



Año 19

Spring 2006

Número 1

A message from the President

Dear members of the *Instituto*:

Spring is here and with it the promise of eternal life assured for all of us through the resurrection of Jesus Christ. As we continue our journey of evangelization in this season of renewal and joy, we pray for our neophytes, the most recent members of our parish communities who, through baptism, confirmation and Eucharist, can now share with us the full promise of salvation and the mission of the Church. This is a period of *mystagogy* and renewal for the entire community that gathers to worship in faith in particular during the Easter season.

I call your attention to the various activities of our Instituto and to our upcoming membership meeting in Camden, New Jersey, where the *Encuentro* of Hispanic Pastoral Musicians of the East will take place. Please mark your calendar for **August 24-25 and stay for the weekend at the *Encuentro*.**

Hoping to see you then and wishing you continued blessings in your ministry, I remain,

In the Risen Christ and Our Lady of America,

Queridos miembros del Instituto:

Ha llegado la primavera y, con esta estación, celebramos de nuevo el renacer de nuestras vidas por medio de la resurrección de Jesucristo.

Al continuar nuestra jornada de evangelización en esta temporada, oramos de una manera especial por nuestros neófitos, los nuevos miembros de nuestras comunidades quienes se han incorporado a la Iglesia por medio del bautismo, la confirmación y la Eucaristía.

Con ellos ya compartimos de la mesa eucarística para continuar la misión de la Iglesia en este período de *mistagogia* que disfrutamos durante la temporada Pascual.

Les invito a que marquen su agenda para las próximas actividades del Instituto, en especial para nuestra reunión de miembros en *Camden, New Jersey*, antes del Primer Encuentro de Músicos Pastorales del Este.

La fecha es el 24 y 25 de agosto; el Encuentro del 25 al 27.

Sigamos orando los unos por los otros al asumir la vocación que el Señor nos ha confiado en la Iglesia y en la sociedad.

En Cristo Resucitado y María de América,

Rev. Juan J. Sosa
Presidente

Coloquio de Músicos en Bogotá

Del 10 al 11 de marzo se celebró en el Seminario Mayor de Bogotá un Coloquio de música litúrgica auspiciado por el Centro Francisco de Asís de la arquidiócesis de Bogotá.

Alrededor de 80 músicos pastorales se reunieron para compartir sus experiencias parroquiales y para profundizar mucho más sobre la música en su historia, teología y ministerio.

Fueron varias las preocupaciones que compartieron los participantes, no muy diferentes a las nuestras en los Estados Unidos: la música y la juventud, la música de los movimientos y la música litúrgica, la tensión entre el canto llano, el polifónico y el canto de la asamblea. Y varios fueron los Coros que a través de este fin de semana expusieron lo mejor de su repertorio. A su vez, todos mostraron mucho interés por los himnarios de música litúrgica de los EEUU, en es especial por *Flor y Canto*.

Fue un placer para el Padre Jaime Lara, profesor de la Universidad de *Yale* y para el Padre Juan Sosa de nuestro Instituto, el poder haber presentado dos temas que causaron gran interés entre los participantes. Jaime presentó la música con relación al espacio sagrado, al arte y al ambiente; Juan presentó un resumen del estado de la liturgia y la música en las asambleas Hispánicas de los Estados Unidos.

Una vez más nuestro Instituto establece y mantiene relación con centros culturales y litúrgicos fuera del país extendiendo así su contacto por el bien de la Iglesia entre nosotros.

New Secretary for the Congregation for Divine Worship

Pope Benedict XVI has named Archbishop Albert Malcolm Ranjith Patabendige Don as the new Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, to replace Archbishop Domenico Serrentino who became the new Bishop of Assisi.

The former Apostolic Nuncio to Indonesia and East Timor was ordained a priest in Sri Lanka in June 1975 and appointed auxiliary bishop of Colombo, the country's capital, in June 1991. Four years later he was appointed bishop of Ratnapura. In October 2001, Pope John Paul II called him to Rome to serve as an official of the Congregation for the Evangelization of Peoples. In April 2004 he was appointed apostolic nuncio in Indonesia and East Timor, with the rank of archbishop.

Mystery of Faith, Trinitarian Love

Cardinal Justin Rigali

In speaking about the relation of Jesus to his Father in the communion of the Most Blessed Trinity, we find the deepest explanation of the Eucharist, especially as sacrifice - a sacrifice renewed in the Eucharist.

Christ's love for us and the love of the Father who sent his Son into the world to redeem us explain to a great extent the Eucharist.

Two other aspects of God's love are, however, even more basic for an understanding of the Eucharist and all the suffering Christ endured for us on Calvary.

The Eucharist flows directly from the love of the Son of God for his Father, in response to the eternal love by which he is loved by the Father in the Holy Spirit.

Jesus' greatest proclamation was the love that the Father has for him and the love that he has for the Father.

Jesus says, "*The Father loves the Son*" (Kn. 3:35; 5:20). "*The Father loves me*" (Jn. 10: 17). "*I love the Father*" (Jn. 14:31).

The sacrifice of Jesus is motivated by his love for the Father and his obedience to the Father.

Calvary and the Eucharist, which re-enacts and renews Calvary, express the exchange of love between the Father and the Son in the Holy Spirit.

The resurrection is the Father's response of love to Christ's sacrifice and the greatest proclamation of his eternal love for his Son.

As the mystery of faith, the Eucharist is, above all, the mystery of Trinitarian love.

The Quality of Preaching

Archbishop Wilton Gregory

Archbishop Wilton Gregory is the Archbishop of Atlanta, former chairman of the Committee on the Liturgy and former president of the United States Conference of Catholic Bishops.

On October 11, 2005 he addressed the Synod of Bishops on the *Quality of Preaching*.

The theme and topic of our synod is as ancient as is the church herself.

Its importance to the life and mission of the church transcends Christian ages and epochs.

Nonetheless, there are special concerns that we face in this our moment of history. One of these is the elevated expectation on the part of the laity for true inspiration, edification and sound pastoral direction from the homily at the eucharistic celebration.

In my own country of the United States of America, I have repeatedly heard of people who regularly will travel excessive distances to participate in a Mass that has a celebrant with proven capability to offer a serious, moving and compelling homily.

In 1956 the late Cardinal Bea observed in his presentation to the *Assisi Liturgical Conference* that a priest who was skilled in offering the holy sacrifice of the Mass but not in breaking open the word of God for people was only exercising half of his priestly ministry.

Unfortunately today too many people have stopped attending Sunday Mass and often because of poor preaching.

While some may use the justification of poor preaching to rationalize their failure to participate at Sunday Mass, have heard the narrative too often not to find some truth in its telling.

In the United States of America, some of our faithful Catholic people will go to Sunday Mass and then return home to listen to the radio or view the televised religious programming of other Christian denominations simply because they are still hungry for inspiring preaching.

Still others go so far as to attend religious services at these other churches after they have attended Sunday Mass.

The quality of preaching is a serious concern for many Catholics in the United States of America.

We bishops in our role as the primary preachers in our local churches must lead by our own good example rather than merely asking our priests and deacons to be better prepared homilists for our people.

We must not forget that ours is the church that has produced *John Chrysostom, Augustine of Hippo and Patrick*, saints known not only for their holiness of life but also for their eloquence as preachers of the word of God.

As other synod fathers have already duly noted, the liturgical celebrations of the Eucharist need so much more than mere ritual precision and accuracy.

Truly good celebrants of the church's worship do infinitely more than carefully to observe the ritual requirements of the liturgy, although they must do that as well.

Our people are starving for truly prayerful expressions of the eucharistic actions.

While we must provide them with careful and accurate translations of the liturgical texts, celebrants must also offer those prayers in such a way that they inspire and edify the faithful.

Good translations will only be effective when they are offered reverently and in such a manner as to lift the human heart to the ineffable and loving God, who encounters us in the eucharistic mystery.

The priest skilled in the *ars celebrandi* will offer the prayers from a heart so conformed to the heart of Christ that "*by the way he says the divine words he must convey to the faithful the living presence of Christ*" (General Instruction of the Roman Missal, 94).

Eucharistic Foot Washers

Bishop William Skylstad

We believe that the Eucharist is the supreme means by which we grow in holiness.

In receiving the body and blood of the Lord Jesus Christ, we come into communion with him, our Savior, the source of all holiness.

We might be tempted to cling to this growth, to grasp it, to hold it close, as though it were meant only for us as individual believers.

The profound truth is, this growth in holiness springs forth from the gift that is the Eucharist.

And this growth compels us forward, outward, into the world. It compels us to grow in holiness, but just as important it compels us to serve others and bring to them this new life of holiness. At the end of Mass we are sent forth: *Ite missa est*.

The biblical basis for this is found in John's Gospel. We remember the scene: Jesus washes the feet of his disciples. As he does so, Jesus says to them, "*You call me teacher and Lord; and you are right, for so I am. If I then, your Lord and teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him*" (In. 13:13-15).

Through words, through actions, Jesus teaches his disciples a profound truth: *Since they are in communion with him in this Passover supper, then they too, like him, are sent forth to serve that unity that exists among the whole of humankind.*

We are sent forth to serve. We are sent forth to wash the feet of women and men throughout the world. How are we to do this?

I would like to make *three suggestions*.

First, we are disciples.

We are men and women of the Gospel, in communion with Jesus.

Just as Jesus was sent forth by the Father to bring the Gospel of salvation to the whole world, so we too are to be servants of that same Gospel, bearing witness to it in word and deed.

The Eucharist is always the wellspring of our evangelization. Through the Eucharist we are empowered to share Christ's love with the entire world.

God's love for the world and our love for the world have never diminished.

We must recognize that the Eucharist is the source of our zeal for spreading the Gospel.

Through our communion with Christ we come to share in his very own zeal for the salvation of all.

By sharing in Christ's love for the world, we are compelled to wash the feet of the nonbeliever in the sanctifying waters of the Gospel. The command is the same for us today as it was for the first disciples: Every country in every continent needs to hear anew the saving Gospel of Christ. Jesus gave us the example. We Catholics are commissioned by our Eucharist to kneel humbly at the feet of every human person. There we offer to wash his feet in the life-giving waters of the Gospel.

Second, the Eucharist compels us to reach out to all the world.

In a similar way the Eucharist demands that the needs of the poor, the vulnerable and the marginali-zed must be ever near the hearts of us disciples.

This call is more demanding today as we witness the desperate needs of our brothers and sisters in Third World countries.

To address these needs, Catholics in the First World will need to sacrifice their own material well-being. And by doing so we share in the eucharistic sacrifice of Jesus himself, who gave his very life that we might live.

If we would give life to others, we Catholics must die to ourselves, in union with Christ. We are called to wash, literally, the physical feet of our brothers and sisters.

Third, to participate in the Eucharist is to be reconciled to the Father and reconciled to one another.

Christ sends us forth to be instruments of reconciliation and peace in a world that is consumed by hatred, violence and war.

Such enmity exists within families, between races and religions, between nations.

As Christians we believe that lasting peace and reconciliation can be obtained.

But they can be obtained only when we forgive one another as the Father has forgiven us in Christ, as we are united in the Spirit of love.

Through Christ's Gospel of reconciliation and peace we are to strive to wash away such hostility from the feet of those who oppose one another and anoint them with the healing oil of the Holy Spirit.

In his words and his actions Christ has revealed to us the very heart of Eucharist.

At the very heart is mission: through evangelization, through care for the poor, through the ministry of reconciliation and peace. In the Eucharist Jesus continues to wash our feet. With him we continue to wash the feet of our brothers and sisters -in our own communities and around the earth. This is his example. This is his gift. And this is our mission

INHL NATIONAL OFFICE

Report to Executive Board Conference Call, March 28TH, 2006

During the month of December a lot of preparations went into effect to make the flow of work as efficiently as possible.

A database, which include not only the INHL membership but also all the Bishops of the United States, was created.

This improvement allowed us to personalize all sorts of correspondence, from Xmas Cards to Membership dues and the Bishops Appeal Letters.

The Bishop's Appeal was an effort to reach all the Bishops and to inform them of the activities of the Instituto and the need for funding to continue the work and the mission of the Instituto.

Bishop Ricardo Ramírez graciously accepted to sign such appeal letter and provided us with his letterhead and envelopes for the mailings.

The letters were sent in January 2006, and as of today 12 Bishops have sent us a one time gift ranging from \$250.00 to \$1,000.00, 10 Bishops have pledged \$1,000.00, to the Instituto for the next three years.

This bring us to a balance in the Instituto National Office Bank account as of 3/22/06 of \$17,705.30. This amount includes 2006 membership dues paid as of today in the amount of \$2,660.00 from 48 members.

Another project that is already in gear is the publication of the Mystery of Faith. FDLC has collaborated immensely in servicing the orders received.

We are storing the books at the same place were they have theirs and for that we pay \$16.00 a month.

Their storage facility will process the orders and ship them.

FDLC will send our customers the invoice for the total.

Every six months a statement will be sent to us along with the revenues from the book.

As of today we have sold 258 copies and 85 copies were mailed for promotion to all our 2005 paid membership. (*You have probably received your copy already*). Please help us promote this book.

For more information please visit our website <http://liturgia.cua.edu> on the publications section.

Do not forget that Instituto members receive a 25% discount. All orders should be sent to INHL. We will send the orders to FDLC but you'll receive the invoice from FDLC not us.

Membership dues forms were sent in a timely and more personalized manner.

The database that has been created allows us to keep a more thorough accountability.

It provides us with the flexibility to notify members whether they owe dues from prior years or if they are up to date giving them a total of their balance due.

A reminder in June will be sent to all of those outstanding.

Our paid membership increase to 85 in 2005, I hope we will surpass that number this year.

Regarding PFL's I'm happy to inform you that it seems that the word continues to spread. INHL, was in Reno, NV for a weekend course, which produced the sale of 15 *Mystery of Faith* books and a request for membership, (forms were sent).

We have one complete course for Las Vegas, NV to be offered in three different dates, April, August and October. And we have a request from Peekskill, N. Y. for three levels commencing in August, September and October, (details to follow).

It is my hope you are taking advantage of the information we continue to provide you with in our Website.

Any feed back or suggestions are greatly appreciated.

Hispanic Liturgy Subcommittee

The Hispanic Liturgy Subcommittee of the USCCB Committee on the Liturgy met at the Clarion Hotel and Suites in Miami, FL. from January 9-11, 2006.

The group formulated a strategy for assuring the forward movement of the *Leccionario*. As the pastoral need becomes more urgent, the need for a timely publication of the *Leccionario* was stressed and concrete steps were outlined. A discussion followed on the need for producing additional materials in Spanish and at a more rapid pace to meet the liturgical needs of the ever-growing Hispanic Catholic population. Names of groups, agencies and offices which might be of assistance were presented as a way to better meet the pastoral need.

In response to a conference on publishing in the Hispanic community held in San Antonio, Texas in October, 2005, sponsored by several entities, including the USCCB Offices of Publishing and the Secretariat for Hispanic Affairs, a decision was made to prepare editorial materials to address the uniform translation of texts into Spanish. The Subcommittee was asked to collaborate with the two above-named offices to assist in the creation of such materials as a Spanish language style guide and a glossary of frequently used liturgical terms.

At the September, 2005 meeting, the Subcommittee began work on guidelines which it planned to use in future translations of liturgical texts. The group has completed a detailed Style Sheet for Capitalization for texts in Spanish.

The Subcommittee also began work on a Glossary of Liturgical terms in Spanish. The identification of terms for inclusion in the glossary and precision in the definitions created were drawn from a variety of sources, including the vast experience of the members.

**JUNTA DE MIEMBROS DEL
INSTITUTO NACIONAL HISPANO
DE LITURGIA**



**Agosto
24-25, 2006
en CAMDEN,
New Jersey**

(Antes del Encuentro de Músicos Pastorales del Este.)

**Para información, llamar al Instituto al:
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Ven a participar de nuestra Junta Anual de Miembros