

New *Misal Romano* to Unite Spanish-Speaking Faithful

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(Editor's note: On the First Sunday of Advent, December 2, 2018, the *Misal Romano*, Tercera Edición will be the required Spanish edition of the *Missale Romanum*, editio typica tertia, to be used in the United States. The use of the edition was allowed to begin with the celebration of the Solemnity of Pentecost.)

A GRADUAL DEVELOPMENT OF LITURGICAL TEXTS

Liturgy, being the prayer of the Church, is a living organism. As such, the liturgy has evolved and developed from the time of the early Church to the twenty-first century Church and will continue to do so. During the first two centuries of Christianity, the Church did not use written liturgical texts, but the Eucharist and other sacraments were celebrated during liturgies that flowed from the inherited patterns of the Apostles. From this early period of the Church, only descriptions are left of how the liturgies were celebrated. The documents that contain these descriptions are the *Didache*, known also as *The Teachings of the Twelve Apostles*, the *Didascalia*, known as well as *The Catholic Teachings of the Twelve Apostles*, and *The Apostolic Constitutions*. Though these documents do not contain liturgical texts, per se, they describe how some of the liturgies were celebrated, especially the Eucharist.

It was not until the third century that some written liturgical texts began to appear. These written texts were more in the form of a pamphlet referred to in Latin as a *libelus* (singular) or *libelli* (plural). Little by little, other liturgical books, such as antiphonaries, graduals, lectionaries, and the book of the Gospels, were developed. During the early Middle Ages, the *Sacramentary*, the ancestor to *The Roman Missal*, contained the liturgical texts used for the celebration of Mass and the sacraments. The most well-known sacramentaries of this age are the Leonine, the Gelasian, and the Gregorian. The Gregorian was characterized by the simplicity that would come to be the style that would define the Roman liturgy. During the high Middle Ages, the *Sacramentary* was replaced with the *Missale Romanum*. *The Missale Romanum*, which became the exclusive text for the celebration of Mass, included the texts of the antiphonaries, lectionaries, and the book of the Gospels.

In the sixteenth century, with the Council of Trent, the priest celebrated the Mass of Pius V, also known as the Tridentine Mass, with a new missal. Several editions of this missal were promulgated between the fourth and the twentieth century, with the last edition that of Pope John XXIII in 1962.



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As of the First Sunday of Advent, only one edition of the *Misal Romano* is to be used in the United States.

That missal was short-lived since Pope John XXIII convened the Second Vatican Council in the same year the missal was promulgated. On December 4, 1963, the Council approved and promulgated the Constitution on the Sacred Liturgy, which articulated the principles for the reform of the liturgy. In 1970, the new *Roman Missal* was promulgated with the *novus ordo*, known as the Mass of Paul VI. That Mass was soon translated into the languages of the peoples across the globe. The second edition was promulgated in 1985 and the third edition by John Paul II in 2002. (The first edition of the *Misal Romano* was promulgated in February 1975 and the second edition, April 2001.) The *Misal Romano*, *Tercera Edición*, which is to be used in the United States, is the translation of the third edition of the *Missale Romanum*.

More than one translation of the *Missale Romanum* will serve Catholics in Spanish-speaking countries; however, only one translation is to be used in the United States. The edition of the *Misal Romano* that is to be used in the United States is based on the translation of the Mexican Conference of Catholic Bishops. However, although based on that translation, the *Misal Romano* for the United States differs from the *Misal Romano* used in Mexico. The edition used in the United States will follow the proper calendar for the dioceses of this country as well as have its own adaptations in the main body of the text, in the *General Instruction of the Roman Missal*, and in the Norms for

Distribution of Holy Communion under Both Kinds. Other changes appear as well in the propers for the United States.

That there will be only one missal in Spanish for use in the United States not only resolves the problem of priests coming from the many Spanish-speaking countries bringing the missal from that country that has resulted in a multiplicity of editions of the missal in Spanish (from Mexico, Spain, Colombia, Argentina, etc.), but also assists in providing a unity and uniformity in the way the Eucharist is celebrated in Spanish in this country. It is valuable that Masses celebrated in Spanish will now correspond more closely to the celebrations in English.

WHAT DID NOT CHANGE

The revised translation of the third edition of the *Missale Romanum* into English included many changes for both the parts of the faithful and the priest. However, in the Spanish translation, there are few changes to the responses and acclamations of the faithful. The faithful will notice the change in the third formula of the Memorial Acclamation from “Por tu cruz y resurrección nos has salvado, Señor” to “Salvador del mundo, sálvanos, tú que nos has liberado por tu cruz y resurrección.” The text of the Order of Mass has stayed the same with some minor changes. At the epiclesis in the Eucharistic Prayer, with hands extended over the offerings, the priest had prayed in the Roman Canon, “De manera que **sean** para nosotros Cuerpo y Sangre de tu Hijo amado, Jesucristo, nuestro Señor,” but now prays: “que **se conviertan** para nosotros en **el** Cuerpo y **la** Sangre de tu Hijo amado, Jesucristo, nuestro Señor.” In Eucharistic Prayer II, the priest had prayed, “de manera que **sean** Cuerpo y Sangre de Jesucristo, nuestro Señor,” and now prays, “de manera que **se conviertan para nosotros en el** Cuerpo y **la** Sangre de Jesucristo, nuestro Señor.” The text of Eucharistic Prayer III had been “de manera que **sean** Cuerpo y Sangre de Jesucristo, Hijo tuyo y Señor nuestro,” but now is “de manera que **se conviertan en el** Cuerpo y **la** Sangre de Jesucristo, Hijo tuyo y Señor nuestro.” The words of Eucharistic Prayer IV had been “para que **sean** Cuerpo y Sangre de Jesucristo, nuestro Señor,” but now reads, “para que **se conviertan en el** Cuerpo y **la** Sangre de Jesucristo, nuestro Señor.” Another minor change to the Order of Mass is the change from “vosotros” to “ustedes” and its forms of conjugation. Also, before the chalice is raised during the consecration, the words have changed from “por todos los hombres” to “por muchos.” As Pope Francis instructed in a decree in 2013, all the Eucharistic Prayers include the name of St. Joseph, the spouse of the Blessed Virgin Mary.

All of the optional formulas for the priest remain, but these have been moved to appendix VII. These alternative texts are: greeting formulas, invocations for the Penitential Act, both with their options for Ordinary Time, Advent, Christmas, Lent, and Easter; acclamations after the Gospel, invitations before the Prayer over the Gifts, diverse formulas for the Eucharistic Prayers (Holy Thursday, Sundays in Ordinary Time, Christmas, Epiphany,



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Besides a change to the words of a Memorial Acclamation, the faithful will notice few changes to their responses.



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Unlike prior editions of the *Misal Romano*, music accompanies the text of the Order of Mass and each of the prefaces.

Easter Vigil, Ascension of the Lord, Pentecost, Masses with adult Baptisms, and Masses with First Communions), invitations before the Lord’s Prayer, and invitations before the Sign of Peace. Unlike the English translation of the missal, the *Misal Romano* to be used in the United States includes the Rite for the Blessing of Oils and the Consecration of Holy Chrism in appendix VIII.

MAJOR CHANGES

With the promulgation of the third edition of the *Missale Romanum*, the translation principles changed. The former method, called “dynamic equivalency,” allowed for the *editio typica* (the Latin text) to be translated to communicate meaning without a word-for-word translation from the Latin. *Comme le Prévoit*, published in 1969, laid out the guidelines and principles



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With the propers for the patronal feasts of Spanish-speaking countries in Appendix I of the *Misal Romano*, parishes can celebrate the feasts of the nations of origin of their parishioners.

for that method of translation. The document states that a faithful translation “cannot be judged on the basis of individual words: the total context of this specific act of communication must be kept in mind, as well as the literary form proper to the respective language.” In 2001, the instruction *Liturgicam authenticam* superseded *Comme le Prévoit*, and the method of formal equivalency replaced that of dynamic equivalency. This method provided that translations be as close as possible to the original Latin. For this reason, the presidential prayers (the Collect, Prayer over the Gifts, and Prayer after Communion) needed another translation. These prayers include those prayed during Sundays in Ordinary Time, Advent, Christmas, Lent, Easter, solemnities of the Lord, proper of the saints, common Masses, ritual Masses, Masses and prayers for various needs and circumstances, votive Masses, and Masses for the Dead.

The change to the end of the prefaces should be noted. There, the faithful sing the hymn of glory with the thrones and dominations in addition to the angels and archangels. Another change can be noted in Preface IV of the Sundays in Ordinary Time. The previous translation was: “con los ángeles y los santos te cantamos el himno de alabanza diciendo sin cesar,” while the new translation is: “unidos a la multitude de los ángeles y de los santos, te aclamamos, llenos de alegría.” Since the Spanish language is close to Latin, the translation from Latin to Spanish flows well and is without the problems with proclamation that have been noted in the translation into English. For this reason, it will be easier to read the texts of orations and formulas of this new missal for those who speak Spanish, as well as for those only read Spanish to celebrate the Mass.

This *Misal Romano* follows the liturgical calendar used in the United States and so includes the propers of the United States, such as those for St. John Neumann, St. Paul of the Cross, St. Francis Xavier Cabrini, St. Rose Philippine Duchesne, St. Andrew Bessette, St. Junipero Serra, the Fourth of July, and Thanksgiving Day. The Exaltation of the Cross is celebrated in Mexico on May 13, but this *Misal Romano* notes its observance on September 14 in accordance with the Roman and US calendar.

A completely new feature that this *Misal Romano* possesses, a feature shared with the Missal in English, is the quantity of texts for which music has been provided. Musical notation accompanies the text of all of the Order of Mass and each of the prefaces. This differs from the other missals in Spanish, which only have samples of musical texts. The provision for music in this *Misal Romano* allows for the pages of *The Roman Missal* and the *Misal Romano* to be set one beside the other and be virtually equivalent. The number of appendixes differ, though, with six as part of *The Roman Missal* and eight with this version of the *Misal Romano*. Within the two extra appendixes of the *Misal Romano* are the patronal feasts of the Spanish-speaking countries, and the blessing of Holy Oils and the consecration of Holy Chrism.

Many groups of every country of the Spanish-speaking world have migrated to the United States. For this reason, it has been deemed necessary for appendix I to provide a patronal feast, with its proper texts, for each of those countries. In this way, each group will be able to celebrate the patronal feast of their country of origin in the United States. These patronal feasts are listed in alphabetical order by the name of the country, beginning with Argentina and concluding with Venezuela.

At the end of the day, the living organism, the liturgy, is a means for we, the Church, to pray in a unified way. Liturgical texts that have evolved and developed throughout the centuries of Christianity have facilitated the unified prayer of the Mystical Body of Christ. In future ages, the faithful will again experience revision and new editions to liturgical texts for the celebration of the Eucharist and other sacraments and liturgical celebrations. The organic growth of the liturgy will continue until the Lord, Jesus Christ, comes again. ♦

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