

MATERNAL HEART of MARY

Traditional Latin Mass Parish, Lewisham

PROPER of the MASS

THE FEAST OF THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

Apocalypse 5. 9-10

REDEMISTI nos, Dómine, in sanguine tuo, ex omni tribu, et lingua, et pópulo, et natióne: et fecisti nos Deo nostro regnum. *Ps. 88.2.* Misericórdias Dómini in ætérnum cantábo: in generatiónem et generatiónem annuntiábo veritátem tuam in ore meo. Gloria Patri.

INTROIT

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.* 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.

COLLECT

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

Almighty and everlasting God, who didst appoint Thine only-begotten Son to be the Redeemer of the world, and hast willed to be appeased by His Blood; grant unto us, we beseech Thee, so to venerate (with solemn worship) the price of our redemption, and by its power be so defended against the evils of this life, that we may enjoy the fruit thereof for evermore in heaven. Through the same our Lord.

Hebrews 9. 11-15

FRATRES: Christus assístens pón-tifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creati-ónis: neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, ætérna redempti-óne in vénta. Si enim sanguis hircórum et taurórum, et cinis vítulæ aspérsus, inquinátos sanctíficat ad emunda-ti-ónem carnis; quanto magis Sanguis Christi, qui per Spiritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nos-

EPISTLE

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 a 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

natiónes, tremunt Potestátes. Cæli, cælórumque Virtútes ac beáta Séraphim, sócia exsultati-óne concélebrant. Cum quibus et nostras voces, ut admítteri júbeas, deprecámur, súplici confessi-óne dicéntes:

whom the angels praise Thy majesty, the dominions worship it, and the powers stand in awe. The heavens and the heavenly hosts, and the blessed seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise:

Hebrews 9. 28

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

COMMUNION

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 the holy Table, O Lord, have drawn waters with joy from the fountains of the Saviour; may His Blood, we beseech Thee, be within us as a fountain of water springing up unto eternal life: Who with Thee liveth and reigneth.

AD sacram, Dómine, mensam admíssi, háusimus aquas in gáudio de fóntibus Salvatóris: sanguis ejus fiat nobis, quæsumus, fons aquæ in vitam ætérnam saliéntis: Qui tecum vivit et regnat.

SUB TUUM

Ant. VII

S UB tu-um præ-sí-di-um con-fú-gi-mus sancta De-i
Under thy patronage we fly, O holy Mother

Génitrix: nostras depre-ca-ti-ó-nes ne despí-ci-as in ne-
of God: reject not the prayers we send up to thee

cessi-tá-tibus: sed a perícu-lis cunctis líbera nos sem-
in our necessities, but ever deliver us in time of peril,

per, Virgo glori-ó-sa et be-ne-dícta.
O Virgin glorious and blessed.

tram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ídeo novi testaménti mediátor est: ut morte intercedénte, in redemptiónem eárum prævaricatiónum, quæ erant sub prióri testaménto, repromissiónem accípiant, qui vocáti sunt æternæ hereditátis, in Christo Jesu Dómino nostro.

I John 5. 6-9

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 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.

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

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 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.

I John 5. 9 ALLELUIA



ALLELÚIA, alleluía. V. Si testimónium hóminum accípiamus, testimónium Dei majus est. Alleluía.

Alleluia, alleluia. V. If we receive the testimony of men, the testimony of God is greater. Alleluia.

John 19. 30-35

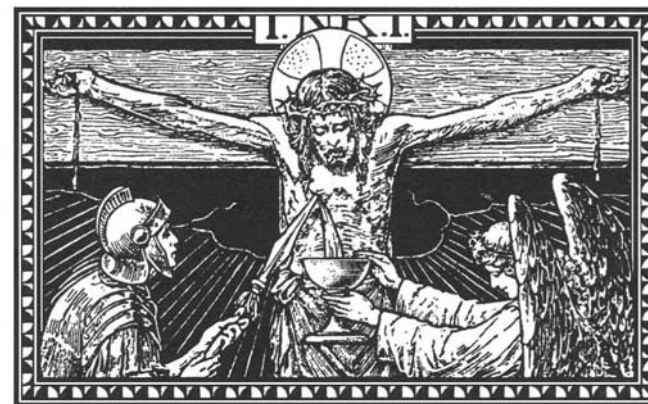
IN illo témpore: Cum accepisset Jesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Judæi ergo (quóniam Parasceve erat) ut non remanérant in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum ut frangeréntur eórum crura et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura et altérius qui crucifixus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum láncea latus ejus apéruit, et

GOSPEL

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.

contínuo exívit sanguis et aqua. Et qui vidit testimónium perhíbuit: et verum est testimónium ejus.

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.



I Corinthians 10. 16

OFFERTORY

CALIX benedictiónis, cui benedícimus, nonne comunicátio Sanguinis Christi est? et panis, quem frángimus, nonne participátio 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, aspersionem sanguinis, mélius loquéntem quam Abel, innovémus. Per eúmdem Dóminum.

We pray that through these divine mysteries, we may draw near to Jesus, the mediator of the new Testament: and upon Thine altars, O Lord of Hosts, may we renew the sprinkling of that Blood which pleadeth 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, æterne Deus: Qui salutem humáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde vita resúgeret: et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Domi-

It is truly meet and just, right and availing unto salvation that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting 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 that he who overcame by the tree might also be overcome on the tree: through Christ our Lord. Through