

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 admítte júbeas, deprecámur, súpplíci 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

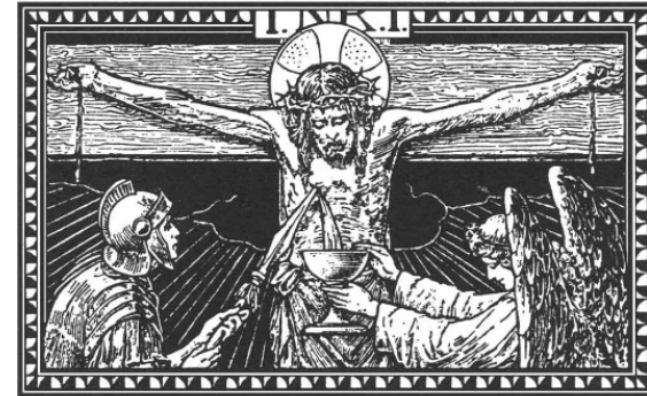
Sunday Social

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
fathertcheou@gmail.com 717.653.4903
625 Union School Road Mount Joy, PA 17552

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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. V 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 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 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 futurórum bonórum, per ámplius et perfectíus tabernáculum non manufáctum, id est, non hujus creati[on]is: neque persánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, ætérna redempti[on]e invénta. Si enim sanguis hircórum et taurórum, et cinis vítulæ aspérsus, inquinátos sanctíficat ad emundati[on]em carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ídeo novi testaménti mediátor est: ut morte intercedénte, in redempti[on]em eárum prævaricati[on]um, quæ erant sub prióri testaménto, repromissi[on]em accípiant, qui vocáti sunt ætérnæ hereditátis, in Christo Jesu Dómino nostro.

GRADUAL I John 5. 6-8

Hic est qui venit per aquam et sánguinem, Jesus Christus: non in aqua solum, sed in aqua et ságuine. 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.

ALLELUIA

Allelúia, allelúia. V̄. Si testimónium hóminum accípimus, testimónium Dei majus est. Allelúia.

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 témpore: Cum accepisset Jesus acétum, dixit: “Consummátum est.” Et inclinator cápite trádidit spíritum. Judaéi ergo (quóniam Parascéve erat) ut non remanérent 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 venissent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum Iáncea latus ejus apéruit, et continuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus.

OFFERTORY I Corinthians 10. 16

Calix benedicti[on]is, cui benedicimus, none communication Sanguinis Christi est? et panis, quem frángimus, none participation Córporis Dómini est?

SECRET

Per hæc divína mystéria, ad novi, quaésumus, testaménti mediatórem Jesum accedámus: et super Altária tua, Dómine virtútum, aspersionem sánguinis, mélius loquéntem quam Abel, innovémus. Per eúmdem.

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.

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?

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.