



The Most Precious Blood of Our Lord

Monday 1 July 2019

7:00 p.m. Solemn Mass in the Extraordinary Form

Saint Patrick's Church in New Orleans, Louisiana

Processional Hymn: *Hail, Jesus, hail!* (CORNWALL) Please join in singing the hymn.



1. Hail, Jesus, hail! Who for my sake Sweet Blood from Mary's veins didst take,
And shed it all for me:
Oh, blessèd be my Saviour's Blood, My life, my light, my only good,
To all eternity.
2. To endless ages let us praise The Precious Blood, whose price could raise
The world from wrath and sin;
Whose streams our inward thirst appease, And heal the sinner's worst disease,
If he but bathe therein.
3. O sweetest Blood, that can implore Pardon of God, and heav'n restore,
The heav'n which sin had lost;
While Abel's blood for vengeance pleads, What Jesus sheds still intercedes
For those who wrong Him most.
4. Ah! there is joy amid the saints, And hell's despairing courage faints
When this sweet song we raise:
Oh, louder then, and louder still, Earth with one mighty chorus fill,
The Precious Blood to praise!

Introit

Redemisti nos, Domine, in sanguine tuo, ex omni tribu, et lingua, et populo, et natione: et fecisti nos Deo nostro regnum.

℣. Misericordias Domini in æternum cantabo: in generationem et generationem annuntiabo veritatem tuam in ore meo.

℟. Gloria Patri. Redemisti.

Gregorian chant, mode iii

Thou hast redeemed us, O Lord, by thy Blood, out of every kindred, and tongue, and people, and nation: and hast made us a kingdom for our God. ℣. My song shall be always of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another. ℟. Glory be to the Father. Thou hast redeemed. Apocalypse 5:9-10; Psalm 89:1

Kyrie and Gloria: *Missa Brevis*

Alberich Mazak, O. Cist. (1609-1661)

Collect

Omnipotens sempiterne Deus, qui unigenitum Filium tuum mundi Redemptorem constituisti, ac eius Sanguine placari voluisti: concede, quæsumus, salutis nostræ pretium sollemni cultu ita venerari, atque a præsentis vitæ malis ejus virtute defendi in terris; ut fructu perpetuo lætemur in coelis. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

Almighty and everlasting God, Who didst ordain that Thine only-begotten Son should be the Redeemer of the world, and hast vouchsafed to accept His Blood as the propitiation for our sins: mercifully grant that we who here rejoice to honour that Blood, the price of our salvation, may be defended by its power in this present world, and rejoice in the everlasting fruits thereof in the world to come. Through the same Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God, world without end.

Epistle: Hebrews 9:11-15

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

Brethren: Christ being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; neither by the blood of goats and calves, but by His own Blood He entered in once into the Holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the Blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the new Testament, that by means of death, for

Testamento, repromissionem accipiant, qui vocati sunt æternæ hereditatis, in Christo Jesu, Domino nostro.

Gradual

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.

Alleluja, alleluja. ¶ Si testimonium hominum accipimus: testimonium Dei majus est. Alleluja.

Gospel: Saint John 19:30-35

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.

the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance, in Christ Jesus, our Lord.

Gregorian chant, mode iii

This is He that came by water and blood, even Jesus Christ: not by water only, but by water and blood. ¶ For there are three that bear record in heaven, the Father, the Word. and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three are one. Alleluia, alleluia. ¶ If we receive the witness of men: the witness of God is greater. Alleluia.
I Saint John 5:6-9

At that time, When Jesus had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out Blood and water. And he that saw it bare record, and his record is true.

Credo III

red Traditional Mass booklet, page 56

Please join in singing the Creed.

Offertory antiphon

Calix benedictionis, cui benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis Domini est?

Gregorian chant, mode iv

The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?
I Corinthians 10:16

Motet: *O bone Jesu*

O bone Jesu, miserere nostri: quia tu creasti nos,
tu redemisti nos sanguine tuo pretiosissimo.

attr. Giovanni Pierluigi da Palestrina (1525-1594)

*O good Jesus, have mercy upon us: for Thou
hast created us, and hast redeemed us with Thy
most precious Blood.*

Secret

Per hæc divina mysteria, ad novi, quæsumus,
Testamenti mediatorem Jesum accedamus: et
super altaria tua, Domine virtutum, aspersionem
sanguinis melius loquentem, quam Abel,
innovemus. Per eundem Dominum nostrum
Jesum Christum, Filium tuum: qui tecum vivit et
regnat in unitate Spiritus Sancti Deus, per omnia
sæcula sæculorum.

*Grant, O Lord of Hosts, we pray Thee, that in
these holy mysteries we may draw near to Jesus,
the Mediator of our new Covenant; and at Thine
altars be sprinkled yet again with that Blood that
speaketh better things than that of Abel. Through
the same our Lord Jesus Christ, Thy Son, Who
liveth and reigneth*

Preface

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 very meet and right, just and salutary, that
we should at all times and in all places give
thanks unto Thee, O Lord, holy Father, almighty
and everlasting God, because by the Tree of the
Cross Thou hast wrought the salvation of the
race of man; that whence death arose, thence
also Life might rise again; and that he who by a
tree was once the vanquisher, might also by a
Tree be vanquished; through Christ our Lord.
Through Whom the Angels praise Thy Majesty,
the Dominions worship it, the Powers stand in
awe of it. The Heavens and the heavenly hosts
together with the blessed Seraphim in triumphant
chorus unite to celebrate it. Together with these
we entreat Thee that Thou mayest bid our voices
also to be admitted while we say with lowly
praise:*

Sanctus, Benedictus, and Agnus Dei: *Missa Brevis*

Mazak

Communion antiphon

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

Gregorian chant, mode viii

*So Christ was once offered to bear the sins of
many: and to them that look for Him shall He
appear the second time without sin, unto
salvation.*

Hebrews 9:28

Motet: Ave verum Corpus, Opus 2, No. 1

Ave verum Corpus, natum Ex Maria Virgine,
Vere passum, immolatum In cruce pro homine.
Cujus latus perforatum Vero fluxit sanguine;
Esto nobis prægustatum Mortis in examine.
O clemens, O pie, O dulcis Jesu, Fili Mariæ.

Sir Edward William Elgar (1857-1934)

*Hail, true Body! Born of the Virgin Mary, Who
didst truly suffer and wast slaughtered upon the
Cross for men, from Whose pierced side truly
flowed Blood: be to us a foretaste [of the
heavenly banquet] in the agony of death, O
clement, O loving, O sweet Jesu, Son of Mary.*

Postcommunion

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 et regnat in
unitate Spiritus Sancti, Deus, per omnia saecula
saeculorum.

*O Lord, Who hast suffered us to approach Thy
holy banquet, and with joy to draw water out of
the wells of the Saviour: we pray Thee, that the
precious Blood of our Redeemer may be in us a
well of water springing up unto life eternal. Who
liveth and reigneth ...*

Invocation to the Holy Ghost

Veni, Creator Spiritus

Please join in singing the hymn.
The first verse is sung kneeling.

Hymn.
8.

V Eni Cre- á-tor Spi-ri-tus, Méntes tu-órum ví-si-ta :

Imple su-pérna grá-ti-a Quae tu cre-ásti pécto-ra. 2. Qui

dí-ce-ris Pa-rácli-tus, Altíssimi dónum Dé-i, Fons vívus,

ígnis, cá-ri-tas, Et spi-ri-tá-lis úncti-o. 3. Tu septi-fórmis

mane-re, Dí-gi-tus pa-térnae déterae, Tu ri-te promíssum

Pátris, Sermóne dí-tans gúttura. 4. Accénde lúmen sénsi-
bus, Infúnde amó-rem córdibus, Infirma nóstri córpo-
ris Virtú-te firmans pérpe-ti. 5. Hóstem re-péllas lóngi-us,
Pacémque dónes pró-tinus : Ductó-re sic te praévi-o, Vi-
témus ómne nóxi-um. 6. Per te sci- ámus da Pátrem, No-
scámus atque Fí-li-um, Téque utri- úsque Spí-ri-tum Cre-
dámus ómni témpore. 7. Dé-o Pátri sit gló-ri-a, Et Fí-
li-o, qui a mórtu-is Surréxit, ac Parácli-to, In saecu-ló-
rum saécu-la. Amen.

Voluntary: *Toccata in F major*, BuxWV 157

Dieterich Buxtehude (1637-1707)

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