

heaven with blessed Seraphim unite, exult, and celebrate. And we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus*.

COMMUNION (Heb. 9. 28)

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.

POSTCOMMUNION

WE who have been admitted to Thy holy Table, O Lord, have drawn waters with joy from the fountains of the Savior: may His Blood, we beseech Thee, be for us a fountain of water springing up into everlasting life: Who liveth and reigneth ...

célébrant. Cum quibus et nostras voces, ut admitti jubeas, deprecámur, supplici confesióné dicéntes: — *Sanctus*.

CHRISTUS semel oblátus est ad multórum exhauriéndá peccáta: secúndo sine peccáto apparébit expectántibus se in salútem.

AD sacram, Dómine, mensam admissi, háusimus aquas in gáudio de fòntibus Salvatòris: sanguis ejus fiat nobis, quæsumus, fons aquæ in vitam ætérnam saliéntis: Qui tecum vivit ...

* * *

THE FESTIVAL of Corpus Christi witnessed our prostrate worship before the altars whereon is perpetuated the Sacrifice of Calvary, and where the outpouring of the precious Blood affords drink to the humblest little ones, as well as to the mightiest potentates of earth, lowly

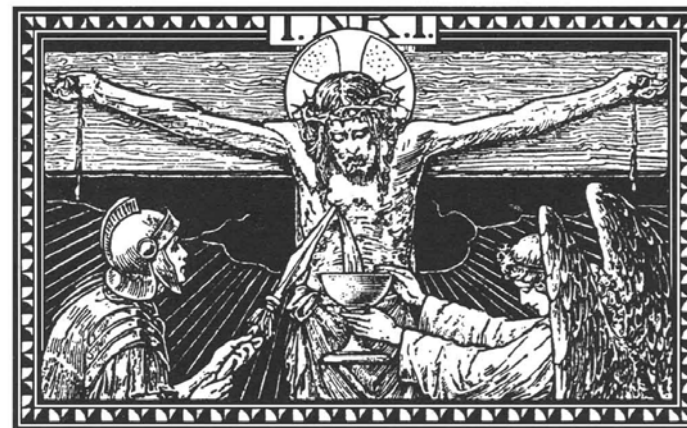
bowed in adoration before it. How is it, then, that holy Church is now inviting all Christians to hail, in a particular manner, the stream of life ever gushing from the sacred fount? What else can this mean, but that the preceding solemnities have by no means exhausted the mystery? The peace which this Blood has made to reign in the high places as well as in the low; the impetus of its wave bearing back the sons of Adam from the yawning gulf, purified, renewed and dazzling white in the radiance of



their heavenly apparel; the sacred Table outspread before them on the waters' brink, and the chalice brimful of inebriation—all this preparation and display would be objectless, all these splendors would be incomprehensible, if man were not brought to see therein the wooing of a love that could never endure its advances to be outdone by the pretensions of any other. Therefore, the Blood of Jesus is set before our eyes at this moment as the Blood of the Testament; the pledge of the alliance proposed to us by God (*Ex. 24:8; Heb. 9:20*); the dower stipulated by eternal Wisdom for this divine union to which he is inviting all men, and its consummation in our soul which is being urged forward with such vehemence by the Holy Ghost.

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

Proper Prayers of the Mass in the Extraordinary Form Feast of the Most Precious Blood



And immediately there came out blood and water.

INTROIT (Apoc. 5. 9-10)

REDEMISTI nos, Dómine, in sanguine tuo, ex omni tribu, et lingua, et pópulo, et natióne: et fecisti nos Deo nostro regnum. *Psalm.* Misericórdias Dómini in ætérnum cantábo: in generatióne et generatióne annuntiábo veritátem tuam in ore meo. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sácula sæculórum. *R.* Amen. — Redemisti nos ...

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 for ever: 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 Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — Thou hast redeemed us ...

COLLECT

OMNÍPOTENS sempitérne Deus, qui unigénitum Filium tuum mundi Redemptórem constituísti ac ejus Sanguine placári voluísti: concéde, quæsumus, salútis nostræ prætium solémni cultu ita venerári, atque a præséntis vitæ malis ejus virtúte deféndi in terris; ut fructu perpétuo lætémur in cœlis. Per eúndem Dóminum ...

ALMIGHTY everlasting God, who didst appoint Thine only-begotten Son to be Redeemer of the world, and didst vouchsafe to be appeased by His Blood: grant, we beseech Thee, that, by our solemn service, we may so venerate the Price of our redemption, and by its power be so defended from the evils of this present life on earth, that we may enjoy its fruit for evermore in heaven. Through the same ...

EPISTLE

From Blessed Paul the Apostle to the Hebrews, 9. 11-15.

BRETHREN: Christ being come an 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, by the Holy Ghost, offered Himself unspotted unto 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.

GRADUAL (1 John 5. 6, 7-8, 9)

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 ghost; 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. If we receive the testimony of men, the testimony of God is greater. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. John, 19. 30-35.

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),

FRATRES: Christus assístens póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis: neque per sanguíne hircórum aut vitulórum, sed per próprium sanguíne introívit semel in Sancta, æténa redemptióne invénta. Si enim sanguis hircórum et taurórum, et cinis vitulæ aspérsus, inquinátos sanctificat ad emundatióne 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 redemptiόnem eárum prævariatiόnum, quæ erant sub prióri testaménto, repromissiόnem accipiant, qui vocáti sunt æténae hereditátis, in Christo Jesu Dómino nostro.

HIC est qui venit per aquam et sanguíne, Jesus Christus: non in aqua solum, sed in aqua et sanguíne. ¶ Tres sunt qui testimónium dant in cælo: 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. Allelúia, allelúia. ¶ Si testimónium hóminum accipimus, testimónium Dei majus est. Allelúia.

IN ILLO TÉMPORE: Cum accepisset Jesus acétum, dixit: Consummátum est. Et inclinato cápite trádidit spíritum. Judæi ergo (quóniam Para-

scève erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum ut frangeréntur eórum crura et tolleréntur. Venérunt ergo milites: et primi quidem fregérunt crura et altérius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mórtuum, non fregérunt ejus crura, sed unus militum lancea latus ejus apéruit, et continuo exívit sanguis et aqua. Et qui vidit testimónium perhibuit: et verum est testimónium ejus. — *Credo.*

OFFERTORY (I Cor. 10. 16)

CALIX benedictiόnis, cui benedicimus, nonne comunicatiό sanguinis Christi est? et panis, quem frángimus, nonne participatiό córporis Dómini est?

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?

SECRET

PER hæc divína mystéria, ad novi, quæsumus, testaménti mediátorem Jesum accedámus: et super altária tua, Dómine virtútum, aspersiόnem sanguíne, mélius loquéntem quam Abel, innovémus. Per eúndem Dóminum ...

MAY we draw nigh to Jesus the Mediator of the new Testament, we beseech Thee, through these Divine Mysteries; and renew upon Thine altars, O Lord of hosts, the sprinkling of that Blood which speaketh better than that of Abel. Through the same our Lord ...

PREFACE OF THE HOLY CROSS

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, æténe Deus. Qui salútem humáni géneris in ligno crucis constituísti: ut, unde mors oriebátur, inde vita resúgeret: et qui in ligno vinebát, in ligno quoque vincerétur, per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adorant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne con-

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 didst establish the salvation of mankind on the tree of the Cross: that whence death rose, thence also life might rise again, and that he who overcame by a tree, by a tree also might be overcome: through Christ our Lord. Through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of