

SUMMARY OF LEARNINGS FROM EUCHARISTIC CONFERENCE (ADOREMUS)

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TOPIC	KEY KNOWLEDGE	REFLECTIONS/ COMMENTS/ RESOURCES
<p>DAY 1</p> <p>“SCRIPTURAL CONTEXT OF THE HOLY EUCHARIST” by Canon Mervyn Tower</p>	<p>A) Ontology: relate with your purpose of life (key questions: what is your ultimate existence?/ why are you here on earth?/ what is the meaning of your life? What is the point of working, studying, leaving money to the next generation, etc?)</p> <ul style="list-style-type: none"> • Fundamental human questions: where are you, where do you want to be and how do you get there? • In the bible, Job asked questions about human sufferings and how just is God – “why do bad things happen to good people?” • The answers to all these questions are found in Holy Scriptures. • Major things from scripture & the Eucharist: A) The need for adoration that is structured and follows a certain pattern. Here, sacrifice is essential in our human nature & in many religions. B) The need to belong to a welcoming, warm and vibrant community. C) The need to be altruistic (humane/ selfless) & ensure the development of justice and peace. • We’ll be less than human if we don’t follow the above A to C because “No man is an Island apart from the Isle of Man”. • To understand scriptures and the Holy Eucharist, all you need is LOVE. This should be central in building our communities. • Pope Francis: “The whole of salvation history is the story of God looking for us: he offers us love and welcomes us with tenderness”. <p>B) Catholic Hermeneutical (means: interpretation/ explanation) Principles</p> <ul style="list-style-type: none"> • Scriptures written under the inspiration of the Holy Spirit & teaches us the truth for our salvation. • Holy Scriptures written by human beings 	<ul style="list-style-type: none"> • Read Qoheleth • Research Old (as well as New) testament and the Eucharist. • See Bishop’s conference website. • Fun conversation between Jesus and Mary: Jesus: “Mum, I fed 5,000 people with bread & fish”. Mary: Son, good but where were the fruits and vegies?”

	<p>with various cultural backgrounds.</p> <ul style="list-style-type: none"> • We have to take the Scriptures as a whole along with the traditions of the church using the analogy of faith. • There is some equivalence between the Scriptures & the Blessed Sacrament. What we learn from one, feeds our understanding of the other. • The Holy Eucharist has its roots in the Old and New Testaments. 	
<p>“THE EUCHARIST IN THE LIFE OF THE CHURCH” by Canon David Oakley</p>	<ul style="list-style-type: none"> • The church is part of God’s plan & his powerful work. So we should be proud to belong to it. Hence, “the church is not dying out”. • The Eucharist is the source and summit of life. • Memory is at the heart of the Eucharist: “Do this in memory of me”. That is, remembering in faith. • The church is existing because Jesus lived, suffered by his word, died and resurrected – hence, he is the word made flesh and the bread of life. • We should always read scripture from God’s perspective, rather than our human perspectives. • Theology is about event and action. Primary theology: coming together to celebrate mass in the Holy Eucharist. • Orthodox means right praise. • The Eucharist is not something to be proven because it is a mystery. It is an announcement of a person to encounter (Jesus). It is an experience of an encounter with the life of Christ... experienced in an unmediated way. • There are two types of knowledge: A) Notional knowledge: which is abstract knowledge or knowledge of the head. B) Real knowledge: experiential knowledge or knowledge of the heart. • The Eucharist is real knowledge. • The church is at her best when it gives praise to God. • Jesus is the Living Bread of Life (not the stale bread of life) • The Eucharist is about loving more than it is about knowing. • Eucharistic adoration is also a meeting place with the Lord. A place of close 	<p>Reflection questions:</p> <ul style="list-style-type: none"> • What is your favourite image of the church? • What is your deepest encounter with Christ? • What do you see in the Eucharist or when you receive communion/ drink the wine?

	<p>sharing between two friends (you and the Lord).</p> <ul style="list-style-type: none"> • Hungering and thirsting is at the heart of the Eucharist – Jesus was hungry to bring people to his Father and thirsting for justice and righteousness. • The Eucharist is food for the pilgrim people of God who are on a journey and are yet to reach their destination. • Sin stops us from enjoying the Eucharist: as we seem to be in a dark place, living with shame and our faces turned away. • Sin is not the final word as Jesus is always present to us. • God is constantly asking us the question, “where are you”: and we have to answer by encountering him in the Eucharist. • The Eucharist shows us God’s love for us which is a mystery: the theme of mercy (that is, a well spring of joy, peace & serenity) is found in the Eucharist (as we receive mercy in the Eucharist). We meet Love and Forgiveness in the Eucharist. • We encounter the face of Christ in the Eucharist. • We encounter God’s power in the Eucharist. • Our hearts need to be trained to understand the Eucharist. • Jesus doesn’t want anything to be wasted, not even us – reason why he ordered his disciples to gather the leftover food after feeding the crowd. • Fasting works better when you do it with adoration – go knocking at the door of Christ. Offering up our sufferings, fasting and prayers to Christ is very powerful. • The church and the Eucharist are not mere theological ideas. They are a living presence of Jesus in our world. 	
<p>“TEACHING THE EUCHARIST” BY Sr. Margaret Atkins CRSA.</p>	<ul style="list-style-type: none"> • It is our responsibility to faithfully & unfailingly pass on the tradition of the Holy Eucharist. There is no other tradition that has been passed on from generation to generation like the Eucharist. • Our society shapes and limits the way we teach and learn – the more we build healthy human communities, the better. • It is important to compare our 	<p>In making bread, wheats are ground into flour just as grapes are squashed with their liquids poured together to make wine. So, we are called upon as individuals to become one body with Christ during Holy Eucharist.</p>

	<p>experiences of eating food today with the manner in which we consume the Eucharist using factors such as: time; relationship with creation; ownership and self; relationship & community; & nourishment & purpose.</p> <ul style="list-style-type: none"> • Dieticians say: “You become what you eat”. • A) Fast food. Time: quick to prepare, eat, etc. Creation: disconnection from creation as we don’t even know where it comes from. Ownership & Self: Possessive individualism (it is mine). Relationship & Community: Commercial relationship & absence of community spirit. Nourishment & purpose: Fast food just fills the stomach, consumed while doing other things (e.g. rushing to catch a train, etc). • Eating meals while doing other things (on the phone, watching TV, etc) turns eating into feeding. • B) Good traditional ways of eating (e.g. family and friends eating on the table together) replaces the attitude of consumption. Time: Common time, menu & place to eat. Creation: aware of the sources and origin of the food items. Ownership & self: food might have been grown or cooked together; people have made sacrifices to have the food ready. The food is seen as a gift not a commercial exchange and you eat & think about others eating with you (desires, good manners, etc). Relationship & community: unity, conversation and identity when eating together. Nourishment & purpose: healthy, polite, self-respect, generosity, enrich human life, blessing over meal, etc. • C) Meals and the work of Christ • Why did Christ choose bread & wine – instead of the blood of animals? • Bread & wine are fruits from creation and are natural. • Bread is shareable: we usually share with our companions. • Wine: used for celebration. • Analysing the Eucharist as a meal. Time: Christ is present during the meal. 	
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	<p>Creation: Eucharist uses fruits of the earth, thereby linking us to creation.</p> <p>Ownership & Self: Christ gives his life for us and we remember this in the liturgy of the word. Remember the passion of Christ & his word's that let the will of God be done. We also recognise that our offerings come from God & we thank Him and allow him to transform the bread & wine into the body and blood of Christ.</p> <p>Relationship & community: The resurrection deepened our friendship with God & the Eucharist is that communion with Christ and God.</p> <p>Nourishment & purpose: Communion is seen food that fortifies us and enables us to take on our missionary call.</p> <ul style="list-style-type: none"> • Adoration is a powerful way of praying especially in today's noisy environment. It is important to prepare us to receive the Eucharist. • The Eucharist should help us build communities based on love. 	
<p>"Eucharistic Liturgical Rights Outside Mass" by Fr. Paul Gunter and "Teaching Children to Pray Before the Eucharist" by Julie Rourke.</p>	<ul style="list-style-type: none"> • "The Eucharist is the supreme proof of the love of Jesus. After this, there is nothing more but heaven itself", St. Peter Julian Eymard. • The Eucharist is at the centre of Catholic life. • The Eucharist contains the entire treasure of the church, Jesus Christ himself. • Jesus is truly with us. • By praying before the Eucharist, children have the opportunity to present their worries to God, thank Jesus for their gifts, present their hopes and aspirations directly to Christ, and get strengthened to spread the Good News. <p>A) There are 4 parts of Eucharistic Rite:</p> <ol style="list-style-type: none"> 1. Exposition: bringing forward of host at the altar. 2. Adoration: Reading, homily, prayers, song, liturgy of the hour, & silent prayer. 3. Benediction: Eucharistic song, prayer, blessing. 4. Reposition: taking back host – reposition & acclamation <ul style="list-style-type: none"> • Hallmarks of Eucharistic rite are: Flexibility (scripture and silence) & focus 	<p>See www.liturgyoffice.org.uk/ Resources/Adoremus</p> <ul style="list-style-type: none"> • Do you consider yourself holy? • Which are your holy moments? • Why is holiness important to you?

	<p>on Christ.</p> <p>B) What is Holiness/ being holy?</p> <ul style="list-style-type: none"> • It is relationship with the divine creator. • Holy experiences in the bible include: Moses in the burning bush, Elijah and the calm breeze, Mary and the annunciation, the temple veil, Jesus’ ascension. • Adoration is Latreia: that is, only reserved for the worship of the trinity. • Adoration has to be paid both during and outside of mass. • Contemplation during adoration is very important. • During Eucharistic adoration & contemplation, “I look at Jesus & He looks at me” & we engage in an intimate conversation. 	
<p>“MUSICAL RESOURCES FOR ADORATION” BY Dr Christopher McElroy</p>	<ul style="list-style-type: none"> • We seem to vastly underestimate the power and importance of music in our liturgical celebration. • Music is very powerful for adoration as music has a manipulative power. • Music is one of the prime tools of evangelisation. • Music is: theological, deepens up, & leads us. • Music invites people into the Christian faith and leads us to the face of God. • Even if we forget the liturgical message when we attend mass, we remember at least a song we sang because music is a powerful agent of memory. • Music speaks where words fail, can express the full range of our emotions and reshapes our thoughts and directions over time. • Music reshapes us by making us wait when we encounter delays (e.g. when travelling, etc); generating empathy (e.g. music makes us feel the emotions of movie actors) and music reshapes us by retiming us (e.g. reminds us of the liturgical calendar – advent, lent, easter, Christmas, etc; songs expressing the fact that 1,000 years in the eyes of Christ is like a day). • Music can take us on a journey. • Music forms us over time to be disciples – as it makes us see ourselves as preachers. • Music is a foretaste of heavenly glory and 	

	<p>praise.</p> <ul style="list-style-type: none"> • Songs have two forms: • 1) Open Form: repeated refrain & verses that can be added (keep repeating until a liturgical action is completed). • 2: Closed Form: It is strange to stop a hymn before the last verse because most hymns are like poems or stories – so it will be odd to end it half way. • Exposition: Closed songs are best. • Adoration: Open songs work very well. E.g. Jesus remember me, when you come into your kingdom...; responsorial psalm such as taste & see that the Lord is good; Psallite songs (American & English combination of songs). • Benediction: May consider seasonal refrain e.g. Christmas: O come let us adore him; Easter: Thine be the Glory. • Reposition: Thanksgiving song after communion e.g. Give me joy in my heart, Allelulia sing a song to Jesus. • When choosing hymns in church, consider whether the congregation can sing the hymn because it is important that the whole church jointly offer praise to God. • Also ask whether the music will allow the congregation to enter into God’s presence; draw the congregation into God’s eternal love; and transform the congregation. • The Eucharist is an invitation to stop, look, listen, & share. 	
<p>DAY 2</p> <p>“The Mass” by Bishop Robert Barron.</p>	<ul style="list-style-type: none"> • In reality, everyone chooses to worship somebody or something. • The mass is a great call & response between Christ (the head) and us (members of his mystical body) – technically connected & unified in love. • The mass is when heaven and earth embrace. • The mass is the supreme mystery (as it puts us into contact with the divine reality): the source and summit of life. • It is a privileged encounter with Christ – as there is no other more intense encounter with Christ than the mass. • We converse with the Lord at mass: we listen, speak & eat with him. 	<p>See www.wordonfire.org by Bishop Robert Barron (from Los Angeles)</p> <p>Questions:</p> <p>Who do you consider as supreme & why?</p> <p>How do you worship your supreme being?</p> <p>What keeps you away from Mass?</p> <p>Which is the most important thing that takes place during holy mass?</p>

	<ul style="list-style-type: none"> • The mass is the supreme form of play e.g. we listen to music, sit and spend time with God. • The mass is the supreme form of worship & adoration – the bible is all about adoration and we’re face-to-face with God during adoration. The outcome of adoration is peace. “Glory to God in the highest and peace to His people on earth”. • We worship Christ because He is of highest worth to us. <p>Parts of the Mass:</p> <p>1)The introductory rights</p> <p>A) The mass begins before it begins: That is, the very act of gathering before the mass begins – which is characterised by a great diversity of people coming together to perform one act. The church has been called out from the world (of violence, hatred, jealousy, sinfulness, etc) into a new space of love.</p> <p>B) The mass begins with singing: this is important because we all come together with different voices to praise & glorify God. Note that individually, we might not be good singers but when we sing together, we sound good. Our singing is an echo of the heavenly echoes as we join our voices with those of angels and saints to praise and worship God.</p> <p>C) We begin mass with the sign of the cross: we claim ourselves to belong to God (the trinity), as I belong to the Lord (and not to myself).</p> <ul style="list-style-type: none"> • At the start of the mass, the priest greets you in the name of Christ (not in his name). <p>D. We begin mass by acknowledging our sins: that we’ve not been good in every aspect. This is important as we tend to see our own sins when we turn towards the light of grace. We then ask for God’s mercy and proclaim God’s supremacy in the Gloria (because we have chosen to worship God). All these lead to the emergence of peace at the start of mass.</p>	
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	<p>2) The Liturgy of the word – it is a conversation with the Lord.</p> <p>A) We hear the Lord speak – He has spoken to mankind through prophets & through His son. We hear our story of creation to enable us discover who we are – it reminds us that we are part of the story of God. The first reading usually comes from the Old Testament & Jesus shows the link between the Old Testament & Himself e.g. on the road to Emmaus.</p> <p>B) Responsorial Psalm: it isn't just a short musical interlude but it enables us to respond to the word of God which we have just read (because when someone tells you a story, they expect a response). The Psalm book is splendid as it governs our response to the word of God. It has a variety of themes: sadness, mercy, happiness, praise, etc).</p> <p>C) Second reading: it is usually from people who had very personal encounters with God. E.g. Paul (Fun: One Bishop used to say Paul's preaching led to riots but mine leads to cups of tea).</p> <p>D) Gospel: This is the word itself (Christ) speaking. It starts with heightened solemnity (Alleluia).</p> <p>E) Preaching is important as the priest links and channels the fears, aspirations, happenings, etc of the people and society as a whole to the word of God.</p> <p>F) The Creed: think of it as part of our great response to God's word. It is a one page summary of the bible (as it talks about creation, Christ's coming, dying and rising, etc). I respond to the word of God which I have just heard using the Creed by affirming that I believe and accept the whole truth with my whole mind, body & soul.</p> <p>G) Prayers of the faithful: A time when we talk to God during mass. We come back to God with confident requests because God had done things for us in the past and is doing things for us presently. So, we look up to him to answer our petitions.</p>	
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3) Liturgy of the Eucharist:

- It is a banquet.
- Animals were sacrificed & offered in the Old Testament.
- Here, we take some aspects of God's creation & symbolically (because we become ordered & aligned with God) offer it to God as part of our reverence, sorrow, thanksgiving, etc.
- Unlike Greek gods & other gods that need sacrifices, God doesn't need our sacrifice. Our offerings are symbolic (money or any other hard-earned items).
- Priest presents our offerings to God so that what we offer will eventually come back to us elevated & transfigured to meet the needs of the world. For example, Jesus took the five loaves of bread & two fishes and multiplied it to feed the crowd of 5,000 people. Jesus was capable of raining down food from heaven to feed the crowd but he chose to use the little they had to multiply and return to them in plenty. So, our little offerings are blessed and multiplied by Christ and returned to us to meet the needs of all of humanity – through other works of the church such as providing food for the hungry, shelter for the homeless, healthcare, education, etc.
- Transformative words of the priest: Eucharistic prayer & the power of the words: Given that words are really powerful, Christ becomes truly present in the bread & wine we have offered. Think about the power of God's word that command things into being – such as "Let there be light" and there was light. God simply speak of things & they happen. For example: Jesus is the word made flesh; Lazarus come out; your sins are forgiven, etc.
- During the Passover, Jesus pronounced

	<p>that bread and wine be transformed into His body and blood and it happened.</p> <ul style="list-style-type: none"> • There is real, true and substantive presence of God in the Holy Eucharist. • The Eucharist unites us with God and is a moment of supreme unity. • Our sacrifices come back to us: this is the climax of the mass and the aim of our gathering. <p>4) Dismissal: having received the body & blood of Christ, we're sent out to take God's word into the world and win more souls for Christ. Everybody in the bible who encountered Christ was sent out to go and preach the gospel. To continue Christ's mission on earth as we're all missionaries.</p> <ul style="list-style-type: none"> • So, Jesus invites us to mass always, strengthens us and sends us out to the world to go and spread the Good News. 	
<p>"SAINTHOOD" BY Bishop Robert Barron</p>	<ul style="list-style-type: none"> • Christianity is about 3 paths – finding the centre; know you're a sinner; & realise your life is not about you. Walking these 3 paths will make you a saint. <p>1) Finding the Centre: when Christ is the centre of our life, the rest of our life tends to fall in order – as everything will be connected to the centre (Christ) such as your dreams, passions, family life, etc. The whole holds together as everything connects to it and radiates. When Christ is your centre, your soul becomes beautiful, everything holds together and our life becomes harmonic. If your centre is not Christ, your life will disintegrate. So, find the centre & your life will be great. Jesus' goal is to bring us to his harmonious unity. The story of Mary & Martha in the bible teaches us that it is very necessary to choose to do the necessary thing – which is spending time with Jesus.</p> <p>The wheel of fortune turns and takes you up and down – and every point of the wheel is about anxiety. Do not live your life in the realm of the wheel; rather, live</p>	<p>Important personal questions to ask: Is everything in my life attached to Christ? Is every part of my life related to Jesus? Name your attachments – the things you're convinced you can't live without including your own life. What things do you worship? Or what things do you consider supreme?</p>

	<p>at the centre of the wheel (the point of indifference) because Jesus is the centre for He is the same yesterday, today & for ever.</p> <p>2) Know you're a sinner: strive to begin with grace, not sin. A saint is someone who knows he is a sinner before grace breaks through. It is God's light that reveals our sinfulness. The heart will always be restless until it rests in God. Remember the story of the woman at the well with Jesus who keeps getting thirsty and have to go to the well every day to fetch water – as Jesus alone is capable of quenching our thirst. 4 things that people often use to substitute God are: wealth, pleasure, power & honour. They consume all our time, make us addicted and unhappy, & we always become thirsty again. Sinners focus on the ego drama. Fill your soul with God so as to be happy. God is Love. Therefore, it is only by filling yourself with love that you find lasting happiness.</p> <p>3) Realising your life is not about you. Your life is about finding God's plan for you (what matters is what God wants you to do – so, this is when you'll find happiness in life). The Holy Spirit is already in you – just surrender your life to the spirit & you'll discover that you can do a lot more given your abilities. Remember that after getting to the top of the ladder of success, most people discover that they have actually climbed the wrong wall. Because God is everywhere, everything that happens to you is God's will as He's involved in everything.</p>	
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Hope this summary contributes in strengthening our faith.