

JULY 1, MOST PRECIOUS BLOOD OF OUR LORD

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In the liturgical reform of Pius X this day was chosen for the feast of the Most Precious Blood, which had already been fixed under Pius IX for the first Sunday in July. Pius IX instituted this feast in thanksgiving for the deliverance of the Apostolic See from the violent revolutionaries who had expelled the Pope to Greta. In 1849, with the assistance of the French army, they were vanquished and the pope was able to return to Rome.

The meaning of this festival is closely akin to that of the Sacred Heart. The Precious Blood is the price of universal redemption, which love would not have to be anything less than itself. There is a very close connection between the Heart and the Blood not only because, according to St. John, after the death of Jesus, blood and water flowed from His wounded Heart, but because the first chalice in which that divine Blood was consecrated and vivified was precisely the Heart of the incarnate Word.

The apostle of this special devotion was the Blessed Gaspare del Bufalo, founder of the congregation of the Most Precious Blood. The Mass is of quite recent composition. In the ancient Roman rite the Mass of Passion Sunday was especially intended to recall to the remembrance of the faithful the infinite value of the Blood of Jesus Christ.

INTROIT **Apocalypse 5: 9, 10**

Redimísti nos, Dómine, in ságuine tuo, ex omni tribu, et lingua, et pópulo, et natióne: et fecísti nos Deo nostro regnum. (Ps. 88: 2) Misericórdias Dómini in aetérnum cantábo: in generatióne et generatióne annuntiábo veritátem tuam in ore meo. Glória Patri et Fílio et Spíritui Sancto, sicut erat in princípío, et nunc, et semper, et in sáecula sáeculórum. Amen. Redimísti nos, Dómine, in ságuine tuo, ex omni tribu, et lingua, et pópulo, et natióne: et fecísti nos Deo nostro regnum.

COLLECT

Omnípotens sempitérne Deus, qui unigénitum Fílium tuum mundi Redemptórem constituísti, ac ejus Ságuine placári voluísti: concéde, quæsumus, salútis nostræ prétium (solémni cultu) ita venerári, atque a præséntis vitæ malis ejus virtúte deféndi in terris; ut fructu perpétuo lætémur in coelis. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sáecula sáeculórum.

EPISTLE **Hebrews 9: 11-15**

Fratres: Christus assistens pónlífex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiόνis: neque per ságuinem hircórum, aut vitulórum, sed per próprium ságuinem introívit semel in Sancta, aetérna redemptiône invénta. Si enim sanguis hircórum, et taurórum, et cinis vitulæ aspérsus, inquinátos sanctíficat ad emundatióne carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivéti? Et ideo novi testaméti mediátor est: ut morte intercedénte; in redemptióne eárum prævaricatiónum, quæ erant sub prióri testaméto, repromissionem accípiant, qui vocáti sunt aetérnæ hereditátis: in Christo Jesu Dómino nostro.

GRADUAL **1 John 5: 6-8**

Hic est qui venit per aquam. et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et ságuine. Tres sunt, qui testimónium dant in coelo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, aqua, et sanguis: et hi tres unum sunt. Allelúja, allelúja. (I John 5: 9) Si testimónium hóminum. accípimus, testimónium Dei majus est. Allelúja.

GOSPEL **John 19: 30-35**

In illo tempóre: Cum accepisset Jesus acétum, dixit: Consummátum est. Et inclináto cápíte trádidit spíritum. Judæi ergo (quóniam Parascève erat) ut non remanérnt in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venissent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum lancea latus ejus apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus.

OFFERTORY **1 Corinthians 10: 16**

Calix benedictiόνis, cui benedícimus, nonne comunicátió sanguinis Christi est? et Panis, quem frángimus, nonne participátió córporis Dómini est?

SECRET

Per hæc divina mystéria, ad novi quæsumus, tesaménti mediátorem Jesum accedámus: et super altária tua, Dómine virtútum, aspersionem ságuinis mélius; loquéntem, quam Abel, innovémus. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sáecula sáeculórum.

PREFACE OF THE HOLY CROSS

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde víta resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: per Christum, Dóminum nostrum. Per quem Majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælórúmque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admitti jubeas, deprecámur, súplici confessiône dicétes:

COMMUNION **Hebrews 9: 28**

Christus semel oblátus est ad multórum exhauriéndam peccáta: secúndo sine peccáto apparébit exspectántibus se in salútem.

POSTCOMMUNION

Ad sacram, Domine, mensam admíssi, háusimus aquas in gáudio de fóntibus Salvatóris: sanguis ejus fiat nobis, quæsumus, fons aqua in vitam aetérnam saliéntis: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sáecula sáeculórum.

Thou hast redeemed us, O Lord, in Thy blood, out of every tribe and tongue, and people, and nation, and hast made us to our God a kingdom. (Ps. 88: 2) The mercies of the Lord I will sing forever: I will show forth Thy truth with my mouth to generation and generation. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen. Thou hast redeemed us, O Lord, in Thy blood, out of every tribe and tongue, and people, and nation, and hast made us to our God a kingdom.

Almighty, eternal God, Who hast appointed Thine only-begotten Son to be the Redeemer of the world, and hast willed to be appeased by His blood, grant us, we beseech Thee, so incessantly to worship the price of our salvation, and to be so defended by its power from the ills of this life on earth, that we may enjoy its everlasting fruit in Heaven. Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

Brethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, Who, through the Holy Ghost, offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God? And therefore He is the mediator of the New Testament: that by means of His death, for the redemption of those transgressions which were under the former testament; they that are called may receive the promise of eternal inheritance; in Christ Jesus our Lord.

This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. There are three Who give testimony in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one. Alleluia, alleluia. (I John 5: 9) If we receive the testimony of men, the testimony Of God is greater. Alleluia.

At that time, Jesus, when He had taken the vinegar, said: It is consummated. And bowing His head He gave up the ghost. Then the Jews (because it was the parascève), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

Through these divine mysteries, we beseech Thee may we draw near to Jesus, the mediator of the New Testament, and renew upon Thine altars, O Lord of virtues, the sprinkling of the blood, which speaketh more eloquently than that of Abel. Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

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, O holy Lord, Father almighty, everlasting God: Who didst establish the salvation of mankind on the tree of the Cross: that whence death came, thence also life might arise again, and that he, who overcame by the tree, by the tree also might be overcome: Through Christ our Lord. Through Whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The Heavens and the Heavenly hosts in triumph with the blessed Seraphim together with chorus unite to celebrate it. Together with these we entreat Thee, that Thou mayest bid our voices also be admitted while we say with lowly praise:

Christ was offered once to exhaust the sins of many; the second time He shall appear without sin to them that expect Him, unto salvation.

Admitted to the sacred table, O Lord, we have drawn water in gladness from the fountain of the Saviour; may His blood, we beseech Thee, become unto us a well of water springing up unto everlasting life. Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.