

# THE EXTRAORDINARY FORM OF THE ROMAN RITE OF THE CATHOLIC CHURCH

## PASSION SUNDAY

VIOLET VESTMENTS

SUNDAY OF THE FIRST CLASS

STATION AT ST. PETERS

### The Proper of the Mass

**The Asperges (in the Booklet Page 1)  
Prayers at the foot of the Altar (booklet Pages 3-7)**

#### Introit (Ps 42 1-2)

**J**udica me, Deus, et discérne causam  
meam de gente non sancta: ab homine  
iníquo et dolóso éripe me: quia tu es Deus  
meus, et fortitúdo mea. (Ps. ibid., 3)  
Emitte lucem tuam et veritátem tuam: ipsa  
me deduxérunt, et adduxérunt in montem  
sanctum tuum, et in tabernácula tua. V.  
Glória Patri. et Filio et Spiritui Sancto.  
Sicut erat in principio, et nunc et semper,  
in sæcula sæculorum. Amen.... — Repeat:  
Judica me, ...

**J**udge me, O God, and distinguish my  
cause from the nation that is not holy:  
deliver me from the unjust and deceitful  
man: for Thou art God my strength. (Ps.  
ibid. 3.) Send forth Thy light, and Thy  
truth: they have conducted me, and  
brought me unto Thy holy hill, and into  
Thy tabernacles. Glory be to the Father,  
and to the son, and to the Holy Ghost, as  
it was in the beginning, is now, and  
forever shall be, forever and ever. Amen.  
-Repeat - Judge me ...

...

**The Kyrie (Booklet Page 8) The Gloria is omitted**

#### Collect

**Q**uæsumus, omnípotens Deus, famíliam  
tuam propítius réspice: ut, te  
largiénte, regátur in córpore; et, te  
servánte, custodiátur in mente. Per  
Dóminum nostrum Jesum Christum  
Fíllium tuum qui tecum vivit et regnat in  
in unitáte Spíritus Sancti, Deus, per ómnia

**W**e beseech Thee, O almighty God,  
look mercifully upon Thy family:  
that by Thy bounty it may be governed in  
body, and by Thy keeping be guarded in  
mind. Through our Lord Jesus Christ, Thy  
Son, Who is God, living and reigning with  
Thee, in the unity of the Holy Ghost, for

## The Epistle

### From Blessed Paul the Apostle to the Hebrews 9. 11-15.

**F**ratres: Christus assístens pón.tifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non huius creationis; neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, æténa redemptione invénta. Si enim sanguis hircórum et taurórum, et cinis vitulæ aspérsus, inquinatos sanctíficat ad emundatióem carnis; quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum obtulit immaculátum Deo, emundábit consciéntiam nostram ab operibus mórtuis, ad serviéndum Deo vivénti? Et ídeo novi testaménti mediátor est: ut morte intercedénte, in redemptióem eárum prævaricatiónum, quæ erant sub priori testamento, repromissióem accipiant, qui vocati sunt ætérnæ hereditátis, in Christo Iesu Dómino nostro.

**B**rethren: 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 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 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 (Ps. 142, 9, 10)

**E**ripe me, Dómine, de inimicis meis: doce me fácere voluntátem tuam. (V. Ps. 17,48-49) Liberátor meus, Dómine, de gentibus iracúndis: ab insurgentibus in me exaltábis me: a viro iníquo erípies me.

**D**eliver me, O Lord, from mine enemies: teach me to do Thy will. (Ps. 17. 48, 49). Thou art my deliverer, O Lord, from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me.

## TRACT (Ps. 128. 1-4)

**S**æpe expugnauerunt me a iuventute mea. V. Dicat nunc Israël: sæpe expugnauerunt me a iuventute mea. V. Etenim non potuerunt mihi: supra dorsum meum fabricauerunt peccatores. V. Prolongauerunt iniquitates suas: Dominus iustus concidit cervices peccatorum.

**O**ften have they fought against me from my youth. Let Israel now say: often have they fought against me from my youth. But they could not prevail over me: the wicked have wrought upon my back. They have lengthened their iniquities: the Lord who is just will cut the necks of sinners.

## The Munda Cor Meum

The priest goes to the Middle of the Altar and recites the following prayer, while the server (or at High Masses celebrated with a Deacon and Subdeacon, the latter) transfers the Missal from the Epistle-side to the Gospel-side:

**M**unda cor meum ac labia mea, Omnipotens Deus, qui labia Isaie prophetae calculo mundasti ignis: ita me tua grata misericordia dignare mundare ut sanctum Evangelium tuum, digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

**C**leanse my heart and my lips, O Almighty God, who cleansed the lips of the Prophet Isaias with a burning coal, and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily announce Thy Holy Gospel. Through Christ Our Lord. Amen.

## The Gospel

✠ **Continuation of the holy Gospel according to St. John 8. 46-69**

**I**llo tempore: Dicebat Iesus turbis Iudeorum: Quis ex vobis arguet me de peccato? Si veritatem dico vobis, re non creditis mihi? Qui ex Deo est, verba Dei audit. Propterea vos non auditis, quia ex

**A**t that time Jesus said to the multitudes of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe me? He that is of God hears the words of God.

Deo non estis. Respondérunt ergo Iudæi, et dixerunt ei: Nonne bene dícimus nos, quia Samaritanus es tu, et dæmónium habes? Respóndit Iesus: Ego dæmónium non hábeo, sed honorifico Patrem meum, et vos inhonorástis me. Ego autem non quæro glóriam meam: est qui quærat, et iudicet. Amen, amen dico vobis: si quis sermónem meum serváverit, mortem non vidébit in ætérnum. Dixerunt ergo Iudæi: Nunc cognóvimus quia dæmónium habes. Abraham mórtuus est, et prophétæ: et tu dicis: Si quis sermónem meum serváverit, non gustábit mortem in ætérnum. Numquid tu maior es patre nostro Abraham, qui mórtuus est? et prophétæ mórtui sunt. Quem teípsum facis? Respóndit Iesus: Si ego glorifico meípsum, glória mea nihil est: est Pater meus, qui glorificat me, quern vos dicitis quia Deus vester est, et non cognovistis eum: ego autem novi eum: et si díxero, quia non scio eum, ero similis vobis, mendax. Sed scio eum, et sermónem eius servo. Abraham pater vester exsultavit, ut vidéret diem meum: vidit, et gavisus est. Dixerunt ergo Iudæi ad eum: Quinquagínta annos nondum habes, et Abraham vidísti? Dixit eis Iesus: Amen, amen dico vobis, ántequam Abraham fíeret, ego sum. Tulérunt ergo lápides, ut iácerent in eum: Iesus autem abscondit se, et exivit de templo.

Therefore, you hear them not, because you are not of God. The Jews therefore answered and said to Him: Do not we say well, that Thou art a Samaritan, and has a devil? Jesus answered: I have not a devil: but I honor My Father, and you have dishonored Me. But I seek not My own glory: there is One that sees and judges. Amen, Amen, I say to you: if any man keep My word, he shall not see death forever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the Prophets: and Thou say: If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? and the Prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing: it is My Father that glorifies Me, of whom you say that He is your God, and you have not known Him: but I know Him: and if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it and was glad. The Jews therefore said to Him: Thou art not yet fifty years old: and hast Thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him: but Jesus hid Himself, and went out of the temple.

**The Homily, followed by  
The Credo (Booklet Page 14-15)**

**Offertory Antiphon (Ps. 118, 17, 107)**

**C**onfitebor tibi, Dómine, in toto corde meo: retribue servo tuo: vivam, et custódiam sermónes tuos: vivífica me secúndum verbum tuum, Dómine.

**I** will confess to Thee, O Lord, with my whole heart: render to Thy servant: I shall live and keep Thy words: enliven me according to Thy word, O Lord.

**Offertory Prayers (Booklet Pages 17-23)**

**Secret**

**H**æc múnera, quæsumus, Dómine et vincula nostræ pravitátis absólvant, et tuæ nobis misericórdiæ dona concílient. Per Dóminum nostrum Jesum Christum Fíllium tuum qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. **R** Amen.

**M**ay these gifts, we beseech Thee, O Lord, loose us from the bonds of our wickedness, and win for us the gifts of Thy mercy. Through our Lord Jesus Christ, Thy Son, Who is God, living and reigning with Thee in the unity of the Holy Ghost, world without end. **R** Amen

**The Preface of the Holy Cross**

V. Dóminus vobiscum.

**R**. Et cum spiritu tuo.

V. Sursum corda.

**R**. Habémus ad Dóminum

V. Gratiás agámus Dómino Deo nostro.

**R** Dignum et iustum est.

V. The Lord be with You

**R** And with your spirit.

V. Lift up your hearts

**R** We have lifted them up to the Lord

V. Let us give thanks to the Lord Our God

**R** It is just and fitting.

Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubíque gratias agere: Dómine, sancte, Pater omnipotens ætérne Deus: qui salutem humani géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et, qui in

Just it is indeed and fitting, right, and for our lasting good, that we should always and everywhere give thanks to Thee, Lord, holy Father, almighty and eternal God; for by this bodily fasting Thou dost curb vice and uplift the mind, bestowing upon us

ligno vincébat, in ligno quoque vincerétur:  
per Christum Dóminum nóstrum. Per  
quem máiestem tuam laudant Angeli,  
adórant Dominatiónes, tremunt  
Potestátes. Cæli, cælorumque Virtutes, ac  
beáta Séraphim, socia exsultatióne  
concélebrant. Cum quibus et nostras voces  
ut admitti iubeas, deprecámur, supplici  
confessióne dicentes:

**S**anctus, Sanctus, Sanctus Dóminus  
Deus Sábaoth. Pleni sunt cæli et terra  
glória tua. Hosánna in excélsis.  
Benedíctus qui venit in nomine Dómini.  
Hosánna in excélsis

virtue and its rewards, through Christ our  
Lord. It is through Him that Thy majesty is  
praised by Angels, adored by  
Dominations, feared by powers; through  
Him that the heavens and the celestial  
Virtues join with the blessed Seraphim in  
one glad hymn of praise. We pray Thee let  
our voices blend with theirs, as we humbly  
praise Thee, singing:

**H**oly, holy, holy, Lord God of Hosts.  
Thy glory fills all heaven and earth.  
Hosanna in the highest! Blessed is He who  
comes in the name of the Lord. Hosanna in  
the highest.

**Continue with the Canon of the Mass , Pages 26-44 of the Booklet  
Return [Here](#) after Holy Communion**

### **The Communion Prayer (1 Cor. 11. 24,25)**

**H**ec corpus, quod pro vobis tradétur:  
hic calix novi testaménti est in meo  
sánguine, dicit Dóminus: hoc fácite,  
quotiescúmque súmitis, in meam  
commemoratiónem.

**T**his is My Body which shall be  
delivered for you: this chalice is  
the new Testament in My Blood, saith  
the Lord: do this, as often as you  
receive it, in commemoration of Me.

### **The Postcommunion**

**A**desto nobis, Dómine Deus noster: et  
quos tuis mysteriis recreásti,  
perpetuis defénde subsidiis. Per Dóminum  
nostram Iesum Christum Fílium tuum qui  
tecum vivit et regnat in unitáte Spíritus  
Sancti, Deus, per ómnia sæcula  
sæculórum. **R** Amen.

**W**are constantly filled with Thy holy  
Mysterries, O merciful God: grant,  
we beseech Thee, that we may celebrate  
them with sincere homage and always  
receive them with steady faith. Through  
our Lord Jesus Christ, Thy Son, Who is  
God, living and reigning with Thee in the  
unity of the Holy Ghost, world without

end. **R** Amen.

### The Dismissal

The Priest Announces that the Eucharistic Action is over. He turns to the people and sings (or says):

S. Dóminus Vobiscum.

**R** Et cum Spíritu tuo

S. Ite missa est.

**R**. Deo grátias

P. The Lord be with you.

S. And with thy spirit

P. Go, the Mass is ended.

S. Thanks be to God.

He makes a profound reverence, and again asks the Blessed Trinity graciously to accept this Holy sacrifice.

Bowing down before the Altar, with hands joined upon it, he says:

**P**lacéat tibi, sancta Trínitas, obséquium  
servitútis meæ: et præsta: ut  
sacrificium, quod óculis tuæ majestátis  
indígnus óbtuli, tibi sit acceptábile,  
mihíque, et ómnibus, pro quibus illud  
óbtuli, sit, te miseráte, propitiábile. Per  
Christum Dóminum nostrum. Amen.

**M**y the performance of my homage  
be pleasing to Thee, O holy Trinity:  
and grant that the Sacrifice which I,  
though unworthy, have offered up in the  
sight of Thy Majesty, may be acceptable  
to Thee, and through Thy mercy, be a  
propitiation for me and for all those for  
whom I have offered it. Through Christ,  
our Lord. Amen.

### The Blessing

Then he turns to the faithful, invoking upon them the blessing of God and making over them the Sign of the Cross.

**B**enedícat vos omnípotens Deus, Pater,  
et Fílius, **✠** et Spíritus Sanctus. Amen.

**M**ay almighty God, the Father, Son, **✠**  
and Holy Ghost, bless you. Amen.

### The Last Gospel

The beginning of the Gospel of St. John, which recounts the Incarnation of the Son of God, is read from the card at the Altar. At its end, the server answers: "Deo Grátias/Thanks be to God." It is entirely proper that the last word of the Mass should be one of Thanksgiving.

S. Dominus Vobiscum

M. Et cum spíritu tuo.

P. The Lord be with you.

S. And with thy spirit

P. Inítium ✠ sancti Evangéleii secúndum Ioánnem.

M. Glória tibi, Dòmine

**I**n princípio erat Verbum, et Verbum erat, apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Ômnia per ipsum facta sunt: et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hôminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt.

Fuit homo missus a Deo, cui nomen erat Joáannes. Hic venit in testimónium, ut testimónium perhiéret de lúmine, et omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera quæillúminat omnem hóminem veniéntem in hunc mundum.

In mundo erat, et mundus per ipsum factus est et mundus eum non cognóvit. In própria venit, et sui enim non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nato sunt. **Hic genuflectur.** ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam eius, glóriam quasi Unigéniti a Patre, plenum grátia et veritátis.

**M.** Deo grátias.

P. The beginning ✠ of the holy Gospel according to John.

S. Glory be to Thee, O Lord.

**I**n the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: In Him was life, and the life was the Light of men: and the Light shines in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the Light, that all might believe through him. He was not the Light, but was to give testimony of the Light. That was the true Light, which enlightens every man that comes into this world.

He was in the world, and the world was made by Him, and the world knew him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His Name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. **Here all kneel.** AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth. **S.** Thanks be to God.