



**AÑO 21 Summer 2009**

June 2009

*Dear Instituto members and friends:*

We go with fue flow! The summer invites us to pull our minds and hearts together in our work for the Lord.

We encourage you to participate at the "*Ernmaus Walk*" at the end of July at **Notre Dame** as well as at the *Hispanic Pastoral Musicians of the West* on August 6-9 in Tucson, Arizona. Both experiences are rewarding and encouraging as all of us attempt to regroup and reorganize our ministries in light of so many changes in our nation, our diocese and our own parish communities.

The Instituto is gathering together a task force in Tucson to refocus itself into a major gathering in the near future. We are celebrating this year our **THIRTIETH ANNIVERSARY**. *What a blessing and what a challenge.*

With other Board members, I have participated in various national in service gatherings on: intercultural ministry, future publications of the *Roman Missal*, and, most recently, the *Symposium on Hispanic Ministry* co-sponsored by the *Theology Department of Boston College*. Our need is apparent at all levels: academic, diocesan, and basic. Our call is evident although our resources are limited. Let us pray for the Holy Spirit to guide us and to strengthen us.

In Christ and our Lady of America,

Rey. Juan J. Sosa

President

Junio del 2009:

*Queridos miembros y amigos del Instituto:*

Con el verano se nos presentan nuevas oportunidades para crecer en el servicio de la Iglesia.

Los invito a que participen en el «*Camino de Emaús*» que se ha de celebrar en la **Universidad de Notre Dame** a fines de Julio y en la *Conferencia de Músicos Pastorales de Oeste* que se llevará a cabo en Tucson, Arizona, del 6 al 9 de agosto. Tenemos que reagruparnos y reorganizarnos en el ministerio.

Precisamente he invitado a un grupo de nuestros miembros a Tucson para que, juntos, podamos planificar una gran reunión de miembros y personas interesadas en a liturgia de los hispanos en el futuro para también celebrar nuestros **30 años de existencia**.

Junto con otros miembros del Consejo he participado en reuniones nacionales sobre los siguientes asuntos: ministerio intercultural en los Estados Unidos, catequesis y publicaciones sobre el *Nuevo Misal Romano* y, recientemente, en el *Simposio sobre el Ministerio Hispano* organizado por el *Departamento de Teología de Boston College*.

En Cristo y María de América,

Rey. Juan J. Sosa

Presidente

## **Now is the Time for Catechesis on the Roman Missal**

As previously reported in the Newsletter, the body of Bishops will be reviewing and voting on the final sections of the new translation of the third edition of the *Roman Missal* in November 2009. Once they are approved, all that remains is the *recognitio* from the Congregation for Divine Worship and the Discipline of the Sacraments in Rome. Upon its receipt, publishers estimate approximately one year for publication and distribution of the text. The Secretariat of Divine Worship wishes to emphasize that *now* is the time to begin the formation of priests and the faithful to receive the forthcoming *Missal*. A distinction has been made between the *remote* and *proximate* preparation for implementing the new translation.

It is foreseen that the *proximate* preparation would begin upon receipt of the *recognitio* as the approved text is being prepared. Remote preparation provides the opportunity for general liturgical catechesis and discussion about the process of translation to prepare the way for the new texts.

*Proximate*

*or immediate preparation will address the particular changes to the texts of the Mass.*

The stage of remote preparation has begun. To aid in this preparation, the Secretariat established a website last August; materials on the translation are found at [www.USCCB.org/liturgy/missalformation](http://www.USCCB.org/liturgy/missalformation).

Most recently, the text of an excellent speech given by Archbishop Allen Vigneron on the new translation was posted. While challenging for reading in one sitting, the Archbishop's address provides a wealth of background material which will be useful in preparing explanations for the faithful on the new translation.

# CANTEMOS AL SEÑOR

## La Música en el Culto Divino

Serie de Liturgia Pastoral 4

Uno de los más grandes dones de Dios a nosotros, su creación, fue el don de la canción. En palabras y música, nuestros antepasados en la fe -Moisés, David, Deborah, Pablo, san Gregorio- nos enseñaron cómo deleitarnos en el infinito amor de Dios, proclamar su gloria, dar gracias por su abundante generosidad, y suplicar misericordia y perdón. Cantemos al Señor: La Música en el Culto Divino rememora esta vasta y rica tradición musical al mismo tiempo que presenta lineamientos básicos para comprender el rol y ministerio de la música en la liturgia.

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## Plenary Assembly of the Congregation for Divine Worship and the Discipline of the Sacraments

On March 10-13, 2009, a plenary meeting of the **Congregation for Divine Worship and the Discipline of the Sacraments** was held in Rome.

Ordinary meetings of the Congregation convene only the members of the Congregation present in Rome. Approximately every three years, the Congregation holds a plenary session which includes all members and consultants of the Congregation.

The topic for the meeting's reflection was Eucharistic Adoration. Over the years, the Congregation has inquired about practices of Eucharistic Adoration in various countries.

The purpose of this meeting was to explore various ways in which a renewed devotion to Eucharistic Adoration, throughout the world, could be pastorally encouraged with the help of the Congregation.

The Holy Father addressed the participants on March 13. In expressing his hope that the efforts of the Congregation would be fruitful, Pope Benedict noted *"in the Eucharist, adoration must become union: union with the living Lord and with His mystical Body."* He powerfully described how *"God no longer simply stands before us as the One who is totally Other. He is within us, and we are in Him"*.

"His dynamic enters into us and then seeks to spread outwards to others until it fills the world, so that His love can truly become the dominant measure of the world."

The Congregation hopes to encourage seminarians, priests and people in renewed appreciation of the Real Presence of the Lord in the Blessed Eucharist.

## **Some Questions on the Revised Translation of the Ordo Missae from the Missale Romanum, editio typica tertia**

**What is the significance of the translation *pro multis* in the words of Institution of the Eucharistic Prayer?**

**In October 2006 (after the bishops of the United States approved the Gray Book text of the Order of Mass), Francis Cardinal Arinze, Prefect of the Congregation for Divine Worship, communicated to Conferences of Bishops the desire of the Holy Father for a faithful translation of *pro multis* as "for many" in the formula for the consecration of the Precious Blood at Mass. The use of "for many" renders a translation more faithful to the accounts of the Last Supper found in the Gospels of Matthew and Mark. The phrase "for many" does not mean to imply that Christ did not come to save all, but that salvation rests in part on personal acceptance of the salvation freely offered by Christ. What is the significance of the changes to the Nicene Creed?**

**Some of the most significant changes to the people's parts in the Order of Mass are found in the Profession of Faith (the Nicene Creed). Changes to this text fall into two categories: preservation of the syntax of the original text and preservation of expressions of faith which contain Catholic doctrine. The first change is the translation of *Credo* as of "I" instead of "We" in the opening phrase in order to maintain the person and number indicated in the Latin text. While the profession of faith is a communal liturgical act, each individual in the liturgical assembly professes his or her own faith which is joined to the profession of the whole assembly. The second change concerns the translation of particular expressions of faith such as *Unigenitus*, *consubstantialis*, and *incarnatus*. The theological terminology has been preserved, in accord with *Liturgiam Authenticam*, in the translation to English: "Only Begotten," "consubstantial," and "incarnate." "And with your spirit"?**

**One of the more noticeable changes in the people's parts of the Mass is the response to the greeting, "The Lord be with you." The Latin response, *et cum spiritu tuo*, is rendered literally in English, "and with your spirit." *Liturgiam Authenticam* calls for the faithful rendering of expressions that belong to the heritage of the ancient Church, and cites *et cum spiritu tuo* as an**

example. Most modern languages have translated this phrase literally, so the English text now more closely parallels other vernacular translations. What about the rest of the Missal?

The text of Ordo Missae I (Order of Mass) is the first of twelve sections of the Missale Romanum, editio typica tertia undergoing translation. The remaining sections, which include the Proper of Seasons, Ordo Missae II (containing Prefaces, Solemn Blessings, and additional Eucharistic Prayers), Proper of Saints, Commons, Masses and Prayers for Various Needs and Intentions, Votive Masses, Masses for the Dead, Eucharistic Prayers for Masses with Children, and Antiphons, as well as Introductory Material and Appendices, have undergone first drafts (called "Green Books"). The second drafts (called "Gray Books") for several sections have been completed and await votes by the Conferences of Bishops. Each section must follow the same process as the Ordo Missae I. When will all this be complete?

Because this work involves the participation of ICEL, the USCCB as well as other English-speaking conferences of bishops, and the Holy See, it is difficult to set a firm date for the completion of the process of translation and approval. The current estimate, however, for the completion of work by the USCCB is November 2010. Once the final section of the Roman Missal has been approved by the USCCB, the complete text of the Missal must still be submitted to the Congregation for Divine Worship and the Discipline of the Sacraments for recognitio.

#### **When will this be implemented for liturgical use?**

*The approved text of the Order of Mass has been released as a text for study and formation, but is not intended for liturgical use, that is to say it cannot be used in the celebration of the Mass.*

*The intention of the Congregation for Divine Worship and of the United States Conference of Catholic Bishops is to enable and encourage a process of preparation and catechesis for both priests and the faithful, as well as to make the texts available to composers of liturgical music who can begin to set the texts, especially the acclamations, to music in anticipation of the implementation of the texts for liturgical use. It is hoped that when the time comes to use the texts in the celebration of the Mass, priests will be properly trained, the faithful will have an understanding and appreciation of what is being prayed, and musical settings of the liturgical texts will be readily available.*

*The revised translation of the Order of Mass will be permitted only when the complete text of the Roman Missal (Third Edition) is promulgated.*

#### **What about the U.S. Adaptations to the order of Mass?**

*When the bishops of the United States approved the translation of the Order of Mass in June, 2006, they also approved eight adaptations of the Order of the Mass for use in the dioceses of the United States. These included additional texts for use in the Act of Penitence, the Mystery of Faith (Memorial Acclamation), the introduction to the Lord's Prayer, and the Dismissal, as well as the placement of the Blessing and Sprinkling of Holy Water as part of the Introductory Rites of the Mass (rather than in an Appendix), and the insertion of a Prayer Over Water Already Blessed among the prayers of the Rite of Blessing and Sprinkling. The Congregation for Divine Worship has not yet responded to these*

*adaptations, but at this point has granted the recognition only for the texts to be used universally in English-speaking countries.*

## **A SIMPOSIUM ON HISPANIC MINISTRY IN BOSTON**

**From June 7-10, sixty leaders engaged and committed to Hispanic Ministry gathered in Boston College to reflect upon the present and future of the Hispanic/Latino community in the Church of the United States.**

**Sponsored by Boston College and co-sponsored by Loyola Marymount University and Barry University, the Symposium included academicians, pastoralists, and publishers who, while representing national and diocesan organizations, divided themselves into ?interest? groups that focused on specific papers that a member of each group developed for each group?s study, conversation and further development in the following areas: Hispanic Youth, Evangelization, Social Action, Catechesis, Liturgy/Spirituality and others.**

**The Liturgy/Spirituality Study group included several members of the Instituto: Fr. Eduardo Sánchez, SJ, Fr. Raúl Gómez, Pedro Rubalcava, and Fr. Juan J. Sosa. Together with other representatives from LMU and the Forum, they worked on the document originally prepared by Fr. Raúl for this occasion.**

**Although much discussion is needed by Instituto members, the organization has been challenged to prepare a new SURVEY to explore the experiences of our Hispanic Catholics in the present and to compare these results to those uncovered by the first survey and published in 1982.**

**Moreover, as we all are called to become "bridge builders" in our community, much will be expected of Instituto members in the upcoming catechesis of the revised texts of the Roman Missal.**

## **UN SIMPOSIO SOBRE EL MINISTERIO HISPANO**

**Sesenta líderes nacionales, acompañados por el Arzobispo José Gómez de San Antonio, Mons. Jaime Soto de Sacramento, y Mons. Ricardo García de Monterey, nos reunimos en Boston College para estudiar seriamente nuestra participación sobre el presente y el futuro de nuestros Católicos Hispanos en los EEUU.**

**El Simposio, co-patrocinado por Barry University de Miami y la Universidad Loyola-Marymount de Los Angeles, dividió a los participantes en grupos que abordaron diferentes aspectos eclesiales que, durante el proceso, se compartieron entre todos.**

**Por otro lado, las conclusiones que con frecuencia surgieron de cada grupo fueron: la juventud hispana, la formación integral de nuestros líderes, la liturgia de nuestras comunidades, y la justicia social que**

**afecta a nuestras familias, tanto desde el aspecto de la inmigración hasta la violencia doméstica. Agradecemos al Dr. Hoffsmann Ospino de Boston College y a sus estudiantes/asistentes la**

**preparación del Simposio y su magistral dirección durante el mismo.**