

PREFACE OF THE HOLY CROSS

Vere dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnípotens, ætérne Deus: Qui salutem 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, cælorúmque Virtútes, ac beáta Séraphim, social exsultatióne concélebrant. Cum quibus et nostras voces, ut admítiti júbeas, deprecámur, súpplici confessióne dicéntes:

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 entre at Thee, that Thou mayest bid our voices also to be admitted while we say with lowly praise:

COMMUNION *Hebrews 9. 28*

Christus semel oblates est ad multórum exhauriéndam peccáta: secúndo sine peccáto apparébit exspectántibus 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.

POSTCOMMUNION COLLECT

Ad sacram, Dömine, mensam admíssi, háusimus aquas in gáudio de fóntibus Salvatóris: sanguis ejus fiat nobis, quaésumus, fons aquæ in vitam ætérnam saliéntis: Qui tecum.

We who have been suffered to approach 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 with Thee.

The Lancaster Latin Mass Community publishes a bi-weekly newsletter. To receive this newsletter, please go to LancasterLatinMass.com and click on "Newsletter Signup" on the homepage.

ANNOUNCEMENTS

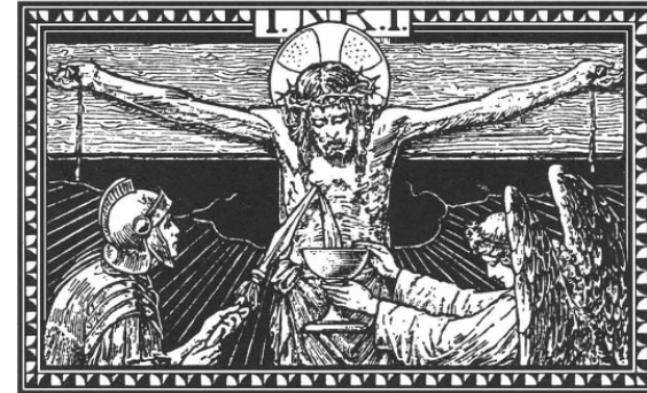
Sunday Social

Our next monthly potluck social will be held today after Mass in the Msgr. Thomas H. Smith Social Hall

Mass Intentions

7/01/18 In Memory of Mrs. Jane Degen requested by the Morrissette Family

ST. JOSEPH CATHOLIC CHURCH TRADITIONAL LATIN MASS



ST. JOSEPH CATHOLIC CHURCH
440 Saint Joseph St. Lancaster, PA 17603
Rev. Allan F. Wolfe, Pastor

Rev. Pang J. S. Tcheou, Celebrant
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Confessions: 12:45 P.M. to 1:15 P.M. before the Holy Mass

July 1, 2018

1:30 pm Low Mass

The Most Precious Blood of our Lord Jesus Christ

INTROIT *Apocalypse 5. 9, 10*

Redemísti nos, Dömine, insanguine 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 generatióne et generatióne annuntiábo veritátem tuam in ore meo. V̄ Glória Patri...

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. Glory be to the Father.

COLLECT

Omnípotens sempitérne Deus, qui unigénitum Fílium tuum mundi Redemptórem constituísti ac ejus Sanguine placári voluísti: concéde, quaésumus, salutis nostræ prétium 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 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 p[on]tífex futur[or]um bon[or]um, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creati[on]is: neque persanguinem hirc[or]um aut vitul[or]um, sed per proprium sanguinem introivit semel in Sancta, aeterna redempti[on]e inventa. Si enim sanguis hirc[or]um et taur[or]um, et cinis vitulae asp[er]sus, inquinatos sanctificat ad emundati[on]em carnis: quanto magis sanguis Christi, qui per Spiritum Sanctum semetipsum obtulit immaculatum Deo, emundabit consci[en]tiam nostram ab operibus mortuis, ad serviendum Deo viventi? Et ideo novi testam[en]ti mediator est: ut morte intercedente, in redempti[on]em earum praevicati[on]um, quae erant sub priori testam[en]to, repromissionem accipiant, qui vocati sunt aeternae hereditatis, in Christo Jesu Domino nostro.

GRADUAL I John 5. 6-8

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

ALLELUIA

Alleluia, alleluia. V. Si testimoni[um] ho[m]inum accipimus, testimoni[um] Dei majus est. Alleluia.

Brethren: Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hand, 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 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. 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

In illo tempore: Cum accepisset Jesus acetum, dixit: "Consummatum est." Et inclinatus capite tradidit spiritum. Judaei ergo (quoniam Parasceve erat) ut non remanerent in cruce corpora sabdato (erat enim magnus dies ille sabdatis), 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 viderent eum jam mortuum, non fregerunt ejus crura, sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimoni[um] perhibuit: et verum est testimoni[um] ejus.

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 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 I Corinthians 10. 16

Calix benedicti[on]is, cui benedicimus, none communication sanguinis Christi est? et panis, quem frangimus, none participation 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 haec divina mysteria, ad novi, quaesumus, testam[en]ti mediator[em] Jesum accedamus: et super Altaria tua, Domine virtutum, aspersionem sanguinis, melius loquentem quam Abel, innovemus. Per eundem.

May we draw nigh unto 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 things than that of Abel. Through the same.