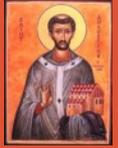


# REPORTS FROM ADOREMUS EUCHARISTIC CONGRESS & NEWSLETTER

25th November 2018



This week and next week there will be reports in the newsletter based on various talks at the Eucharistic Congress. These reports were compiled by parishioners attending the Congress. A separate report was written by the team specifically for the Diocese. That report was forwarded to the Diocesan 'listening team' of experts. The listening team was gathered together for the purpose of evaluating all the reports from the groups and parishes from Southwark Diocese. Their feedback will be available to the diocese early 2019 and will form the basis of future development within the diocese.

## The Mystery of the Mass – The Source and Summit of Christian Life

Keynote Talk 1 Speaker: Bishop Robert Barron, September 8<sup>th</sup> 2018



Like many people I've been privileged to attend Mass in various settings from Mass in St Peter's in Rome to Mass in a ruined church in Petra on a parish pilgrimage. But I don't think I've grasped just exactly what was happening until I heard Bishop Barron speak about the '**Mystery of the Mass**'. Like most Catholics I thought I 'knew' all about the Mass, but understood so little.

### The Gathering and Greeting

The bishop spoke about the gathering of the 'Ecclesia', which is us, the people of God. We gather together for the Mass, regardless of distinction of race/class/socio-economic factors, solely to give right praise to God. This gathering most often begins with singing.

I love singing, a Sunday Mass without singing feels as if something is missing to me. So I was pleased when Bishop Barron stressed that singing in Mass is not purely decorative, but how we, the Ecclesia expresses itself in harmony - giving praise to God. St Augustine said, 'He who sings prays twice'. More importantly, our singing echoes the harmony of the heavenly hosts, 'as with ceaseless voice' they also give praise to God, in union with us.<sup>1</sup> After making the sign of the Cross and thus claiming ourselves for the Trinitarian God, the Penitential Rites begin.<sup>2</sup>

### Penitential Rites and Gloria

We acknowledge our sins to our brothers and sisters for several reasons; to establish communion with them, to know we are sinners and throw ourselves on the mercy of God with our act of penance. This helps us prepare and celebrate the Eucharist properly. We plead for God's mercy with the Kyrie, "*The word mercy in English is the translation of the Greek word 'eleos'. This word has the same root as the old Greek word for oil... used extensively as a soothing agent for minor wounds. The oil was poured onto the wound and massaged in, thus soothing, comforting and making whole the injured part. The Greek words for 'Lord, have mercy,' are 'Kyrie, eleison' that is to say, 'Lord, soothe me, comfort me, take away my pain, show me your steadfast love.'*"<sup>3</sup> We appeal to the infinite loving-kindness of God for mercy, and he gives compassion to his suffering children.

After this, we give right praise to God with the Gloria then move to the call and response of the Liturgy of the Word.

### Liturgy of the Word

We hear the stories of God at least once every three years as the church cycles through the Lectionary. But we need to hear them repeatedly. Why? Because they are our story as well. How can we know and really discover ourselves unless we hear them?

The first reading is usually from the Old Testament and we can still recognise ourselves in those people from long ago. Human nature doesn't change so much as the Old Testament shows us. For example, the fickleness of the Israelites when they tired of their wanderings in the wilderness, they turn to other Gods or the cunning of David when he plans to have Bathsheba, wife of Uriah. Also as we are frequently told by our clergy, the Old Testament points to the New Testament, showing the path to Jesus.

We hear the psalms and most probably have a favourite psalm. The psalms praise God, they plead with Him, they berate Him. We use them to talk to God and to hear God talking to us. When I was unexpectedly hospitalised last year, I didn't know what was wrong and was very frightened of what might happen to me. I opened the Gideon Bible in my hospital room, I read Psalm 23 and it calmed my soul, all my fears fled.

The second reading is from the New Testament and comes from the people who knew Jesus, how much more immediate could you get than that? The readings also illustrate the human condition and encourage us to learn more about how we should act and behave towards others in our everyday life.

Then the Gospel is read to us, the Word of God spoken for us to grow and more fully understand the Son. Canon Mervyn Tower said, "We need to understand Holy Scripture to deepen our appreciation and understanding of Holy Eucharist. The two can't be separated. What can be said about one can be said about the other."<sup>4</sup>

After we have heard the works of our powerful God, we hear the priest interpret the Word in the homily, giving us a contemporary explanation to help us understand more clearly and apply this understanding to our everyday life.

Then it is our moment - we confirm what we believe in the Creed. According to Bishop Barron 'The Creed is a one page summary of the Bible put into doctrinal language.'<sup>5</sup> This is our moment, our chance to affirm our faith, to say what we really believe.

Finally, after hearing about the works of our powerful God we confidently make our requests to the Father with the Prayers of the Faithful. We have heard the Word of God, now we prepare to be fed with the Eucharist.

### **Liturgy of the Eucharist**

When making a sacrifice, an aspect of creation is offered to the Creator. God doesn't need our sacrifices, but this action makes us rightly ordered and we give back to God. When we offer bread and wine, we are offering the whole of creation, not just bread and wine. The bread and wine, product of human work, created from wheat and grape grown in the earth nurtured by rain and sun, the whole cosmos is involved. We offer to the King of the Universe, the fruits of his Creation, 'Blessed are you, Lord God of all creation'.<sup>6</sup> This sacrifice is then given back to us multiplied, and spiritually feeds the whole earth.<sup>7</sup>

The Priest speaks the Word of Consecration and the elements of bread and wine are transformed into the True Body and Blood of Christ. We, his priest and the body of Christ are gathered together for this purpose. Together we present this great sacrifice to God; we present the Son to the Father.<sup>8</sup> Just thinking of this makes me feel breathless.

**This is the Supreme moment of Adoration. We become rightly ordered with God and our sacrifice is returned to us, magnified beyond understanding and we are fed with the True Body and Blood of Christ.**

### **The Dismissal**

According to Bishop Barron, after the words of consecration, the second most important words of the Mass are the words of dismissal. In the Bible whenever God has called someone to him, there is also the command to act, the call to come and the call to go. No sitting in comfort in the bosom of the Lord, instead we are urged to go out and do something. After Communion and the final blessing, the Deacon or Priest says 'Go forth, the Mass is ended' or a similar proclamation. This might sound just a convenient way to tell people the Mass is finished, but it isn't. The words are nothing less than a command to go and proclaim the Gospel to the whole world. One of the dismissals says this specifically, "Go and announce the Gospel of the Lord". We, the Mystical Body of Christ are compelled to take this saving message out to the whole world. But how many of us do this? Do we really witness to our neighbours, friends and family?

In conclusion, when viewed from the outside, it appears that the Mass is a beautifully choreographed piece of theatre. Embroidered robes, singing, candles, beautiful words. Everyone knows their role, where to stand, and sit or kneel, and what to say or do, and when to say or do it. I know many non-Catholics worry about doing the wrong thing at the wrong time. But for me the talk confirmed that it is just so much more than that. All the various elements of the Mass move towards the culmination, where we are fed with the Eucharist, the true Body and Blood of Christ - nothing less than this. We are a pilgrim people, we are travelling towards our final destination, which ultimately (God willing) will be heaven. The Eucharist is our living food for this part of the journey nothing less than that.<sup>9</sup>

*Written by Doreen Lambert*

1. *Hymn - Let All Mortal Flesh Keep Silent.*
2. *The Mystery of the Mass. Bp Robert Barron*
3. <https://aleteia.org/2017/09/22/>
4. *Keynote 1. Holy Scripture, Canon Mervyn Tower.*
5. *The Mystery of the Mass.*
6. *Liturgy of the Eucharist.*
7. *The Mystery of the Mass.*
8. *Ibid.*
9. *Keynote 2. Eucharist and the Church. Canon David Oakley*

## **John Henry Newman and Dominic Barberi: An historical moment in Eucharistic Adoration** **Report on presentation by Fr. Ian Ker, Friday 7<sup>th</sup> September**

My report is partly but not wholly based on **Presentation Set 3, Fr. Ian Ker "John Henry Newman and Dominic Barberi: An historical moment in Eucharistic Adoration"** and how I saw it in the context of the Congress. Fr Ian Ker is regarded as the leading authority on the life and writings of Bl John Henry Newman and is also the author of the definitive biography of G. K. Chesterton and other books. He recently retired as parish priest of Burford in Oxfordshire.

I wrote previously on how God should be the centre of our lives. We achieve this through Scripture and the Eucharist. How did I arrive at this point? As well as hearing the other presenters I listened to Fr. Ker in his presentation on Newman's conversion and the reasons behind this. It gave me a few key background pointers:

- Newman had been brought up to believe Rome was the Antichrist.
- In 1808 he was sent to Ealing School and there at the age of fifteen he underwent a profound religious conversion to what can be described as evangelical Christianity with a strong anti-Catholic bias.
- In his early years Newman had serious doubts about the Catholic faith compared to Anglicanism in which he grew up.
- Newman was quoted as saying Catholics were too fixated on religion and reliquaries to do any good.
- He challenged Rome to get out into the villages and towns to help the poor.
- He knew Catholic theology but nothing of Catholic life and the faith of its followers, just spouted the bigotry of the day.
- Newman desired above all to discern the true faith.<sup>1</sup>

How did the faiths differ? Anglican churches along with other branches of Christian faiths were and still are mainly focused on the "Word". This is discerned in Holy Scripture, in which they seem far better versed than us Catholics. Newman was not aware of the Eucharist being reserved in the tabernacle of every Catholic Church nor did he know of Eucharistic Adoration. However he went from his anti-Catholic standpoint to requesting conversion.

So what made him convert? It was not just about rules and regulations or doing good works but spending time in front of God in Adoration. At the time Newman wrote, "*Alas my God! alas divine Jesus! alas for these holy churches erected in ancient times by the hands of thy holy saints ..... ah! in them poor wearied sinners used to find healing medicine for their wounds, yea remedy for their sins! ... Alas most holy temples! For in you the Lord of Glory vouchsafed to dwell in the sacrament of the Eucharist as on the throne*

Amongst other things, when he found out about these practices he realised the Catholic faith was the one and true. It was this that clinched his joining the church when he realised how rich and deep that faith was. Newman later wrote: *'After tasting of the awful delight of worshipping God in His Temple, how unspeakably cold is the idea of a Temple without that Divine Presence! One is tempted to say, "What is the meaning, what is the use of it?"* It was that 'Great Presence' which made a Catholic church different from every other church in the world. <sup>3</sup> It is this that sets the Catholic faith apart from others, you might say it's the USP (unique selling point) of Catholicism.

As Catholics we really need to understand this unique nature of Eucharistic Adoration, which is conversing with God. We know real conversation only occurs when you know someone intimately. Getting to know and love someone especially God requires time and patience. When we can, we should have an hour each week in Adoration which will give us that space and time required.

So to whom did Newman go in order to be received into the faith? He went to Father Dominic Barberi, now Blessed Dominic Barberi. Who was Barberi? You could say he was a missionary, a converter of souls. He was also uncompromising about his faith. This man stood up for the Catholic faith, he believed in and acted on this faith. After coming to the UK in 1841, Barberi set up the Passionists at Aston Hall in Staffordshire in February 1842. From here the church grew through making converts. Seeking further conversions Dominic established a Mass centre in the village of Stone where he hired a room in a pub. Mass was said at Stone, in the Crown Inn for the first time since the Reformation on the first Sunday of Advent, 1842.

Early every Sunday morning, Dominic would walk eight miles to Stone to say Mass, hear confessions, preach and teach catechesis. For months he was followed by a crowd that called him names and threw mud and stones at him. Dominic walked on, saying his Rosary for his assailants. Frequently he would kiss and bless the stones that assailed him. In the end his patience had the better of them and he was left alone.<sup>4</sup> On the 9<sup>th</sup> October 1845. Dominic was invited to Littlemore by a member of the community he had previously received into the Church. That evening, Barberi traipsed across the moors in driving rain to visit Newman. Seeing Fr. Barberi, Newman knelt and asked to become a Catholic. Barberi wrote, *'What a spectacle it was to see Newman at my feet! I hope the effects of such a conversion may be great.'*<sup>5</sup> Well we know the results of that, Newman became one of the great thinkers of the church and is now a saint.



Why did Newman do so? It was the depth of belief in his faith that Newman saw in Barberi. Barberi it was said was *"a simple man but far from a fool"*. Newman wrote, *"Father Dominic was a marvellous missionary and a preacher filled with zeal. He had a great part in my own conversion and in that of others. His very look had about it something holy. When his form came within sight, I was moved to the depths in the strangest way. The gaiety and affability of his manner in the midst of all his sanctity was in itself a holy sermon. No wonder that I became his convert and his penitent. He had a great love for England"*.<sup>6</sup>

Something the church needs as much now, as at other times in the past, is the belief in itself. A belief that it holds the one true faith passed down through 2,000 years from Jesus Christ. The same Jesus Christ, who died for us and who resides Body, Blood, Soul and Divinity in the Eucharist through transubstantiation. The same Eucharist we receive at the Mass. An event we should undertake with the reverence it truly deserves.

For every bad thing the church has done over that time it has done 1,000 times more good. We need to turn that belief into becoming evangelists, not be apologising for our faith in a world which is increasingly secular. There are people searching for truth. As I see it, the church (that's us) need to hold on to our faith, not change just because it's uncomfortable for some. Cardinal Sarah talking to the Bishops' Synod said, *'The Church and its pastors should courageously propose the Christian ideal corresponding to Catholic moral doctrine and not water it down, hiding the truth to attract young people to the bosom of the Church,'*<sup>7</sup> There is a quote which sums this up - *"If the church marries herself to the spirit of the times, she will find herself a widow in the next generation."*<sup>8</sup>

What about Evangelisation? Well we are all trying, but I think it's like pushing sand uphill against the wind with a pitchfork. What is it though? Pope Paul VI said *"The Church exists in order to evangelise, that is, to preach and teach, to be the channel of the gift of grace"* (EN # 14).<sup>9</sup> We are all called to evangelise by living our lives as followers of Christ. I am not saying I could be like Fr. Barberi and by my actions convert another Newman. But, even though sometimes it may be uncomfortable I/we should not deny our faith to anyone. We need to be courageous and firm in our beliefs, acting as Christ's disciples in the present and I think that is all most of us can do. In some parts of the world the fate of Christians is the same as the Apostles, imprisonment and torture, sometimes death for staying true to that faith. We in the West are lucky, at present we do not face that, so why be afraid - just say it like it is.

Which finally brings me back to what the Congress was all about, the centrality of the Eucharistic in our faith. This seems finally to be what brought Newman to the Catholic faith, will it bring others? If we really believe in the death and resurrection of Jesus Christ and his true presence in the Eucharist, then we should believe in that power of that Eucharist and say yes to this question. At the Dismissal in the Mass - we are *"sent to preach through words and actions"*. We should then, have the courage and conviction to go out into the world with the faith behind us. After all Jesus sent his disciples into the world with nothing but the clothes on their backs and their faith. Just look what sprang from those 12 simple men!

Written by Paul Lambert

Reference used from following:

- 1 - Presentation Set 3, Fr. Ian Ker, 2 - barberi.wordpress.com 3 - CERC Pat McNamara, 4 - Birminghamoratory.org,
- 5 - Ibid. 6 - Ibid 7 - Catholic Herald, 8 - Charles Stanley, 9 - Pope Paul VI Synod of Bishops 1974.

## THIS WEEK

**SUNDAY 25<sup>th</sup> Christ the King**  
*Yr B Ps Wk 2*

**9.30 am Mass – led by students from St Augustine’s School**

**7.00 pm Confessions in Polish**

**7.30 pm Mass in Polish**

**MSZA SWIETA 19.30**

**Outreach: Catholic Youth Work** On this great Feast Day, the church demonstrates the importance it attaches to our young people by making them a special focus. Today is National Youth Sunday and our collection will support youth work in the diocese and beyond, especially the Southwark Catholic Youth Service. There is an envelope in your gift aid box for this outreach.

**MONDAY 26<sup>th</sup>**

**11.30 am Funeral - Mary Haslam**

**8.00 pm Parish Council - Howell Rm**

**WEDNESDAY 28<sup>th</sup>**

**2.30 pm Bible Group - MR3**

**FRIDAY 30<sup>th</sup> St Andrew**

**11.30 am Funeral - Pamela Wilkinson**

**1.30 pm Funeral - Ursula McCaughey**

**SATURDAY 1<sup>st</sup> December**

**10.30 am Writing Cards for worldwide prisoners of faith and seafarers - Hall**

**SUNDAY 2<sup>nd</sup> First Sunday of Advent**  
*Yr B Ps Wk 1*

**9.30 am Mass - Offertory procession includes toys for Mayor’s Toy Appeal**

**4.00 pm Advent Service**

**Outreach: Crisis** is the national charity for single homeless people. At Christmas, Crisis takes steps to provide company and support to tackle loneliness and isolation and to help people take their first steps out of homelessness. See [www.crisis.org.uk](http://www.crisis.org.uk).

**34<sup>th</sup> SUNDAY**  
**CHRIST THE KING**  
**Year B Psalter Week 2**  
**PARISH MASS BOOK**  
**Readings: page 160**  
**Preface: page 70**

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### DRIVERS REQUIRED

for Christmas Lunch  
The Parish will again be hosting a Christmas Day

Dinner for the Homeless, Needy or Lonely. Drivers are needed to pick-up guests at about noon to transport to the Age UK Hall off Camden Road and to take them home at about 2pm. Please give your name and telephone number to the Office.

### HOLY SHOP

Christmas Cards, Cribs, Nativity Scenes.

Advent Calendars and Candles. Diaries and Calendars in stock now.

Extended opening times for

ONE Weekend ONLY.

Saturday 24<sup>th</sup> November 4.30-7.00pm

Sunday 25<sup>th</sup> November 9.00am -1.00 pm  
and 4.30-7.00pm.

### NEED FOR MORE CHURCH CLEANERS

We are still in need one or two more church cleaners to spread the load. Each group only cleans once every 4 weeks for 1.50 hrs. Please consider if you could help. If you are able to, pop in the office and give your name or ring 01892 522 525 or email: [office@st-augustine.co.uk](mailto:office@st-augustine.co.uk)



### FOOD BANK SALE

Thank you to everyone who supported the Food Bank Clearance Sale this weekend – a magnificent **£513.38** was raised that will be used to buy festive goods for the hampers distributed at Christmas to needy people.

Thank you Peter Q

### MAYOR’S TOY APPEAL

A very popular yearly appeal. Please bring your gifts of toys on (Sat. 1<sup>st</sup> Dec. 5.30 pm) or SUNDAY 2<sup>nd</sup> DECEMBER at all Masses and put them on the table by the side of the main altar. At the 9.30 am Mass, the children will process with their gifts. There is a poster in the porch for suggestions. New gifts only please. No soft toys, weapon-like toys or candles.

### Advent Reflections from

#### Southwark Spirituality Commission

The focus will be on the readings for each Sunday in Advent. Every day there will be a different reflection. The brief reflection will be sent directly to your Inbox to make it as easy as possible to take a little time out each day. To receive your daily reflection – simply sign up at:

<http://www.southwarkdsc.org.uk/>

### Confirmation 2019

Young people who are in Year 10 or above of secondary school may now enrol for the Confirmation programme.

**Confirmation will be celebrated on 30<sup>th</sup> June 2019.**

Please take an enrolment form from the narthex and complete and return it as soon as possible. The first meeting for parents and confirmation candidates will be Sunday 27<sup>th</sup> January 2019 after the 5.45pm Mass and the sessions will be after the Sunday evening Mass

### First Holy Communion 2019

Application packs are now available from the porch for children aged 7 or currently in year 3 at school to make their First Holy Communion next year – please take one pack per child – complete all the enclosed forms and return to the church office by November 28<sup>th</sup>.

A copy of the programme will be available at the parent’s meeting which will be held in early December.

### Christmas Day Dinner

Anyone who would like to join us for dinner on Christmas Day at the Age UK Hall, Wood Street (off Camden Road), and has not received an invitation, please collect one from the Parish Office.

### CHRISTIAN MEDITATION

The Christian Meditation Group is going back to meeting at 2.15 pm on Tuesdays.!



### Christmas Cards for Cambodia

Around this time of year we also remember our twin parish and send them religious Christmas cards which are always received with pleasure.

The address is: **Fr Mark Lopez Catholic Church, PO Box 601 Kompong Thom, Cambodia**

### Burrswood plea for help?

Can you spare some time this Christmas, from 20-27 December? At Burrswood Health and Wellbeing, our annual Christmas House Party welcomes those who would otherwise be spending Christmas on their own. To enable our guests to have the best experience, we rely on a band of volunteers who come in at different times throughout the week. For more information, telephone 01892 863637 or email [haritha.pattabhi@burrswood.org.uk](mailto:haritha.pattabhi@burrswood.org.uk)

### OFFERTORY

Offertory	£1779.62
Outreach Winter Shelter	£1498.91
CAFOD	£17
Mitapeeap	£58
Mission Boxes July	£262.78
Nov.	£547.36

**Thank you for your generosity.**