

stand in awe. The Heavens and the hosts of 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 (Hebrews 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 ...

nes, tremunt Potestátes. Cœli, cœlorúmque virtútes ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súpplíci confessióne dicéntes: — *Sanctus*.

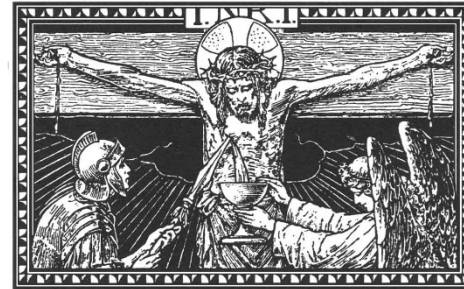
CHRISTUS semel oblátus est ad multórum exhauriéndam peccáta: secúndo sine peccáto apparebit exspectántibus se in salútem.

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

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; 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, O.S.B. (1805-1875)*



*And immediately there came out blood and water.*

Proper Prayers of the Mass  
in the Extraordinary Form

## The Feast of the Most Precious Blood of Our Lord Jesus Christ

### Introit (Apoc. 5:9–10)

REDEMÍSTI 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 generatióne et generatióne annuntiábo veritátem tuam in ore meo. *V.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in princípíio, et nunc, et semper, et in sœcula sœculórum. *R.* Amen. — Redemísti nos, Dómine ...

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. *Psalms.* 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, O Lord ...

### Collect

OMNÍPOTENS sempitérne Deus, qui unigénitum Filium tuum mundi Redemptórem constituisti ac ejus Sanguine placári voluisti: concéde, quæsumus, salútis nostræ prætium solémni cultu ita venerári, atque a præsentis 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 (Hebrews 9:11–15)

FRATRES: Christus assistens pónitífex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus crea-

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 crea-

tion: 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 (I 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 (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), that the bodies might not remain upon the cross on the Sabbath-day

tiónis: neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, ætérna redemptióne invénta. Si enim sanguis hircórum et taurórum, et cinis vitulæ aspérsus, inquinátos sanctíficat ad emundatióem carnis; quanto magis sanguis Christi, qui per Spiritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ideo novi testaménti mediátor est: ut morte intercedénte, in redemptiÓem earum prævaricatiÓnum, quæ erant sub prióri testaménto, repromissiÓnem accípiant, qui vocáti sunt ætérnæ hereditátis, in Christo Jesu Dómino nostro.

HIC EST qui venit per aquam et sánguinem, Jesus Christus: non in aqua solum, sed in aqua et ságuine. V̄. Tres sunt qui testimoniÓnum dant in cœlo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt qui testimoniÓnum dant in terra: Spíritus, aqua, et sanguis: et hi tres unum sunt. **Allelúia, allelúia.** V̄. Si testimoniÓnum hóminum accípiamus, testimoniÓnum Dei majus est. Allelúia.

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 lancea latus ejus apéruit, et continuo exívit sanguis et aqua. Et qui vidit testimoniÓnum perhíbuit: et verum est testimoniÓnum ejus. — *Credo.*

### Offertory (I Corinthians 10:16)

CALIX benedictiÓnis, cui benedicimus, nonne comunicátiÓ sanguinis Christi est? et panis, quem frángimus, nonne participátiÓ córporis Dómini est?

PER HÆC divína mystéria, ad novi, quæsumus, testaménti mediátorem Jesum accedámus: et super altária tua, Dómine virtútum, aspersionem sánguinis, mélius loquéntem quam Abel, innovémus. Per eúndem Dóminum Jesum Christum ...

### The Preface of the Holy Cross

VERE DIGNUM et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui salutem húmáni 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 DominatiÓ-

(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. — *Creed.*

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

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 Jesus Christ, Thy Son, our Lord ...

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