

The Revelation of the Most Holy Trinity

THE VERY ESSENCE of the Christian faith consists in the knowledge and adoration of one God in three Persons. This is the mystery whence all others flow. Our faith centers in this as in the master-truth of all it knows in this life, and as the infinite object whose vision is to form our eternal happiness; and yet, we know it only because it has pleased God to reveal Himself thus to our lowly intelligence, which, after all, can never fathom the infinite perfections of that God, who necessarily inhabits light inaccessible. Human reason may, of itself, come to the knowledge of the existence of God as Creator of all beings; it may, by its own innate power, form to itself an idea of His perfections by the study of His works; but the knowledge of God's intimate Being can come to us only by means of His own gracious revelation.

It was God's good pleasure to make known to us His essence, in order to bring us into closer union with Himself, and to prepare us, in some way, for that face-to-face vision of Himself which He intends to give us in eternity. But His revelation is gradual: He takes mankind from brightness unto brightness, fitting it for the full knowledge and adoration of Unity in Trinity, and Trinity in Unity. During the period preceding the Incarnation of the eternal Word, God seemed

intent on inculcating the idea of His Unity, for polytheism was the infectious error of mankind; and every notion of there being a spiritual and sole cause of all things would have been effaced from the earth, had not the infinite goodness of God watched over its preservation.

Not that the Old Testament books were altogether silent on the three divine Persons, whose ineffable relations are eternal; only, the mysterious passages which spoke of them were not understood by the people at large; whereas, in the Christian Church, a child of seven will answer those who ask him, that in God, the three divine Persons

PATER·· FILIUS·
SPIRITUS·· SANCTUS

have but one and the same Nature, but one and the same Divinity. When the Book of Genesis tells us that God spoke in the plural, and said: "Let Us make man to Our image and likeness," the ancient Jew bowed down and believed, but understood not the sacred text; the Christian, on the contrary, who has been enlightened by the complete revelation of God, sees, under this expression, the three Persons acting together in the formation of man; the light of faith develops the great truth to him, and tells him that, within himself, there is a likeness to the blessed Three in One. Power, understanding, and will, are three faculties within him, and yet he himself is but one being.

Commentary from The Liturgical Year by Dom Prosper Guéranger (1805-1875).

Proper Prayers of the Mass in the Extraordinary Form Votive Mass of the Most Holy Trinity

INTROIT (Tobias 12. 6)

BENEDICTA sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. (T.P. Alleluia, alleluia.) *Psalm.* Domine Dominus noster, quam admirabile est nomen tuum in universa terra. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. — Benedicta ...

BLESSED be the holy Trinity, and undivided Unity: we will give glory to Him, because He hath shown His mercy to us. (P.T. Alleluia, alleluia.) *Ps.* 8. 2. O Lord, our Lord, how wonderful is Thy Name in all the earth! V. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. R. Amen. — Blessed be the holy Trinity ...

COLLECT

OMNIPOTENS sempiternus Deus, qui dedisti famulis tuis in confessione verae fidei, aeternae Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem: quaesumus, ut eiusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

O ALMIGHTY and everlasting God, who hast enabled Thy servants, in confessing the true Faith, to acknowledge the glory of the eternal Trinity, and in the power of Majesty to adore its Unity: we beseech Thee, that by steadfastness in the same Faith, we may ever be defended against all adversity. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

EPISTLE

From the Second Letter of Blessed Paul the Apostle to the Corinthians, 13. 11-13.

FRATRES: Gaudete, perfecti estote, exhortamini, idem sapite, pacem habete, et Deus pacis et dilectionis erit vobiscum. Gratia Domini nostri Jesu Christi, et caritas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis. Amen.

BRETHREN: Rejoice, and be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love be with you. The grace of our Lord Jesus Christ, and the charity of God, and the communion of the Holy Ghost be with you all. Amen.

GRADUAL (Daniel 3. 55, 56)

BENEDICTUS es, Domine, qui intuéris abyssos, et sedes super Chérubim. V. Benedictus es, Domine, in firmamento caeli, et laudábilis in saecula.

BLESSED art Thou, O Lord, that beholdest the depths and sittest above the Cherubim. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever.

ALLELUIA, alleluia. (*Dan. 3. 52.*) Blessed art Thou, O Lord, the God of our fathers, and worthy to be praised for ever. Alleluia.

After Septuagesima, the following TRACT is prayed in place of the Alleluia and V. Benedictus es... :

WITH OUR whole heart and voice we confess Thee, we praise Thee, we bless Thee, God the Father unbegotten, Thee, the only-begotten Son, Thee the Holy Ghost, the Paraclete, the holy and undivided Trinity. For Thou art great and dost wonderful things: Thou alone art God. To Thee be praise, to Thee glory, to Thee thanksgiving, for ever and ever, O blessed Trinity!

During Eastertide, the Gradual and Tract are omitted and the following is prayed:

ALLELUIA, Alleluia. (*Dan. 3. 52.*) Blessed art Thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia. Let us bless the Father and the Son with the Holy Ghost. Alleluia.



GOSPEL

Continuation of the holy Gospel according to St. John, 15. 26, 27; 16. 1-4.

AT THAT TIME Jesus said to His disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony to Me: and you shall give testimony because you are with Me from the beginning. These things I have spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you of them.

ALLELÚIA, alleluia. V. Benedictus es, Dómine, Deus patrum nostrórum, et laudábilis in sǎcula. Alleluia.

TE DEUM Patrem ingénitum, te Filium unigénitum, te Spíritum Sanctum Paraclítum, sanctam et individuam Trinitátem, toto corde confitémur, laudámus atque benedicimus. V. Quóniam magnus es tu, et fáciens mirabilia: tu es Deus solus. V. Tibi laus, tibi glória, tibi gratiárum áctio in sǎcula sempitérna, o beáta Trínitas.

ALLELÚIA, alleluia. Benedictus es, Dómine, Deus patrum nostrórum, et laudábilis in sǎcula. Alleluia. V. Benedicámus Patrem et Filium cum Sancto Spíritu. Alleluia.

IN ILLO TĒMPORE: Dixit Jesus discipulis suis: Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procedit, ille testimónium perhibébit de me: et vos testimónium perhibébitis, quia ab initio mecum estis. Hæc locútus sum vobis, ut non scandalizémmini. Absque synagógis fácient vos: sed venit hora, ut omnis, qui interficit vos, arbitrétur obséquium se præstáre Deo. Et hæc fácient vobis, quia non novérunt Patrem neque me. Sed hæc locútus sum vobis, ut, cum vénerit hora eórum, reminiscámini quia ego dixi vobis.

OFFERTORY (Tobias 12. 6)

BENEDÍCTUS sit Deus Pater, unigenítusque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobiscum misericórdiam suam. (T.P. Alleluia.)

BLESSED be God the Father, and the only-begotten Son of God, and also the Holy Spirit; because He hath shown us His mercy. (P.T. Alleluia.)

SECRET

SANCTÍFICA, quǎesumus, Dómine Deus noster, per tui sancti nóminis invocatióem, hujus oblatiÓnis hóstiam: et per eam nosmetipsos tibi pérfice munus ætérnum. Per Dóminum ...

SANCTIFY, we beseech Thee, O Lord, our God, by the invocation of Thy holy Name, the Sacrifice we offer, and by it make us an everlasting offering unto Thee. Through our Lord...

PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine differentia discretiÓnis sentímus. Ut in confessiÓne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séráphim: qui non cessant clamáre quotidie, una voce dicétes: — Sanctus.

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to 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: — Sanctus.

COMMUNION (Tobias 12. 6)

BENEDÍCIMUS Deum cœli, et coram omnibus vivéntibus confitébimur ei: quia fecit nobiscum misericórdiam suam. (T.P. Alleluia.)

WE bless the God of heaven, and before all the living we will praise Him; because He has shown His mercy to us. (P.T. Alleluia.)

POSTCOMMUNION

PROFÍCIAT nobis ad salutem córporis et animæ, Dómine Deus noster, hujus sacraménti suscéptio: et sempitérnæ sanctæ Trinitátis, eiusdemque individuæ unitátis conféssio. Per Dóminum ...

O LORD, our God, may our reception of this Sacrament and our acknowledgment of the holy and eternal Trinity and its undivided Unity be of avail to us for health of mind and body. Through our Lord ...