

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.

At Prime. Ant. Púeri Hebraeórum portántes. p. 583.

### AT TERCE.

Ant. Púeri Hebraeórum vestiménta. p. 583. Chaptér of Vespers. Fratres:  
Hoc enim sentíte. p. 602. Short Resp. Erue a frámea. V. De óre Iéónis  
n. 239.

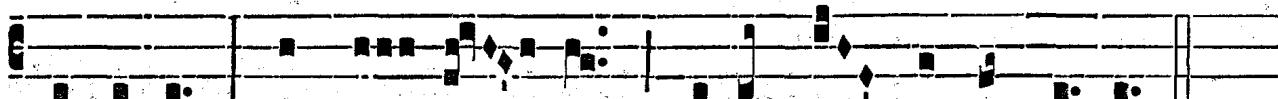
After Terce and the Asperges given in the usual manner, the Priest  
blesses the palms or branches of olive or of other trees, which have been  
placed before the altar or at the Epistle side. The choir first sings the  
following Antiphon:

Ant. VII

H

Osánna \* fí-li-o Dávid :

benedí-ctus qui vé-nit in nómine



Dómi-ni. Rex Is- ra- él : Hosánna in excél-sis.

6. Then the celebrant, with his hands joined, blesses the palms, singing the Collect to the ferial B tone (or the simple ancient tone).

Hosanna to the son  
of David : blessed is  
he that cometh in the  
name of the Lord. O  
King of Israel : Ho-  
sanna in the highest.

Gospel

<sup>1</sup> The rubrics printed in square brackets concern churches where a deacon and subdeacon are not available.

*The Priest then says:*

Prayer.

Deus, quem diligere et amare rāre quae crédimus; fac nos eódem justitia est, ineffabilis grátiae resurgénte pervenire quo téndimus. Qui tecum vivit. *1956*

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

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

**I**N diébus illis: Venérunt filii Israël in Elim, ubi erant duodecim fontes aquárum, et septuaginta palmae: et castrametáti sunt juxta aquas. Profectique sunt de Elim, et venit omnis multitúdo filiórum Israël in désertum Sin, quod est inter Elim et Sínai: quintodécimo die nensis secundi, postquam egréssi sunt de terra Aegypti. Et murmurávit omnis congregatio filiórum Israël contra Móysen et Aaron in solitúdine. Dixeruntque filii Israël ad eos: Utinam mórtui essémus per manum Dómini in terra Aegypti, quando sedebámus super ollas carnium, et comedebámus panem

in saturitaté: cur eduxistis nos in désertum istud, ut occiderétis omnem multitúdinem fame? Dixit autem Dóminus ad Móysen: Ecce, ego pluam vobis panes de caelo: egrediátur pópulus, et colligat quae sufficiunt per singulos dies: ut temtem eum, utrum ámbulet in lege mea, an non. Die autem sexto parent quod íferant: et sit duplum, quam colligere solébant per singulos dies. Dixeruntque Móyses et Aaron ad omnes filios Israël: Vespere sciétis, quod Dóminus edúxerit vos de terra Aegypti: et mane videbitis gloriām Dómini.

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

Resp.

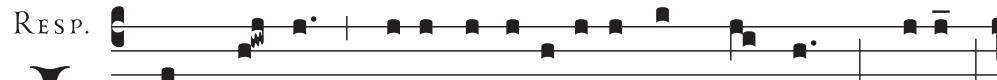
This RESPONSORIUM comes after the Epistle in the Pre-1955 Palm Sunday:

*Ius in deserto iudea, ut occuleret omniem iniuriam eam: Dicit autem Dominus ad Moysen: Ecce, ego pluam vobis panes de celo: egrediatur populus, et colligat quae sufficiunt per singulos dies: ut tentem eum, utrum ambulet in lege mea, an non. Die autem sexto parent quod inferant: et sit duplum, quam colligere solebant per singulos dies. Dixeruntque Moyses et Aaron ad omnes filios Israel: Vespere sciatis, quod Dominus eduxerit vos de terra Aegypti: et mane videbitis gloriam Domini.*

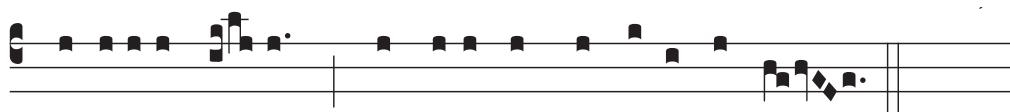
How it looked in a 1736AD Missal:

Vel aliud Responforium . Matth. 16.  
In monte Oliveti oravit ad Patrem: Pa-  
ter, si fieri potest, transseat a me calix iste.  
\* Spiritus quidem promptus est, caro au-  
tem infirma: fiat voluntas tua.  
¶ Vigilate, & orate, ut non intratis in  
tentationem. Spiritus quidem.  
Interim dum cantatur & Diaconus po-

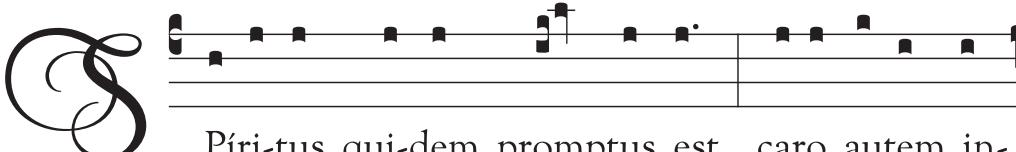
Possible Starting Pitch = E♭



N monte \* Oli-vé-ti orávit ad Pa-trem: Pater,



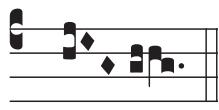
si fí-eri pot- est, tránse-at a me ca-lix i-ste.



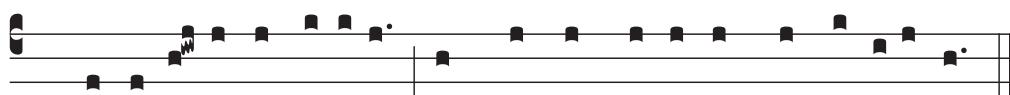
Píri-tus qui-dem promptus est, caro autem in-



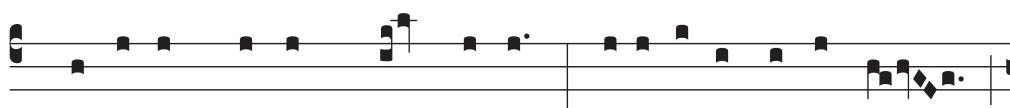
fírma: fi- at volúntas



(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 infírma:



fi- at volúntas tu- a.

lit. tré-tis in ten-ta-ti-ó-nem. \* Spí-ri-tus.

The Deacon then sings the Gospel in the usual way. (1956)

† Sequentia sancti Evangelii secundum Matthaeum. Matth. 21.

In illo tempore: Cum appropinquaret Jesus Jerosolymis, et venisset Bethphage ad montem Oliveti: tunc misit duos discipulos suos, dicens eis: Ite in castellum, quod contra vos est, et statim inventietis asinam alligatam, et pullum cum ea: solvite, et adducite mihi: et si quis vobis aliquid dixerit, dicite, quia Dominus his opus habet, et confestim dimittet eos. Hoc autem totum factum est, ut adimpleretur quod dictum est per Prophetam, dicentem: Dicite filiae Sion: Ecce Rex tuus venit tibi mansuetus,

sedens super asinam, et pullum filium subjugalis. Euntes autem discipuli, fecerunt sicut praeccepit illis Jesus. Et adduxerunt asinam, et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via: alii autem caedebant ramos de arborebus, et sternebant in via: turbae autem, quae praecedabant, et quae sequebantur, clamabant, dicentes: Hosanna filio David: benedictus, qui venit in nomine Domini.

The Palms are then blessed by the Priest.

V. Dóminus vobiscum. R. Et cum spíitu tuo.

Orémus.

Huge fidem in te sperantium, multiplex misericordia tua: bene-Deus, et supplicum preces clementer exaudi: veniat super nos seu olivatum: et sicut in figura

Ecclésiae multiplicasti Noe egrediéntem de arca, et Moysen exéntem de Aegypto cum filiis Israel; ita nos portantes palmas, et ramos

olivárum, bonis actibus occurramus obviā Christo: et per ipsum in gaudium introeámus aeternum. Qui tecum vivit,

The Versicles and Responses before the Preface are sung in the feri-tone, p. 109.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, aetérne Deus. Qui gloriariis in consilio sanctorum tuorum. Tibi epim seruiunt creaturae tuae: quia te solum auctorem et Deum cognoscunt, et omnis factura tua te col-

lādat, et benedicunt te sancti tui. Quia illud magnum Unigeniti tui nomen coram regibus et potestatis hujus saeculi libera voce continentur. Cui assistunt Angeli et Archangeli, Throni et Dominationes: cumque omni militia caeléstis exercitus, hymnum gloriae tuae concinnant, sine fine dicentes.

The Sánctus, is here sung by the Choir as on Ferias in Lent, p. 63.

+ Benedic

Orémus.

Petimus, Domine sancte, Pater omnipotens, aetérne Deus: ut hanc creaturam olivae, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcum proprio pertulit ore, bene dicere, et

sancti significare digneris; ut quicunque ex ea recéperint, accipiant sibi protectionem animae et corporis: fiatque, Domine, nostrae salutis remedium, tuae gracie sacramentum. Per Dominum. R. Amen.

Dous, qui dispērsa cōgregas, et congregata cōservas: qui populis obviā Jesu ramos portantibus benedixisti: bene dic etiam hos ramos palmae et olivae, quos tui famuli ad honorem nominis tui fideles suscipiunt: ut in quemē-

que locum introducti fūerint, tuam benedictionem habitatores loci illius consequantur; et omni adversitate effugāta, dextera tua protegat quos redemit Jesus Christus Filius tuus. Dominus noster: Qui tecum vivit.

Dous, qui miro dispositiōnis ordine, ex rebus etiam insensibilius, dispensatiōnem nostrae salutis ostendere voluisti: da, quaesumus; ut devota tuorum corda, fidélium salubriter intelligent, quid mystice designet in facto, quod hodie caelesti lumine afflata, Redemptori obviam procedens, palmárum atque olivárum ramos vestigiis ejus turbā substrāvit. Palmárum igitur ramī de mortis principe triūmphos expectant; surculi vero olivárum, spiritu unctiōnem advenisse quodammodo clamant. Intellēxit enim iam tantilla hōminum beatā multitudō præfigurāri: quia Redemptor noster humānis cōdolens

misériis, pro totius mundi vita cum mortis principe esset pugnatūrus, ac moriendo triumphatūrus. Et ideo tālia obsequens administravit, quae in illo, et triūmphos victoriae, et misericordiae pinguédinem declararent. Quod nos quoque plena fide, et factum et significatum retinentes, te, Domine sancte, Pater omnipotens, aetérne Deus, per eūdem Dominum nostrum Jesum Christum suppliciter exorāmus: ut in ipso, atque per ipsum, cuius nos membra fieri voluisti, de mortis império victoriā reportantes, ipsius gloriōsae resurrectionis partícipes esse mereāmur: Qui tecum vivit.

Orémus.

**D**eu<sup>s</sup>, qui per olívae ramum, pacem terris colúmbam nuntiare jussisti : praesta, quaésumus; ut hos olívae, ceterarúmque árborum r-

Orémus.

**B**ene dic, quaésumus Dómine, hos palmárum, seu olívárum ramos : et praesta ; ut quod pópulus tuus in tui veneratióne hodiérra die corporaliter agit, hoc spiritu-

liter summa devotióne perficiat, de hoste victoriáem reportándo, et opus misericordiáe summopere diligendo. Per Dóminum nostrum Iesum Christum. R. Amen.

*Having put incense into the thurible, the Celebrant sprinkles the Palms three times with holy water, while saying, recto tono, the Antiphon Aspérge me, to which the psalm is not added. He incenses the Palms three times and then says :*

V. Dóminus vobiscum. R. Et cum spíritu tuo.

Orémus.

**I**eus, qui Fílium tuum Jesum Christum Dóminum nostrum pro salúte nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocáret ad te : cui étiam, dum Jerúsalem veníret, ut adimpleret Scriptúras, credéntium populórum -ba, fidelissima devotione vesti-

ménta sua cum ramis palmárum in via sternébant : praesta, quaésumus ; ut illi fidei viam praeparémus, de qua, remoto lápide offensiónis, et petra scándali, frondeant apud te opera nostra justitiae ramis : ut ejus vestigia sequi mereámur : Qui tecum vivit.

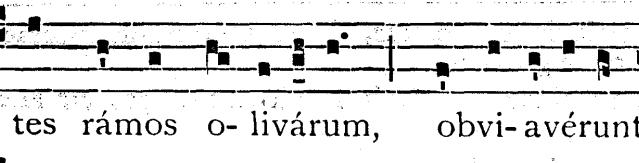
*After the Blessing, the Celebrant distributes the Palms, whilst the Choir sings the following Antiphons :*

1 Ant.

I f

**P**

U-e-ri Hebrae-órum, \* portán-



tes rámos o-livárum, obvi-avérunt

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 : « Hosánnā in excélsis ».

2 Ant.

I f

**P**

U-e-ri Hebrae-órum \* vesti-

ménta prosternébant in ví-a, et cla-

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.*

mábant di-céntes : « Hosánnā fí-li-o Dávid : benedictus qui

vénit in nómine Dómini ».



benedictus qui 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 :*

*These Antiphons are repeated as often as is necessary until the end of the distribution of the Palms. Then the Priest says :*

V. Dóminus vobiscum. R. Et cum spíitu tuo.

**Orémus**

**O**MNIPOTENS SEMPER TERNE Deus, qui  
DÓMINUM nostrum JESUM Christum  
super púllum ásinae sedére  
fecisti, et turbas populórum vestimenta,  
vel ramos árborum in via  
stérnere, et Hosánna decantáre in  
laudem ipsius docuisti: da, quaésumus; ut illórum innocéntiam imitari  
possimus, et eórum méritum con-  
sequi mereámur. Per eundem Christum Dóminum nostrum. R. Amen.

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

PROCEDAMUS IN PACE.

### *The Choir responds:*

In nōmine Chr̄isti. Amen. er. Amen.

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

hi. Si

Opus Di

ad Jé-su

super é-

in vi-

CHRISTUS VINCIT

I. Cantors

2 Chair

### **LITURGY VII**

TRADITIONAL

A musical score for two choirs. The top staff is in treble clef, B-flat key signature, and common time. It contains four measures of music with lyrics: "Christus vin - cit, Christus re - gnat Christus, Christus". The bottom staff is in bass clef, B-flat key signature, and common time. It contains four measures of music.

*Cantors*

im - pe - rat. Lau - dá - te Dó - mi - num om - nes

*Choir*                    *Cantors*

Chri - stus vin - cit, etc. Quó - ni - am con - fir - má - ta est su - per

A musical score for a single voice part, likely tenor or bass, in common time. The key signature is B-flat major (two flats). The vocal line consists of a series of eighth-note chords and sustained notes, with a fermata over the note 'e-jus'. The lyrics are written below the staff: 'nos misericordia e- jus, et veritas Dó - mi -'. The music concludes with a final fermata.

CHRISTUS VINCIT (Palm Sunday)

The musical score consists of five staves of music for the Traditional Latin Mass on Palm Sunday. The music is written in common time, with a key signature of one flat. The voices are divided into Choir and Cantors.

**Choir:**

- Staff 1: "ni ma - net in ae - té - rum. Chri - stus vin - cit, etc."
- Staff 2: "Glo - ri - a Pa - tri et Fi - li - o et Spi - ri - tu -"
- Staff 3: "i San - cto. Chri - stus vin - cit, etc. Sic - ut e - rat"
- Staff 4: "in prin - ci - pi - o et nunc et sem - per, et in saé - cu -"
- Staff 5: "la saé - cu - lo - rum. A - men. Chri - stus vin - cit, etc."

**Cantors:**

- Staff 1: "ni ma - net in ae - té - rum. Chri - stus vin - cit, etc."
- Staff 2: "Glo - ri - a Pa - tri et Fi - li - o et Spi - ri - tu -"
- Staff 3: "i San - cto. Chri - stus vin - cit, etc. Sic - ut e - rat"
- Staff 4: "in prin - ci - pi - o et nunc et sem - per, et in saé - cu -"
- Staff 5: "la saé - cu - lo - rum. A - men. Chri - stus vin - cit, etc."

*All answer:*

After a Gospel (Mt 21: 1-9) is sung or read, the procession begins, when the Deacon (or Celebrant) sings:

Procedámus in páce. In nómine Chrísti. Amen.  
Let us go forth in peace. In the name of Christ. Amen.

### Hymn to Christ the King

I

G Ló- ri- a, laus et honor ti- bi sit, Rex Christe Red-

Possible  
Starting  
Pitch = A

émptor : Cu- i pu- e- rí- le de- cus promptsit Ho-sánna pi- um.

All glory, laud, and honour to thee, Redeemer, King, to whom the lips of children made sweet hosannas ring.

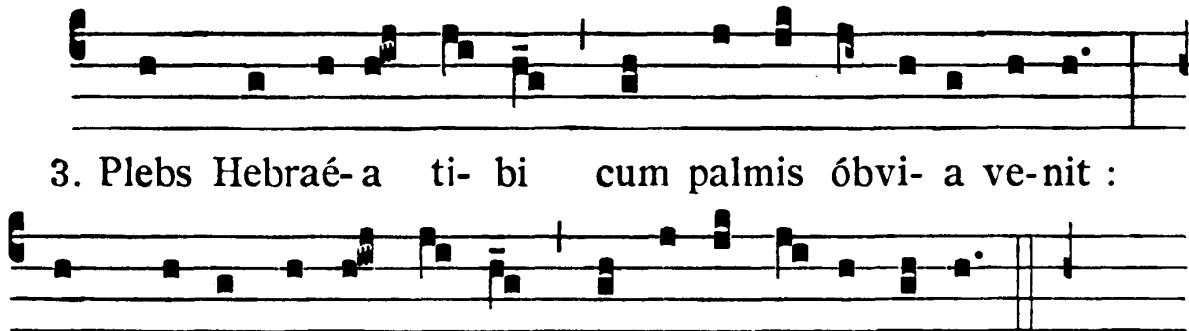
*The cantors sing this refrain, which the choir repeats immediately, and again, after each verse.*

1. Isra- ël es tu Rex, Da-ví-dis et ícli- 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 caé- li-cus omnis, Et  
mortá- lis ho-mo, et cuncta cre- á- ta simul.

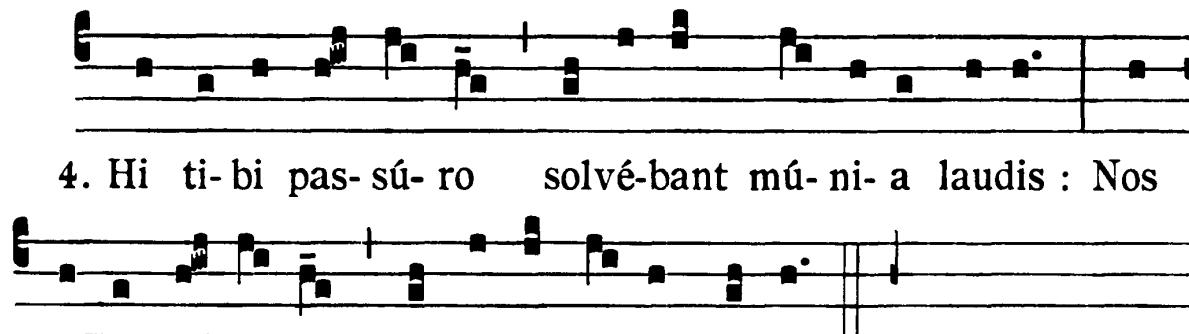
The company of angels are praising thee on high, and mortal men and all things created make reply.



3. Plebs Hebraé-a ti- bi cum palmis óbvi- a ve-nit :

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

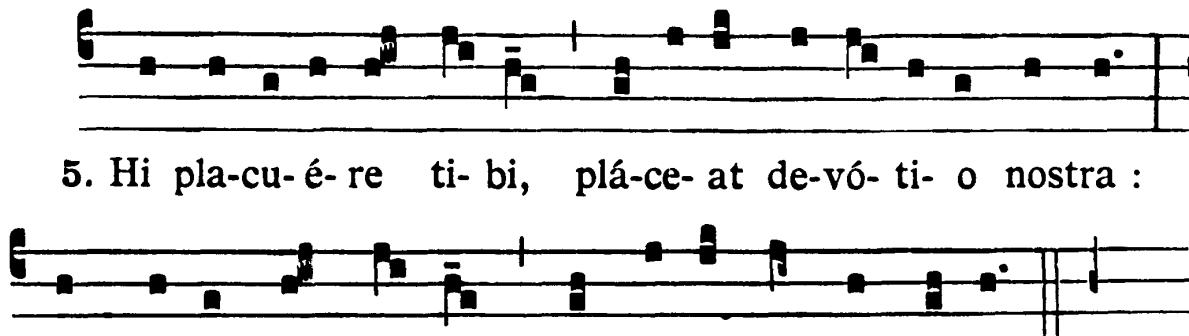
The people of the Hebrews with palms before thee went; our praise and prayers and anthems before thee we present.



4. Hi ti- bi pas- sú- ro solvé-bant mü- ni- a laudis : Nos

ti- bi regnánti pángimus ecce me- los.

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.

dem *Ubi sunt*

Another

Ant. 7.

**C**

UM Ange-lis et pú-e-ris \* fidéles inve-ni- ámur,

tri-umpható-ri mórtis clamántes : Hosánná in excél-sis.

Another

Ant. 4.

**T**

Urba múlta, \* quae convénerat ad dí-em féstum,

clamábat Dómino : Benedíctus qui vénit in nómine Dó-

mini : Hosánná 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.

**G**

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

ptor. Gú-i pu-e- rí-le dé-cus prómpsít Hosánná pí- um.

*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.*

[ 1934 *Liber Usualis*, page 588. ] 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 Redémptor: Cui puerile decus prompsit Hosánna 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. 1  
**G** Lo-ri- a, laus, et ho-nor ti-bi sit, Rex Chri-ste Red-émp-tor: Cu- i  
 pu- e- ri-le de-cus prompsit Ho-sánna 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. 2  
**I** Ngre-di- ente \* Dó- mi-no in sanctam ci- vi- tát-  
 tem, Hebræ- ó- rum pú- e- ri re-surrecti- ó-nem vi-tæ pro- nun-  
 ti- án- tes, \* Cum ra-mis palmá- rum: Ho-sánna, clamá-  
 bant, in ex- cé-l- sis. ¶. Cumque audísset pó-pu- lus, quod Je-sus ve-ní-  
 ret Je-ro-só-ly- mam, ex-i- é-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.  
 ¶. 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 Responsory:

Resp.

2.

**I**

Ngredi-énte \* Dó-mi-no in sánctam ci-  
 vi- tát- tem, Hebrae-ó- rum pú-e- ri, resurrecti-ó  
 nem ví-tae pro-nunti- án- tes, \* Cum rámis pal-  
 má- rum Hosánná clamá- bant in ex-cél- sis.

V. Cumque audísset pópu-lus, quod Jésus vení-ret Jerosó-

ly- mam, exi-érunt ób- vi- am é- i. \* Cum rámis.

*Mass is then celebrated. All hold the Palms in their hands while the Passion and Gospel are being sung.*

## AT MASS.

Intr.

8.

**D**

Omine, \* ne longe fá-ci- as auxí-li- um tú-

*var*

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 “chanted after the final prayer of the procession, while the celebrant is vesting for Mass” [cf. 1956 McManus, p. 37].

**D**ÓMINE Jesu Christe, Rex ac Redémptor noster, in cuius honórem, hos ramos gestántes, solémnes laudes decantávimus: concéde propítius: ut, quocúmque hi rami deportáti fúerint, ibi tuae benedictiónis grátia descéndat, et, quavis daémonum iniquitáte vel illusióne profligáta, déktera tua prótegat, quos redémit. *Qui 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.

VIII

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-quí-sti? longe a sa-  
*look upon me, why me hast-Thou-forsaken? Far from*

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

*Repeat "Domine ne longe, etc." until the verse.*

—“Gloria Patri”

\* 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 “Kýrie Eléison” is sung on Palm Sunday. **CCWATERSHED.ORG/CAMPION**

**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. *FSSP in Los Angeles • http://fssp.la*

II

Enu-í-sti manum déxteram meam: et in  
voluntáte tua deduxísti me: et cum glóri-a as-  
sumpsísti me. Vs. Quam bonus Israël Deus re-  
ctis 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.

**Trait.**  
2.  
**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 dí- em, nec exáudi- es :  
in nócte et ad non insi-pi- énti- am mí-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.

sáncto há-bi-tas, laus Isra- el. (5) In te spe-ra-vé-runt pátres nó-  
 stri : spe-ra-vé-runt, et li-be-rásti é- os. (6) Ad te clama-vé-runt,  
 et sálvi fácti sunt : in te spe-ra-vé-runt, et non sunt confú-  
 si. (7) Ego autem sum vérmis, et non hómo : oppróbri- um  
 hómi-num, et abjé-cti- o plé-bis. (8) Omnes qui vi-dé-bant me,  
 asperna-bántur me : lo-cú-ti sunt lá-bi- is et mo-vé-runt  
 cá-put. (9) Spe-rá-vit in Dómi-no, e-rí-pi- at é- um : sálvum  
 fá-ci- at é- um, quó-ni- am vult é- 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.

de-ra-vé-runt, et conspexé-runt me : di-vi-sé-runt sí-bi vesti-

mén- ta mé- a, et su-per véstem mé- am mi-sé-runt sórtem.

(11) Lí-be-ra me de ó-re le- ó-nis : et a córni-bus u-ni-cor-

nu- ó-rum humi- li-tá-tem mé- am. (12) Qui timé- tis Dómi-num,

laudá-te é- um : u-ni-vérsum sémen Já-cob, magni- fi-cá-te

é- um. (13) Annunti- á-bi-tur Dómi-no ge-ne-rá-ti- o ventú-ra :

et annunti- á-bunt caé-li justí- ti- am é-jus. (14) Pópu-lo qui

nascé-tur, quem fé-cit Dómi-nus.

JMO: The Pre-1955 DOES HAVE A CREDO

*Offertory Passion Sunday Ordinary Form*

Gregorian Missal English p. 283-284 -- Ps. 68:21-22

VIII

I

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

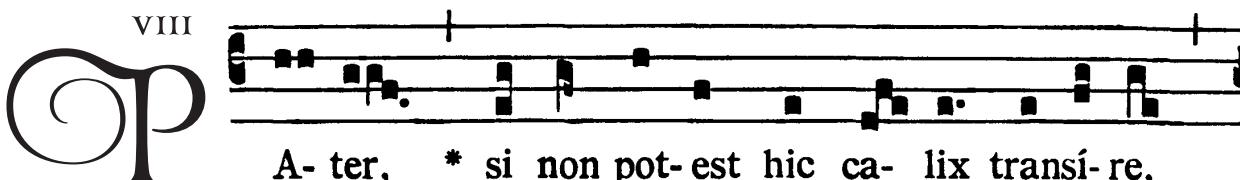
po-ta- vé- runt me acé- to.

*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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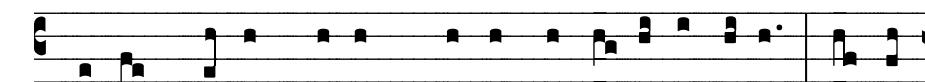
A- ter, \* si non pot- est hic ca- lix transí- re,  
*Father, if [it cannot be that] this chalice may-pass-away,*



ni-si bi-bam il- lum : fi- at vo-lúntas tu- a.

*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.

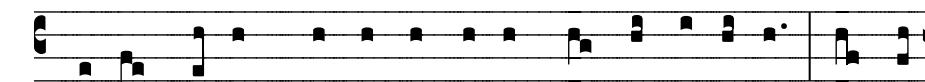


1. De- us, De- us me- us, qua-re me de- re-liquísti? Longe

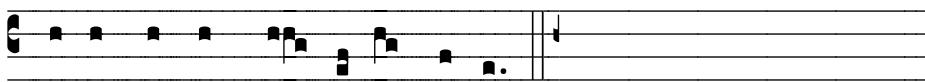


a sa-lú-te me- a verba ru- gó-tus me- i. Pater.

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.

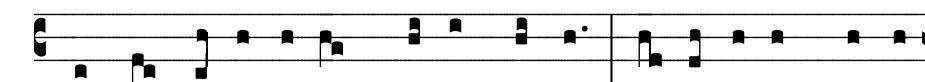


2. De- us me- us, clamo per di- em, et non exáudis, et no-

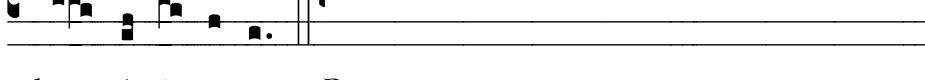


cte, et non est ré- qui- es mi-hi. Pater.

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



3. In te spe-ra-vé-runt patres nostri, spe- ra-vé-runt, et li-



be- rásti e- os. Pater.