speak of Him, then it but begins to speak." Therefore the true Christian throws his intellect under the feet of faith, not seeking to understand that which the human mind can as little comprehend, as a tiny hole in the sand can contain the immeasurable sea. An humble and active faith will make us worthy some day in the other world, to see with the greatest bliss this mystery as it is, for in this consists eternal life, that by a pious life we may glorify and know the only true God, Christ Jesus His Son, and the Holy Ghost.

