This rough draft of Pre-1955 Palm Sunday—taken from a 1937 book—looks very trashy now, but it's only a (very) rough draft. Wait and see; it will eventually turn into something fantastic.
Palm Sunday.

The Priest then says:

Prayer.

Deus, quem diligere et amare justitiae est, ineffectibus gratiae tuae in nobis dona multiplica: et quic fecisti nos in morte Filii tuorum specie rare quae credimus: fac nos eodem resurgente pervenire quo tendimus. 

 Qui tecum vivit.

Then the Sub-deacon sings the following Lesson in the tone of the Epistle.

Lectio libri Exodi. Ex. 15. d. et 16.


In place of the Gradual, the Choir sings one of the following Responsories:

Resp.
This *Responsorium* comes after the Epistle in the Pre-1955 Palm Sunday:


**Resp.**

I

N monte * Oli-vé-ti orávit ad Patrem: Pater,

si fí-eri pot- est, tránse-at a me ca-lix i-ste.

Píri-tus qui-dem promptus est, caro autem in-

fíra: fí-at volúntas

(Matthew 26) R. Jesus prayed unto his Father on mount Olivet: O Father, if it be possible let this chalice pass from me. The spirit indeed is ready, but the flesh is weak. Thy will be done. Vs. Watch and pray, that you enter not into temptation. *The spirit*, etc. to Vs.

Vs. Vigi-lá-te, et oráte, ut non intré-tis in tenta-ti-ónem.

R. Spíri-tus qui-dem promptus est, caro autem inírma:

fi-

at volúntas tu-

a.
The Deacon then sings the Gospel in the usual way.

Sequentia sanctorum Matthaeum, Matth. 21.


The Palms are then blessed by the Priest.

D. Dominus volubiscum. R. Et cum spiritu tuo.

Prayer.


Ecclesiae multiplicasti Nee egrediem de arca, et Mercenarius de Aegypio cum filius Israel; ita nos portantes palmas, et ramos olivarium, bono actibus occurramus obviam Christo: et per ipsum in gladium introeamus aeternum. Qui tecum vivit.

The Versicles and Responses before the Preface are sung in the feria.

Oræmus.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubi glatias agere, Domine sancte, Pater omnipotens, aeterna Dei, Qui gloriam in consolitate sancte tuae servijunt creaturae tuae; quia te solum auctorem Deum cognovist, et omnis factura tua te coluit, et beneficium tu sanctificat. Qui tecum vivit.

The Sæctus is here sung by the Choir.

Oræmus.

Etimus, Domine sancte, Pater omnipotens, aeternus Deus: ut bene creaturatae olivae, quam a ligno materia proderit assisi, quam sub columna rediens ad arcam proprium portavit ore, bene dicentur, et sancta fide dignier; ut quicumque ex ea receperint, accipiant sibi protectionem animae et corporis. Qui tecum vivit.

Oræmus.


Oræmus.

Deus, qui miro dispositonis ordinis, ex rebus etiam insensibilibus dispensationem nostrae salutis ostendens: da quassumus: ut devota tuorum corda fidélium subliter intelligant, quid mystica designat in facto, quod hodie caelestis lumine clamata, Redemptor obviam procedens, palmarum atque olivarium ramos vestigii ejus turris sanctae Mariae imaginis rami de mortis principe triumphos expectant; sive nulli vero olivarium, spiritum vocationem advenisse quodadmodum clamant, Intellexit enim jam recentem omnium beata multiplude praescurgi: quia Redemptor nostrer humiliis condolens misericors, pro totius mundi vita cum mortis principe esset pugnatus, ac moriendo triumphatus. Et deo tali obsequens administrativ, quasi in illo, et triumphos victoriam, misericordiae pinguedinem declarat. Quod nos quoque plena fieant et factum et significatum reticent, te, Domine sancte, Pater omnipotens, aeternus Deus, per eundem Dominum nostrum Jesum Christum supplianter exoramus: ut in ipso, atque per ipsum, cuius nos membra fieri voluisse, de mortis impio victoriam reportarent, ipsius gloriar vos resurrectionem participes esse, mereamur: Qui tecum vivit.
The children of the Hebrews, carrying olive branches, went forth to meet the Lord, crying aloud and repeating: Hosanna in the highest. John 12; Mark 11.

Dómi-no, clamán-tes, et dicéntes: «Hosánna in excélsis».

The children of the Hebrews strewed their garments in the way and cried aloud, repeating: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord. Matth. 21, 8 and 9.

vénit in nómine Dómini».
These Antiphons are repeated as often as is necessary until the end of the distribution of the Palms. Then the Priest says:

V. Dominius vocabitur. R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, qui
Dominum nostrum Jesum Christum
super pulsum Asmoe sedere festissi,
et tuas popolorum vestimenta,
vel ramos arborum in via stercere,
et Hosanna decentaire in
laudem ipsius docuit: da, quaesumus;
ulterum innocentiam justitn

The Procession then takes place. When the Celebrant has set incense into the thurible, the Deacon turns towards the people and sings:

Procedamus in pace.

The Choir responds:

In nomine Christi. Amen. or: Amen.

During the Procession, the following Antiphons are sung or as many of them as are required.

CHRISTUS VINCIT
(Palm Sunday)

TRADITIONAL

1. Cantors
2. Choir

CHRISTUS VINCIT, CHRISTUS REGNAT CHRISTUS, CHRISTUS

Cantors

IMPERAT. LAUDATE DOMINUM OMNES

Choir

GENES, LAUDATE OUMOMNES POPULONI

Cantors

CHRISTUS VINCIT, ETC. QUONIAM CONFERMATA EST SUPER

nem misericordiae ejus, et veritas Domin-
CHRISTUS VINCIT (Palm Sunday)

ni ma-net in aeternum. Christus vincit, etc.

Gloria Patri et Fili o et Spiritu

Sancto. Christus vincit, etc. Sicut erat

in principio et mundum semper, et in saeculum

la saeculorum. Amen. Christus vincit, etc.
Let us go forth in peace. In the name of Christ. Amen.

Hymn to Christ the King

1. Isra-ël es tu Rex, Da-vi-dis et íncli-ta pro-les:

Nómi-ne qui in Dómi-ni, Rex be-ne-dí-cte, ve-nis.

Thou art the King of Israel, Thou David’s royal Son, who in the Lord’s name comest, the King and Blessed One.

2. Cœtus in ex-cél-sis te laudat caéli-cus omnis, Et

mortá-lis ho-mo, et cuncta cre-á-ta simul.

The company of angels are praising thee on high, and mortal men and all things created make reply.
3. Plebs Hebrae-a ti-bi cum palmis obvi-a venit:

Cum pre-ce, vo-to, hymnis, adsumus ecce ti-bi.

The people of the Hebrews with palms before thee went; our praise and prayers and anthems before thee we present.


To thee before thy passion they sang their hymns of praise; to thee now high exalted, our melody we raise.

5. Hi pla-cu-é-re ti-bi, plá-ce-at de-vó-ti-o nostra :

Rex bo-ne, Rex cle-mens, cui bo-na cuncta pla-cent.

Thou didst accept their praises, accept the prayers we bring, who in all good delightest, Thou good and gracious King.
CUM Ange-lis et pú-er-is * fídèles inve-ni-ámur,
tri-umpható-ri mórtis clamántes: Hosánna in excél-sis.

Urba múlta, * quae convénerat ad dí-em féstum,
clamábat Dómino : Benedíctus qui vénit in nómine Dó-
míni : Hosánna in excél-sis.

On the return of the Procession, two or four Cantors enter the church, and, closing the door, stand with their faces towards the procession, singing the following:

1. Ló-ri-a, laus et hónor, tí-bi sit Rex Chríste Redém-

The Choir outside the Church repeats Glória, laus, etc. Then the Cantors inside sing all or some of the following stanzas as they think best, after each of which the Choir outside repeats the first stanza Glória, laus.
On the return of the Procession, two or four Cantors enter the Church, and, closing the door, stand with their faces towards the Procession, singing "Glória, laus, et honor tibi sit. Rex Christe Redemptor: Cui puerile de cus promptis Hosanna pium."

The Choir outside the Church repeats "Gloria Laus." Then the Cantors inside sing all or some of the verses as they think best, after each of which the Choir outside repeats "Gloria Laus."

Possible Starting Pitch = A

Hymn.

G
Lo-ri-a, laus, et ho-nor ti-bi sit, Rex Chri-ste Red-em-pto-r: Cu-i
pu-e-ri-le de-cus promptis Ho-sän-na pi-um.

Glory, praise, and honor to Thee, O King Christ, the Redeemer: to Whom children poured their glad and sweet Hosann's Song.

Possible Starting Pitch = E

After this, the subdeacon knocks at the door with the foot of the cross, which is opened, and the procession goes into the church singing:

Resp.

Ngre-di-ente * Dó-mi-no in sanctam ci-vi-tá-

tem, Hebræ-ó-rum pú-e-ri re-surrecti-ó-nem vi-tæ pro-
nun-
ti-
án-
tes, * Cum ra-mis palmá-
rum: Ho-sän-na, clamá-
bant, in ex-
cél-
sis. Ὑ. Cumque audísset pó-pu-
lus, quod Je-sus ve-

ret Je-ro-só-ly-

mam, ex-i-

runt ób-

vi-
am e-
i. * Cum ra-

mis.

As our Lord entered the holy city, the Hebrew children, declaring the resurrection of life, * With palm branches, cried out: Hosanna in the highest. Ὑ. When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him: * With palm branches.

Mass is then celebrated. All hold their palms in their hands while the Passion and Gospel are being sung.
The Sub-deacon knocks at the door with the foot of the Cross; the door is opened at once and the Procession enters the church singing the following.

Responsor: 2.

Ominé, * ne longe fá-ci- as auxí-li- um tú-
To conclude the procession, the celebrant says the following prayer, and—after it has been sung—the ministers reverence the altar, return to their places, and change their red vestments for violet ones. The Introit (Domine ne longe) is to be “chant after the final prayer of the procession, while the celebrant is vesting for Mass” [cf. 1956 McManus, p. 37].

DOMINE Jesu Christe, Rex ac Redemptor noster, in cujus honorem, hos ramos gestantes, solemnnes laudes decantavimus: concede propitius: ut, quocumque hi rami deportati fuerint, ibi tuæ benedictioris gratia descendat, et, quavis daemonum iniquitatem vel illusionis profigata, Dexteræ tuae prælegat, quos redemit. Quæ vivis.

INTROIT • Palm Sunday (Ps 21: 20, 22) Lord, do not withdraw thy strength from me, look to my protection; deliver me from the lion's mouth, and rescue me defenceless from the horn of the unicorn. (Ps 21: 2) Vs. My God, my God, look upon me; why hast thou abandoned me? My prayers are far from thee my salvation, because of my sins, Lord.

Ómi-ne, ne longe fáci-as auxí-li-um tu-um
O-Lord, to-not a-distance remove the-help of-Thee

a me, ad defensi-ónem me-am áspi-ce: lí-bera
from me, toward the-defense of-me look: deliver

me de ore le-ónis, et a córni-bus uni-córni-um
me from mouth of-the-lion, & from the-horns of unicorns possibly rhino

humi-li-tátem me-am. Vs. Deus, De-us me-us, ré-
lowliness of-me. O-God, God of-me,

spi-ce in me: quare me dere-li-qui-sti? longe a sa-
look upon me, why me hast-Thou-forsaken? Far from

lúte me-a verba de-li-ctórum me-órum. —Gloria Patri
salvation of-me the-words of-the-sins of-me [are] is not sung.

* Note: Where the Procession of Palm Branches has taken place before Mass, the Celebrant goes to the Altar and—omitting the psalm “Judica me” and confession—ascends the steps at once, kissing the Altar. At other Masses on this Sunday, the Prayers at the Foot of the Altar are said, but without the psalm “Judica me.” The “Kyrie Eleison” is sung on Palm Sunday.  

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GRADUAL • Palm Sunday (Ps 72: 24, 1-3) Thou holdest my right hand, and thou leadest me in the way of thy will: and at the last thou shalt bring me to glory. Vs. How good is the God of Israel to steadfast hearts! My feet were slipping, my steps were faltering: for I was on fire with envy of the wicked when I saw their well-being.  

Enu-i-sti manum déexteram meam: et in

voluntáte tua deduxísti me: et cum glóri-a as-

sumpsísti me.  

Vs. Quam bonus Israël Deus re-

citis corde! me-i autem pene moti sunt pedes:

pene effúsi sunt gressus mei: quia zelávi in

peccatóribus, pacem peccatórum videns.

TRACT • Palm Sunday (Ps 21: 2-9, 18, 19, 22, 24, 32)

O God, my God, look upon me: why hast Thou forsaken me?

2. Far from my salvation are the words of my sins.

3. O my God, I shall cry by day, and Thou wilt not hear: and by night, and it shall not be reputed as folly in me.

D E-us, *Dé-us, réspi-ce in me: qua-re me de-re-li-

quísti? (2) Longe a sa-lú-te mé-a vérba de-lictó-rum me-

ó-rum. (3) Dé-us mé-us clamá-bo per di-em, nec exáudi-es :

in nócte et ad non insi-pi- énti- am mi-hi. (4) Tu autem in
4. But Thou dwellest in the holy place, the praise of Israel.
5. In Thee have our fathers hoped: they have hoped, and Thou hast delivered them.
6. They cried to Thee, and they were saved: they trusted in Thee, and were not confounded.
7. But I am a worm and no man: the reproach of men, and the outcast of the people.
8. All they that saw Me have laughed Me to scorn: they have spoken with the lips, and wagged the head.
9. He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighteth in Him.

śāncto hā-bi-tas, laus Isra- el. (5) In te spe-ra-vē-ruit pātres nō-
stri: spe-ra-vē-ruit, et li-be-rāstī ē- os. (6) Ad te clama-vē-ruit,
et sālvi fācti sunt: in te spe-ra-vē-ruit, et non sunt confā-
si. (7) Ego autem sum vērmis, et non hōmo: oppróbri- um
hōmi-num, et abjē-cti- o plē-bis. (8) Omnes qui vi-dē-bant me,
asperna-bāntur me: lo-cū-ti sunt lá-bi- is et mo-vē-ruit
cā-put. (9) Spe-rā-vit in Dōmi-no, e-ri-pi- at ē- um: sālvum
fā-ci- at ē- um, quō-ni- am vult ē- um. (10) Ipsi ve-ro consi-
10. But they have looked and stared upon Me: they parted My garments amongst them, and upon my vesture they cast lots.
11. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns.
12. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him.
13. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice.
14. To a people that shall be born, which the Lord hath made.

11) Libera me de ore leonis: et a cornibus unicorns nuorum humilitatem meam.
12) Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum.
13) Annuntia abitur Dominus generatione ventura:
et annuntia abunt caeli justitiam eius.
14) Populo qui nascetur, quem fecit Dominus.
M- propé- ri- um * exspectá- vit cor  
me- um, et mi- sé- ri- am: et sustí-  
nu- i qui si- mul contrista-ré- tur, et non  
fu- it: con- so-lán- tem me quae- sí- vi, et  
non invé- ni: et de-dé- runt  
in e-scam me- am fel, et in si- ti me- a  
po-ta- vé- runt me acé- to.

Translation
My heart awaited reproach and misery; and I hoped for one that would grieve together with me, but there was none; I looked for one who would comfort me, and found no one. For food they gave me gall; in my thirst they gave me vinegar to drink.
COMMUNION • Palm Sunday, EF (Mt 26: 42) My Father, if this cup cannot pass away except by my drinking it, let your will be done.  Possible Starting Pitch = Bb

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VIII

\[\text{A-ter, * si non pot-est hic calix transi-re,}
\]

\[\text{Father, if it cannot be that this chalice may-pass-away,}
\]

\[\text{ni-si bi-bam il- lum : fi- at vo-lúntas tu- a.}
\]

\[\text{unless I-drink it: be-done the-will of-Thee.}
\]

1. O God my God, why hast thou forsaken me? Far from my salvation are the words of my sins.

\[\text{1. De-us, De-us me-us, qua-re me de-re-liquisti? Longe}
\]

\[\text{a sa-lú-te me-a verba ru- gí-tus me- i. Pater.}
\]

2. O my God, I shall cry by day, and thou wilt not hear, and by night, and it shall not be reputed as folly in me.

\[\text{2. De-us me-us, clamo per di-em, et non exáudis, et no-}
\]

\[\text{cte, et non est ré-qui-es mi-hi. Pater.}
\]

3. In thee have our fathers hoped, they have hoped, and thou hast delivered them.

\[\text{3. In te spe-ra-vé-runt patres nostri, spe-ra-vé-runt, et li-}
\]

\[\text{be-rásti e-os. Pater.}
\]