

The St. Edmund Campion Hymnal & Missal for the Traditional Latin Mass

SPECIAL NOTES about the editorial choices.

1. We have chosen the translations done by Fr. Lasance in the *New Roman Missal*. These translations don't always match perfectly the earlier publications of Fr. Lasance.
2. Difficulties stood in the way of adhering to the Fr. Lasance translations, but we did so because we believe them to be the most *beautiful* and *literal* translations of the Traditional Latin Mass.
3. Obviously, there are a few errors in the Fr. Lasance editions. As a matter of fact, there are even errors in the official 1962 Missal, for instance, the reference after the *3rd Lesson on Holy Saturday* should include verse 7 (not just 1 and 2):

Canticum **Is. 5, 1 et 2**
**Vinea facta est dilécto in cornu, in
loco úberi. V. Et maceriam circúmde-
dit, et circumfódit: et plantávit vineam
Sorec, et ædificávit turrim in médio
eius. V. Et tórcular fodit in ea: vinea
enim Dómini Sábaoth, domus Israël est.**

4. We have retained many of the “older usages” in Lasance. For instance, he sometimes uses commas, semi-colons, and colons in a way we are not accustomed to. Just like the *Liber Usualis*, he puts periods after some titles. He refers to the soul as an “it.” Things like these are not to be considered as **errors**.
5. Needless to say, it was impossible to use Fr. Lasance as a source for the post-1955 Holy Week ceremonies (and the feast of St. Joseph the Worker, added circa 1955). Therefore, we had to borrow from different sources for these later feasts.
6. In addition to Fr. Lasance, we have consulted other sources, especially Solesmes *Mass & Vespers* (1957), Solesmes *Liber Usualis* (1961), *The Ideal Missal* (1962) by Fr. Sylvester Juergens, Latin translations by Fr. Adrian Fortescue, Fr. Matthew Britt, Dom Guéranger (English translation by the Benedictines of Stanbrook), and other sources.

7. We adhere to the 1962 rubrics. So, for instance, the procession on the Purification (2 February) starts out in WHITE vestments [Note: several missals being sold at “Traditional 1962” get this wrong.]

8. It was impossible to provide all the rubrical scenarios in a way that remained easy-to-read; therefore, the rubrics assume there is a Deacon & Subdeacon.

9. Capitalization was difficult, since all the books use different capitalization for *Priest*, *Celebrant*, *Antiphon*, *Psalm*, etc. Furthermore, the different countries capitalize differently (German speakers capitalize nouns, etc.) and this has an effect on the way they capitalize Latin.

10. Great variety of punctuation exists in the various editions, for instance in the Responsories. Also, chants are sometimes called by different names in different books, for instance, *Tracts* vs. *Canticles*.

11. There are different ways of using æ (ae) and œ (oe). We have tried to remain consistent. For instance, we spell “coeli” as “cæli.” If ours were an official liturgical book, we would have no choice but to use the letter “i” (for instance, “Iesu” or “iam”) according to the SCR decree of November 1961. However, since ours is not an official book, we use the letter “j” (so, “Jesu” and “jam”).

TRUE ERRORS and how to recognize them.

What, then, is a true error? Examples would be **things like**:

A. Wrong accent: sæcúlorum vs. sæculórum.

B. Misspelling of a word. For instance, on page 612 of Solesmes *Mass & Vespers* (“ciborium” is misspelled as **coborium**):

29. He then uncovers the coborium, genuflects, takes one of the hosts holding it over the ciborium, bows and striking his breast says three times :

Or page 628, the spelling of “the procession” as “**het procession**” :

Solemn rite

10. *Then the celebrant again puts incense in the thurible; the deacon takes off his purple vestments and puts on a white stole and dalmatic; he then takes the lighted paschal candle, and het procession is formed as follows :*

Or, on page 626, the cross “✠” does not appear in the English:

Orémus

DEus, qui per Fílium tuum, angulárem scilicet lápidem, claritátis tuae ignem fidélibus contulísti : † productum e sílice, nostris profutúrum usibus, novum hunc ignem sancti † fica : et concéde nobis, ita per haec festa paschália caeléstibus desidériis inflammári; * ut ad perpétuae claritátis, puris méntibus, valeámus festa pertingere. Per eúndem Christum Dóminum nostrum. R̄. Amen.

Let us pray

O God who by thy Son, who is the true corner-stone, hast brought the fire of thy light to all who believe, sanctify for our use this new fire struck forth from a stone, and grant us so to be enkindled by the desire of heaven during the feast of Easter, that we may attain, pure in heart, to the feast of eternal light. Through the same Jesus Christ our Lord.

R̄. Amen.

Errors have even been found in the *Liber Usalis* itself !

C. The *Liber Usualis* of Solesmes hyphenates differently than written Latin. For instance, they hyphenate “Omnes” as “O-mnes” : whereas in written Latin, the correct way to hyphenate is “Om-nes.” Fr. Lasance is not always consistent in this regard. Nor is the official 1962 Missal itself.