

multórum exhauriéndā peccáta:
secúndo sine peccáto apparébit
exspectántibus se in salútem.

POSTCOMMUNION

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

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 liveth and
reigneth with Thee in the unity of the
Holy Spirit, God, forever and ever.

MASS PROPER: JULY 1, THE MOST PRECIOUS BLOOD OF OUR LORD

MASS (*Redimísti nos*) (red)

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 ætérnum cantábo: in
generatiónem et generatiónem
annuntiábo veritátem tuam in ore meo.
V. Glória Patri et Fílio et Spíritui
Sancto, sicut erat in princípío, et nunc,
et semper, et in sæcula sæculórum.
Amen. Redimísti nos, Dómine, in
ságuine tuo, ex omni tribu, et lingua,
et pópulo, et natióne: et fecísti nos
Deo nostro regnum.

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. v. 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.

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 sæcula sæculórum.

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 liveth
and reigneth with Thee in the unity of
the Holy Spirit, God, forever and ever.

EPISTLE: Hebrews 9: 11-15

Fratres: Christus assistens póntifex
futurórum bonórum, per ámplius et
perféctius tabernáculum non
manufáctum, id est, non hujus
creatiónis: neque per ságuinem
hircórum, aut vitulórum, sed per
próprium ságuinem introívit semel in
Sancta, æténa redemptióne invénta.
Si enim sanguis hircórum, et
taurórum, et cinis vitulæ aspérsus,

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

inquinátos sanctificat ad emundationem carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum obtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ideo novi testaménti mediátor est: ut morte intercedénte; in redemptiónem eárum prævaricatiónum, quæ erant sub prióri testaménto, repromissionem accipiant, qui vocáti sunt ætérnæ 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 sanguine. V. 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. V. (I John 5: 9) Si testimónium hóminum. accipimus, testimónium Dei majus est. Allelúja.

GOSPEL: John 19: 30-35

In illo tempóre: Cum accepisset Jesus acétum, dixit: "Consummátum est." Et inclináto cápite trádidit spíritum. Judæi ergo (quóniam Parasceve 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 láncea latus ejus apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium

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. V. 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. V. (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 parasceve), 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

perhibuit: et verum est testimónium ejus.

OFFERTORY: I Cor. 10: 16

Calix benedictiónis, cui benedícimus, nonne comunicátió sánguine 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 sánguine 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 sæcula sæculórum.

PREFACE OF THE HOLY CROSS

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde vita 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 admítte jubeas, deprecámur, súpplíci confessiône dicéntes:

COMMUNION: Hebrews 9: 28

Christus semel oblátus est ad

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 liveth and reigneth 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 together with the blessed Seraphim in triumphant 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: