Sample image: Examples from Holy Week as it was reformed by Pope Pius XII (1 of 7)

LET US PRAY also for the pagans: that almighty God would remove iniquity from their hearts: that, putting aside their idols, they may be converted to the true and living God, and His only Son, Jesus Christ our God and Lord.

Let us pray.

℣. Let us kneel.

℟. Arise.

Almighty and everlasting God, who ever seekest not the death, but the life of sinners: mercifully hear our prayer, and deliver them from the worship of idols: and join them to Thy holy Church for the praise and glory of Thine everlasting name. Amen.

The Third Edition of the Saint Edmund Campion Missal contains everything needed to assist at Sundays and Holy Days in the Classical Roman Rite (Missale Veterum), which Pope Benedict XVI called the “Extraordinary Form.” It also contains the ad libitum prefaces (added by Pope Francis on 22/2/2020) with elegant new English translations. For the first time in history, the ancient Offertory and Communion verses have been included. These verses form an important part of our patrimony and were praised by Venerable Pope Pius XII (c. 1958). No effort has been spared to make this new edition slim and convenient for the faithful, both young and old. The vernacular fonts are quite large, yet space was still found for the beautiful artwork and color images of the priest from the first edition, including a brand new alphabet of initial letters. Copious explanations (printed in an unobtrusive font), manuscript evidence, and subtitle hymns—in both Latin and English—were included. In particular, exhaustive comparisons between the Holy Weeks (1950 – 1962) will be appreciated, with the version chosen. In addition to the 1962 version of Holy Week, the full 1950 version is also provided, translated by Monsignor Knox. [The Vatican first gave permission to use the 1950 Holy Week in 2018, as of 16 July 2021, such permission is to be sought from the local ordinary.]

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The first edition of the Saint Edmund Campion Missal was released in 2013, with a foreword by Father John Berg, Superior General of the Priestly Fraternity of Saint Peter. This third edition—completely re-typeset—took advantage of suggestions made over the last nine years, with a new foreword by Father Dominic Popplewell, FSSP.

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Sample image: Examples from Holy Week as it was reformed by Pope Pius XII (6 of 7)

III. READING OF THE GOSPEL

1962 • After the distribution of the branches has been completed and the table removed, the Celebrant—saying nothing—washes his hands. Then he goes up to the Altar, kisses it in the center, and places incense in the thurible in the usual way. The Deacon brings the Evangelium to the Altar and places it there. Everything is done as at Mass when the Gospel is to be chanted. The priest does not quietly duplicate the Gospel reading “since it is to be chanted by the Deacon” [McManus p66]. [The Code of Rubrics (1961) says (§473): “In sung Masses, all that the Deacon, or Subdeacon, or Lector sing or read by virtue of their office is omitted by the Celebrant.”]

GOSPEL. Matt 21:1-9

At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold the King cometh to thee meek, and sitting upon an ass.

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