

Votive Mass of the Most Precious Blood of Our Lord

(between Septuagesima and Easter)

Red

INTROIT: *Apoc. 5:9-10*

Redemisti nos, Domine, in sanguine tuo, ex omni tribu et lingua et populo et natione : et fecisti nos Deo nostro regnum. *Ps. 88:2: Misericordias Domini in æternum cantabo : in generationem et generationem annuntiabo veritatem tuam in ore meo. V. Gloria.*

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.

COLLECT

Omnipotens sempiterne Deus, qui unigenitum Filium tuum mundi Redemptorem constituisti, ac ejus Sanguine placari voluisti : concede, quæsumus, salutis nostræ pretium ita venerari, atque a præsentis vitæ malis ejus virtute defendi in terris; ut fructu perpetuo lætemur in cælis. Per eundem Dominum.

Almighty and eternal God, who didst ordain thine only-begotten Son to be the Redeemer of the world, and didst will to be appeased by his blood : grant, we beseech thee, that we may so honour this the price of our redemption, and by its virtue be so defended from the evils of our present life on earth, that we may enjoy its fruit in heaven for evermore. Through the same Lord.

EPISTLE: *Hebr. 9:11-15*

Lectio Epistolæ beati Pauli Apostoli ad Hebræos.

Fratres : Christus assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis; neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersus, inquinatos sanctificat ad emundationem carnis; quanto magis sanguis Christi, qui per Spiritum Sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi? Et ideo novi testamenti mediator est : ut, morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori testamento, repromissionem accipiant, qui vocati sunt æternæ hæreditatis, in Christo Jesu Domino nostro.

A lesson from the Epistle of St Paul the Apostle to the Hebrews.

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 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.

GRADUAL: 1 Jn. 5:6, 7-8

Hic est qui venit per aquam et sanguinem, Jesus Christus : non in aqua solum, sed in aqua et sanguine. ¶ Tres sunt, qui testimonium dant in cælo : Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt. Et tres sunt qui testimonium dant in terra : Spiritus, aqua et sanguis, et hi tres unum sunt.

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.

TRACT: Eph. 1:6-8; Rom. 3:24-25

Gratificavit nos Deus in dilecto Filio suo : in quo habemus redemptionem per sanguinem ejus. ¶ Remissionem peccatorum, secundum divitias gratiæ ejus, quæ superabundavit in nobis. ¶ Justificati gratis per gratiam ipsius, per redemptionem quæ est in Christo Jesu. ¶ Quem proposuit Deus propitiationem per fidem in sanguine ipsius.

God hath graced us in whom we have redemption through his blood. ¶ The remission of sins according to the riches of his grace, which hath superabounded in us. ¶ Being justified freely by his grace, through the redemption that is in Christ Jesus. ¶ Whom God hath proposed to be a propitiation through faith in his blood.

GOSPEL: Jn. 19:30-35

Sequentia Sancti Evangelii secundum Joannem.

Continuation of the holy Gospel according to St John.

In illo tempore : Cum accepisset Jesus acetum, dixit : Consummatum est. Et inclinato capite, tradidit spiritum. Judæi ergo (quoniam Parasceve erat), ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites, et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura, sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit : et verum est testimonium ejus.

At that time: When Jesus had taken the vinegar, he 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 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.

OFFERTORY: 1 Cor. 10:16

Calix benedictionis, cui benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis Domini 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 divina mysteria ad novi, quæsumus, testamenti mediatorem Jesum accedamus; et super altaria tua, Domine virtutum, asperisionem sanguinis, melius loquentem quam Abel, innovemus. Per eundem Dominum.

Through these divine mysteries we beseech thee, may we draw nigh to Jesus, the mediator of the new testament; and upon thine altars, O Lord of hosts, may we renew the sprinkling of the blood which pleadeth better than that of Abel. Through the same Lord.

PREFACE

Of the Holy Cross

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus. Qui salutem humani generis in ligno crucis constituisti : ut unde mors oriebatur, inde vita resurgeret : et qui in ligno vincebat, in ligno quoque vinceretur : per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes :

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. Who didst set the salvation of mankind upon the tree of the cross, so that whence came death, thence also life might rise again : and he that overcame by the tree, on the tree also might be overcome. Through Christ our Lord : through whom the Angels praise thy majesty, the Dominions adore, the Powers tremble. The Heavens, and the Virtues of the heavens, and the blessed Seraphim, do celebrate with united joy. In union with whom, we beseech thee, that thou wouldst command our voices also to be admitted, with supplicant confession, saying:

COMMUNION: *Hebr. 9:28*

Christus semel oblatus est ad multorum exhaurienda peccata; secundo sine peccato apparebit exspectantibus se in salutem.

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.

POST-COMMUNION

Ad sacram, Domine, mensam admissi hausimus aquas in gaudio de fontibus Salvatoris : sanguis ejus fiat nobis, quæsumus, fons aquæ in vitam æternam salientis. Qui tecum vivit.

Admitted to the holy table, O Lord, we have drawn water in joy from the fountains of the Saviour : may his blood, we beseech thee, become within us a fountain of water springing up to eternal life. Who liveth.