
DEVOTIONS TO THE BLESSED TRINITY

"The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the 'hierarchy of the truths of faith.' The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son, and Holy Spirit, reveals himself to men 'and reconciles and unites with himself those who turn away from sin.'"¹

"Christians are baptized 'in the name of the Father and of the Son and of the Holy Spirit.' Before receiving the sacrament they respond to a three-part question when asked to confess the Father, the Son, and the Spirit: 'I do.' 'The faith of all Christians rests on the Trinity.'"²

TE DEUM

This hymn of praise can be traced back to the first centuries of Christendom. During the Middle Ages it was ascribed to Saints Ambrose and Augustine. It has also been attributed to bishop Nicetas of Remesiana. Since the sixth century, it has been recited as part of the Divine Office.

1. CCC, 234.

2. CCC, 232.

TE DEUM

1. Te Deum laudámus: *
te Dóminum confitémur.
2. Te ætérnum Patrem, *
omnis terra venerátur.
3. Tibi omnes ángeli, *
tibi cæli et univérsæ potestátes:
4. Tibi chérubim et séraphim *
incessábili voce proclámant:
5. Sanctus, * Sanctus, * Sanctus *
Dóminus Deus Sábaoth.
6. Pleni sunt cæli et terra *
maiestátis glóriæ tuæ.
7. Te gloriósus *
Apostolórum chorus:
8. Te prophetárum *
laudábilis númerus:
9. Te mártýrum candidátus*
laudat exércitus.
10. Te per orbem terrárum*
sancta confitétur Ecclésia,
11. Patrem *
imménsæ maiestátis;
12. Venerándum tuum verum *
et únicum Fílium;
13. Sanctum quoque *
Paráclitum Spíritum.
14. Tu rex glóriæ, *
Christe.
15. Tu Patris *
sempitérnus es Fílius.
16. Tu, ad liberándum susceptúrus hóminem, *
non horruísti Vírginis úterum.

TE DEUM

1. We praise you, O God,
we acknowledge you to be the Lord.
2. You, the Father everlasting,
all the earth does worship.
3. To you all the angels,
to you the heavens, and all the powers,
4. To you the cherubim and seraphim
cry out without ceasing:
5. Holy, holy, holy,
Lord God of hosts.
6. Full are the heavens
and the earth of the majesty of your glory.
7. You, the glorious
choir of the apostles,
8. You, the admirable
company of the prophets,
9. You, the whiterobed army
of martyrs do praise.
10. You, the holy Church
throughout the world confess:
11. The Father
of incomprehensible majesty;
12. Your adorable, true,
and only Son,
13. And the Holy Spirit
the Paraclete.
14. You, O Christ,
are the King of glory.
15. You are the everlasting
Son of the Father.
16. Having taken upon yourself to deliver man,
you did not disdain the Virgin's womb.

17. Tu, devícto mortis acúleo, *
aperuísti credéntibus
regna cælórum.
18. Tu ad d́exteram Dei sedes *
in gĺoria Patris.
19. Iudex credéris *
esse ventúrus.
20. Te ergo quæsumus, tuis fámulis súbveni, *
quos pretiósó sáanguine
redemísti.
21. ÆtéRNA fac cum sanctis tuis *
in gĺoria numerári.
22. Salvum fac pópulum tuum, Dómine, *
et b́enedic hereditáti tuæ.
23. Et rege eos, *
et extólle illos usque in ætérnum.
24. Per śingulos dies *
benedícimus te;
25. et laudámus nomen tuum in sáeculum, *
et in sáeculum sáeculi.
26. Dignáre, Dómine, die isto *
sine peccáto nos custodíre.
27. Miserére nostri, Dómine, *
miserére nostri.
28. Fiat misericórdia tua, Dómine, super nos, *
quemádmódum sperávimus in te.
29. In te, Dómine, sperávi: *
non confúndar in ætérnum.
- ℣. Benedíctus es, Dómine, Deus patrum nostrórum.
- ℞. **Et laudábilis, et gloriósus
et superexaltátus in sáecula.**
- ℣. Benedicámus Patrem, et Fílium
cum Sancto Spíritu.

17. Having overcome the sting of death,
you have opened to believers
the kingdom of heaven.
18. You sit at the right hand of God,
in the glory of the Father.
19. You, we believe,
are the Judge to come.
20. We beseech you, therefore, to help your servants
whom you have redeemed
with your precious blood.
21. Make them to be numbered with your saints
in glory everlasting.
22. O Lord, save your people,
and bless your inheritance.
23. And govern them,
and exalt them for ever.
24. Day by day
we bless you.
25. And we praise your name for ever;
yes, for ever and ever.
26. Vouchsafe, O Lord, this day,
to keep us without sin.
27. Have mercy on us, O Lord;
have mercy on us.
28. Let your mercy, O Lord, be upon us;
as we have trusted in you.
29. In you, O Lord, have I trusted:
let me not be confounded for ever.
- Y. Blessed are you, O Lord, the God of our fathers.
- R. **And worthy of praise, and glorious,
and exalted above all for ever.**
- Y. Let us bless the Father, and the Son,
with the Holy Spirit.

R. Laudémus, et superexaltémus eum in sæcula.

V. Benedíctus es, Dómine,
in firmaménto cæli.

R. Et laudábilis, et gloriósus
et superexaltátus in sæcula.

V. Bénedic, ánima mea, Dómino.

R. Et noli oblivísci omnes retributiónes eius.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Sacerdotes addunt:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Deus, cuius misericórdiæ non est númerus, et bonitátis infinitus est thesáurus: piíssimæ Maiestáti tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; ut, qui peténtibus postuláta concédís, eósdem non déserens, ad præmia futúra dispónas.

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de eius semper consolatióne gaudére.

Deus, qui néminem in te sperántem nímium afflígi permíttis, sed pium précibus præstas audítum: pro postulatió nibus nostris, votisque suscéptis grátias ágimus, te piíssime deprecántes; ut a cunctis semper muniámur advérsis. Per Christum Dóminum nostrum.

R. Amen.

R. Let us praise and exalt him for ever.

V. Blessed are you, O Lord,
in the firmament of heaven.

R. And worthy of praise, and glorious,
and exalted above all for ever.

V. Bless the Lord, O my soul.

R. And forget not all his benefits.

V. O Lord, hear my prayer.

R. And let my cry come to you.

Priests add:

V. The Lord be with you.

R. And with your spirit.

Let us pray.

O God, of your mercies there is no number, and of your goodness the treasure is infinite; we render thanks to your most gracious majesty for the gifts you have bestowed upon us, evermore imploring your clemency that as you grant the petitions of them that ask you, you may never forsake them, but may prepare them for the rewards to come.

O God, who have taught the hearts of the faithful by the light of the Holy Spirit, grant us, by the same Spirit, to relish what is right, and evermore to rejoice in his consolation.

O God, who suffer none that hope in you to be afflicted overmuch, but listens graciously to their prayers, we render you thanks, because you have received our supplications and vows; and we most humbly beseech you that we may evermore be protected from all adversities. Through Christ our Lord.

R. Amen.

QUICUMQUE

Ant. Glória tibi, Trínitas * æquális, una Déitas, et ante ómnia sæcula, et nunc, et in perpétuum (T.P. Allelúia).

1. Quicúmque vult salvus esse, *
ante ómnia opus est, ut téneat cathólicam fidem:
2. Quam nisi quisque íntegram
inviolatámque serváverit, *
absque dúbio in ætérnum períbit.
3. Fides autem cathólica hæc est: *
ut unum Deum in Trinitáte,
et Trinitátem in unitáte venerémur.
4. Neque confundéntes persónas, *
neque substántiam separántes.
5. Alia est enim persóna Patris
ália Fílii, *
ália Spíritus Sancti:
6. Sed Patris, et Fílii, et Spíritus Sancti
una est divínitas, *
æquális glória, coætérna maiéstas.
7. Qualis Pater, talis Fílius, *
talis Spíritus Sanctus.

ATHANASIAN CREED (QUICUMQUE)

Taking its name from St. Athanasius (+373), even though it is no longer attributed to him, this prayer enumerates the essential doctrines of Christianity, especially the mysteries of the Holy Trinity. St. Teresa of Avila recounts a meditation on this creed as follows: "Once, when I was reciting the *Quicumque vult*, I was shown so clearly how it was possible for there to be One God alone and Three Persons, that it caused me both amazement and much comfort. It was of the greatest help in teaching me to know more of the greatness of God and of his marvels."¹

Ant. Glory be to you, equal Trinity, one Godhead, before all time, now and for ever (**Easter Time Alleluia**).

1. Whoever wishes to be saved must,
above all, keep the Catholic faith.
2. For unless a person keeps this faith
whole and entire,
he will undoubtedly be lost for ever.
3. This is what the Catholic faith teaches:
we worship one God in the Trinity
and the Trinity in unity.
4. We distinguish among the Persons,
but we do not divide the substance.
5. For the Father is a distinct Person;
the Son is a distinct Person;
and the Holy Spirit is a distinct Person.
6. Still, the Father and the Son and the Holy Spirit
have one divinity,
equal glory, and coeternal majesty.
7. What the Father is, the Son is,
and the Holy Spirit is.

1. St. Teresa of Avila, *Life*, 25, 39, London: Sheed and Ward, 1946.

8. Increátus Pater, increátus Fílius, *
increátus Spíritus Sanctus.
9. Imménsus Pater, imménsus Fílius, *
imménsus Spíritus Sanctus.
10. Ætérmus Pater, ætérmus Fílius, *
ætérmus Spíritus Sanctus.
11. Et tamen non tres ætéрни, *
sed unus ætérmus.
12. Sicut non tres increáti,
nec tres imménsi, *
sed unus increátus,
et unus imménsus.
13. Simíliter omnípotens Pater,
omnípotens Fílius, *
omnípotens Spíritus Sanctus.
14. Et tamen non tres omnípoténtes, *
sed unus omnípotens.
15. Ita Deus Pater, Deus Fílius, *
Deus Spíritus Sanctus.
16. Et tamen non tres dii, *
sed unus est Deus.
17. Ita Dóminus Pater, Dóminus Fílius, *
Dóminus Spíritus Sanctus.
18. Et tamen non tres Dómini, *
sed unus est Dóminus.
19. Quia, sicut singillátim unamquámque
persónam Deum ac Dóminum
confitéri christiána veritáte compéllimur: *
ita tres Deos aut Dóminos
dícere cathólica
religióne prohibémur.
20. Pater a nullo est factus: *
nec creátus, nec génitus.

8. The Father is uncreated, the Son is uncreated,
and the Holy Spirit is uncreated.
9. The Father is boundless, the Son is boundless,
and the Holy Spirit is boundless.
10. The Father is eternal, the Son is eternal,
and the Holy Spirit is eternal.
11. Nevertheless, there are not three eternal beings,
but one eternal being.
12. Thus there are not three uncreated beings,
nor three boundless beings,
but one uncreated being
and one boundless being.
13. Likewise, the Father is omnipotent,
the Son is omnipotent,
and the Holy Spirit is omnipotent.
14. Yet there are not three omnipotent beings,
but one omnipotent being.
15. Thus the Father is God, the Son is God,
and the Holy Spirit is God.
16. But there are not three gods,
but one God.
17. The Father is Lord, the Son is Lord,
and the Holy Spirit is Lord.
18. There are not three Lords,
but one Lord.
19. For according to Christian truth,
we must profess that each of the Persons
individually is God;
and according to Christian religion, we are
forbidden to say that
there are three gods or three lords.
20. The Father is not made by anyone,
nor created by anyone, nor generated by anyone.

21. Fílius a Patre solo est: *
non factus, nec creátus, sed génitus.
22. Spíritus Sanctus a Patre et Fílio: *
non factus, nec creátus,
nec génitus, sed procédens.
23. Unus ergo Pater, non tres Patres:
unus Fílius, non tres Fílii: *
unus Spíritus Sanctus, non tres Spíritus Sancti.
24. Et in hac Trinitáte nihil prius aut postérius,
nihil maius aut minus: *
sed totæ tres persónæ coæternæ
sibi sunt et coæquáles.
25. Ita ut per ómnia, sicut iam supra dictum est, *
et únititas in Trinitáte,
et Trínitas in unitáte veneránda sit.
26. Qui vult ergo salvus esse, *
ita de Trinitáte séntiat.
27. Sed necessárium est ad ætérmam salútem, *
ut incarnatióem quoque Dómini
nostri Iesu Christi fidéliter credat.
28. Est ergo fides recta ut credámus et confiteámur, *
quia Dóminus noster Iesus Christus,
Dei Fílius, Deus et homo est.
29. Deus est ex substántia Patris
ante sæcula génitus: *
et homo est ex substántia matris
in sæculo natus.
30. Perféctus Deus, perféctus homo: *
ex ánima rationáli et humána carne subsístens.
31. Æquális Patri secúndum divinitátem; *
minor Patre secúndum humanitátem.
32. Qui, licet Deus sit et homo, *
non duo tamen, sed unus est Christus.

21. The Son is not made nor created,
but is generated by the Father alone.
22. The Holy Spirit is not made
nor created nor generated,
but proceeds from the Father and the Son.
23. There is, then, one Father, not three fathers;
one Son, not three sons;
one Holy Spirit, not three holy spirits.
24. In this Trinity, there is nothing greater,
nothing less than anything else:
But all three Persons are coeternal
and coequal with one another.
25. So that, as we have said,
we worship complete unity in the Trinity
and the Trinity in unity.
26. This, then, is what one who wishes to be saved
must believe about the Trinity.
27. It is also necessary for eternal salvation
that one believe steadfastly
in the incarnation of our Lord Jesus Christ.
28. The true faith is: we believe and profess that our
Lord Jesus Christ, the Son of God,
is both God and man.
29. As God, he was begotten
of the substance of the Father before time;
as man, he was born in time
of the substance of his Mother.
30. He is perfect God; and he is perfect man,
with a rational soul and human flesh.
31. He is equal to the Father in his divinity,
but he is inferior to the Father in his humanity.
32. Although he is God and man,
he is not two, but one Christ.

33. Unus autem non conversiōne divinitátis
in carnem,*
sed assumptiōne humanitátis in Deum.
34. Unus omnino, non confusiōne substantiæ,*
sed unitáte persónæ.
35. Nam sicut ánima ratiónalis
et caro unus est homo: *
ita Deus et homo unus est Christus.
36. Qui passus est pro salúte nostra:
descéndit ad íferos: *
tértia die resurréxit a mórtuis.
37. Ascéndit ad cælos,
sedet ad dexteram Dei Patris omnipoténtis: *
inde ventúrus est iudicáre
vivos et mórtuos.
38. Ad cuius advéntum omnes hómines
resúrgere habent cum corpóribus suis: *
et redditúri sunt de factis própriis ratiónem.
39. Et qui bona egérunt,
ibunt in vitam ætérmam: *
qui vero mala,
in ignem ætérmum.
40. Hæc est fides cathólica,*
quam nisi quisque fidéliter firmitérque credíderit,
salvus esse non póterit.

Glória Patri...

Ant. Glória tibi, Trínitas * æquális, una Déitas, et ante
ómnia sæcula, et nunc, et in perpétuum (T.P. Allelúia).

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Sacerdotes addunt:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

33. And he is one, not because his divinity
was changed into flesh,
but because his humanity was assumed to God.
34. He is one, not at all because of a mingling of
substances, but because he is one person.
35. As a rational soul
and flesh are one man:
so God and man are one Christ.
36. He died for our salvation,
descended to hell,
arose from the dead on the third day,
37. Ascended into heaven, sits
at the right hand of God the Father almighty,
and from there he shall come
to judge the living and the dead.
38. At his coming, all are to arise
with their own bodies;
and they are to give an account of their lives.
39. Those who have done good deeds
will go into eternal life;
those who have done evil
will go into everlasting fire.
40. This is the Catholic faith.
Everyone must believe it, firmly and steadfastly;
otherwise, one cannot be saved.

Glory Be.

Ant. Glory be to you, equal Trinity, one Godhead,
before all time, now and for ever (**Easter Time Alleluia**).

V. O Lord, hear my prayer.

R. And let my cry come unto you.

Priests add:

V. The Lord be with you.

R. And with your spirit.

Orémus.

Omnípotens sempitérne Deus,
qui dedísti fámulis tuis,
in confessióne veræ fídei,
æternæ Trinitátis glóriam agnóscere,
et in poténtia maiestátis adoráre unitátem:
quæsumus; ut eiúsdem fídei firmitáte,
ab ómnibus semper muniámur advérsis.

Per Dóminum nostrum Iesum Christum Fílium tuum;
qui tecum vivit et regnat in unitáte Spíritus Sancti,
Deus, per ómnia sæcula sæculórum.

R. Amen.

ANGELICUM TRISAGIUM

In nómine Patris, et Fílii
et Spíritus Sancti. Amen.

V. Dómine, lábia mea apéries.

R. Et os meum annuntiábit laudem tuam.

V. Deus, in adiutórium meum inténde.

R. Dómine, ad adiuvándum me festína.

V. Glória Patri...

R. Sicut erat...

Let us pray.

Almighty, ever-living God,
who have permitted us, your servants,
in our profession of the true faith,
to acknowledge the glory of the eternal Trinity,
and in the power of that majesty to adore the Unity,
grant that, by steadfastness in this same faith,
we may be ever guarded against all adversity.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
God, for ever and ever.

R. Amen.

ANGELIC TRISAGION

The Holy Trinity is the central mystery of our Faith. The feast of the Holy Trinity, which is celebrated on the Sunday after Pentecost, was established for the whole Western Church in 1134 by Pope John XII. The Angelic Trisagion is said for the three days prior to Trinity Sunday.

In the name of the Father, and of the Son,
and of the Holy Spirit. Amen.

V. Lord, open my lips.

R. And my mouth shall declare your praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be...

R. As it was...

DECADES

All say the invocation, **Holy is God (Sanctus Deus)**; afterwards, the Lord's Prayer is said as usual, with the priest (or whoever presides) answered by the people. Then, nine times whoever presides says the prayer **To You, O Blessed Trinity (Tibi Laus)**.

Sanctus Deus, Sanctus fortis, Sanctus immortalis,
miserére nobis.

Pater Noster.

V. Tibi laus, tibi glória, tibi gratiarum áctio in
sæcula sempitérna, O Beáta Trínitas.

R. **Sanctus, Sanctus, Sanctus Dóminus Deus
exercítuum. Pleni sunt cæli et terra glória tua.**

V. Glória Patri...

R. Sicut erat...

Ant. Te Deum Patrem ingénitum, te Fílium uni-
génitum, te Spíritum Sanctum Paráclitum, sanctam et
indivíduam Trinitátem, toto corde et ore confitémur,
laudámus, atque benedícimus: Tibi glória in sæcula.

V. Benedicámus Patrem, et Fílium
cum Sancto Spíritu.

R. **Laudémus et superexaltémus eum in sæcula.**

Oremus.

Omnípotens sempitérne Deus, qui dedísti fámulis
tuis in confessióne veræ fídei, ætérnæ Trini-
tátis glóriam agnóscere, et in poténtia maiestátis
adoráre Unitátem: quæsumus, ut eiúsdem fí-
dei firmitáte, ab ómnibus semper muniámur ad-
vérsis. Per Christum Dóminum nostrum.

R. **Amen.**

Líbera nos, salva nos, vivífica nos, o Beáta Trínitas!

Each time, the people answer with the prayer **Holy, Holy...**
After the last repetition, the Glory Be is said.

Holy is God! Holy and strong! Holy Immortal One,
have mercy on us.

Our Father.

V. To you, O Blessed Trinity, be praise and honor
and thanksgiving, for ever and ever!

R. **Holy, holy, holy Lord, God of hosts.**
Heaven and earth are filled with your glory.

V. Glory be...

R. **As it was...**

The second and third decades are said in the same way, beginning with the words: **Holy is God (Sanctus Deus)...**

Ant. God the Father unbegotten, only-begotten Son, and Holy Spirit, the Comforter: holy and undivided Trinity, with all our hearts we acknowledge you: Glory to you for ever.

V. Let us bless the Father, and the Son
with the Holy Spirit.

R. **Be praised and exalted above all things for ever.**

Let us pray.

Almighty, ever-living God, who have permitted us, your servants, in our profession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of that majesty to adore the Unity, grant that, by steadfastness in this same faith, we may be ever guarded against all adversity. Through Christ our Lord.

R. **Amen.**

After this, all say:

Set us free, save us, vivify us, O Blessed Trinity!

