



# SSS Grapevine

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## Some Comments, Summaries, and Inspiration from Quito Congress Presenters for Our Continuing Reflection

*Highlights and Photos by Father John Thomas Lane SSS from the International Eucharistic Congress in Quito, Ecuador*

### **Cardinal Mauro Gambetta, OFM Conv. (Italy) Vicar General for the Vatican City:**



- In his supervision of the liturgical activities at Saint Peter's Basilica, he feels that the Eucharist should always be based on these foundations and fruits: Humility, Gratitude, and Communion.
- Companionship [or the Congress word "fraternity"] is the fruit of the Eucharist and oxygen to the body of Christ.
- We are called to be like Christ, who washed people's feet, to have a unique intimacy of relationship and care. We are to be of common care; Christ tells the disciples to share what you already have instead of buying food.
- Christ asked others to share; how do we share in our world today?

- The LORD Christ uses bread and wine, the participation of humans making these gifts, not just from the wheat or grapes. We have to make bread and wine and allow others to share in bread and wine, gifts, and food that are always meant to be eaten with others. It is in the sharing we recognize that we need with one another.
- Pope Francis' encyclical *Laudato Sí (May 24, 2015)* called us into a new relationship order and a synodal economy that creates relationships, kindness, and transparency. This is shared - not bought, but part of a condition to walk together in the church. For the church, we need to recognize how we can buy and sell according to our gifts.
- Fruits do not grow in toxic soil, and when there are broken relationships. We must work on making this bread of justice for a challenged synodal church. We offer the possibility of being saved through Christ to others, opening the way to showing others how to transform violence into love.
- Christ didn't multiply evil; he became the Lamb of God who removed sin from the world.
- In the last 50 years, we have seen justice opportunities grow. In South Africa, the Commission of Peace and Reconciliation and the changes in Bangladesh that are creating micro-bank sharing are but two examples that show that the seeds of healing (a fruit of the Eucharist) will flower and flourish.
- At the core, Pope Francis' *Fratelli tutti (October 3, 2020)* is about hungering and thirsting for justice; review the principles of the document so that your community may walk in this direction of caring for one another in new ways throughout the year.
- The synodality of the church calls us to the peripheries of the church to serve them and create a universal companionship that flows from the Eucharist. How do we go outside of ourselves?
- We are called through *Laudato Sí* to bring more attention to a relational harmony with the environment that has been our mission and cherish the pace of nature and our relationship to this creation. "Harmony between nature and culture calls us to a relational balance." We are the beginning and end of creation, not on top of other living beings but in harmony with the cosmic harmony.
- We must ask ourselves, are human rights more human now? Is the dignity of humans more synodal? Are we helping us to have more of a human life?
- We are called to extend the Mass to multiple relationships with others and have the world as an altar. People live and suffer and go forth to the "Table of the World" (*Teilhard de Chardin, SJ, wrote in 1926*). We are to be healing the suffering of the world, to use what we have for multiple acts of love and sharing.
- We are to go beyond our familiar- biological bonds to the larger bonds. Pope Francis stated a new anthropological paradigm for the church to choose love to change the world.

- Images of the church in the Vatican ceiling: the Disciples in the boat and JC giving a hand to Peter to help with the storms of the world. This is our duty now!
- In the second image, the Cardinal shares columns from Saint Peter's Basilica. There are 234 columns, a church that welcomes, embraces, and walks with one another to be brothers and sisters to everyone.
- Synodality starts from an authentically humane attitude. Synodality has to do with what is human. When a person is doing something, they are doing it in a relationship with others, and thanks to the others, you can discover who you are. No one can walk in the world without walking with another.
- No one is a product of just oneself. We are an ontological gift, and we need to respect nature, respect the gift, and be thankful for this gift of the other. Make all work together in Jesus Christ. The linkage of synodality with the Eucharist is a deep journey with human beings. This makes us shine thanks through the Eucharist we share.



Photo of Fathers Jaime (Houston-Columbia) and Marcello (Argentina)

### Archbishop Raul Biord Castillo, Caracas, Venezuela:



- Important distinction - Synodal: we are all ears for one another's voice! Verses a democratic system, which in many countries models, yet not everyone has a voice or is listened to and heard.
- Eucharist as the center of the Christian life – the deacon has two essential messages in Mass that are our messages: offer each other a sign of peace (*before Communion*) and go in peace (*the mission to bring this to others*).
- The end of synodality is growing from our encounters; the Eucharist is that same message of growing in peace, justice, and love and bringing that to the world. To receive this food to be sent on mission to share

the great wealth we have in Christ, who is the body of a wounded serving church, serving those most wounded.

**Ling-Rang Mary Wu, Office of Youth Ministry for Archdiocese of Taipei, Taiwan:**

- Five challenges the young adults have identified in the synodal process: lack of faith formation, aging congregation and losing youth; lack of guidance and support, too many rules and lack of communication with each other; priests and the parish do not connect well
- The struggle to engage the youth is the most significant challenge for the church of Taiwan; we invited the young people to lead a new approach to evangelization in their church. They devised an idea: the Catholic Creative Idea of Evangelization Competition.
- She shared her program of bringing children to pray in the presence of the Blessed Sacrament, teaching them how to pray. She shared how one boy, five years old, said, “Teacher, I heard Jesus say to me, ‘I am a good boy.’” The teacher said back, “What did you say to Jesus?” And he said, “I love you, Jesus!”
- Synodality is a path of love; miracles abound where there are love.

**Bishop Graziano Borgonovo, Undersecretary of the Dicastery for Evangelization, and professor and two Roman universities, originally from Lugano, Italy:**



- The root of joy is in the heart of Christ – and that’s why it is a gift to be in Quito and Ecuador and the middle of the world: to be a Eucharistic tent where we are all invited into the Sacred Heart of Christ and invited into a new healing in Jesus Christ.
- He invited us to review section 10 in the basic text document of the Congress.
- He used paintings to share some thoughts. The first painting was “Otoño en Nazaret” by Georges Rouault (Paris, 1871-1958) is in the Vatican Museum. “Fall in Nazareth” (*the name in English*) was the first he shared as an image for our church now.”
- In Rouault’s painting, the trees have no leaves; Jesus is there by two women holding children at the church entrance, with a path that takes people to the Eucharistic church and goes to the world to enlighten it. This summarizes his talk: We must be a Eucharistic people to light the world.

- Nazareth becomes the place of light and peace, and we, from this image, are called to do this, too.
- Meanwhile, as Thomas Aquinas says, now we build the church like we build marriage. The sacrament of matrimony brings couples and spirits together to engender their children into the love of God. They live and are the domestic church. Each family is a cornerstone that builds family to family, to become and strengthen the Church. Eucharist and Christ, to enhance the love and the grace of matrimony and our lives to the world.

### **Sister Daniela Cannavina, HCMR (Argentina) and General Secretary for Confederation of Latin American and Caribbean Religious (CLAR):**

- Has been blessed as a Capuchin Sister of Mother Rubatto to have participated in various synods and assemblies. She
- From the Book of Genesis, God asks Cain – and asks us this question regularly: Where is your brother, Cain? It’s still an uncomfortable question for us. Where is your brother? Where is your sister?
- Uncomfortable question for God to ask us – for we are to ask this question in our world regularly! It’s an answer to ourselves as a believing people and concern for all of us to wake us up and ask a more profound question or two: Where’s your sister or brother who has been abused? The door slapped in your face? In your community? Doesn’t come to our church anymore? How wonderful it is when we are together and reach out to make it so!
- The Congress is an opportunity. It’s an invitation to think: How is it that we are going to achieve communion?

### **Pablo Martinez, Catechist, Professor and Song Composer from Argentina:**



- Eucharist is a new song – each day! Christ is the new song by bringing himself!
- We are called to be a community that places the psalms in purpose for all of us.
- Singing fosters unity – so does the Eucharist.
- Augustine – singing is praying twice and expressing something for us, confessing and learning our faith. Singing is also a prophecy because it helps us denounce what is happening and name the world’s wounds.

- Singing brings healing, for we know that, psychologically, music heals.

## Bishop Rafael Cob, Puyo, Ecuador, President of Red Eclesial Pan-Amazónica (REPAM)



- We watched Eucharist in action! He showed a documentary of the real work being done by plane, by boat, by whatever means to get to the church of the Amazon region by lay catechists (the largest group of ministers), sisters, deacons, and priests.
- 48% of Ecuador is in the very rural areas of the Amazon region.
- The New Evangelization began in 2013 for the Puyo-Ecuador region. When Pope Francis first came to the area, he called them for the first time for a synodal church. REPAM began the work to see what we could do to improve the church work of the region and improve their life, their church life significantly.
- REPAM addresses the threats to the rights of the people and the land. Who defends them? Where will they drink water?

Where will they eat? The church has accompanied them in their struggles these past ten years in this new organization.

- REPAM: This is being Eucharist – working with the indigenous people.

## Madre Veronica de la Santa Faz, President of the Carmelites in Ecuador – Prioress of the Monasterio del Carmen Alto:



- Mother Veronica introduced us to Santa Mariana Parades y Flores – the first Ecuadorian Saint. She was a Carmelite nun who entered the same convent as she did.
- We are apostles of prayer, apostles for the life of the world. She walked us through a prayerful experience of how to love and combat our fears through prayer.
- As Eucharistic people, we almost always extend our prayer of the Mass into the prayer of our life.

## Bishop Graziano Borgonovo, Assistant Secretary of the Dicastery for Evangelization – Delegate for the Pope to (Head) the Jubilee Year 2025



- The Congress has a chance to prepare and reflect on the year 2025, which is a year of Jubilee.
  - We begin on December 24, 2024, and we are pilgrims of hope!
  - He called to mind the preparatory document for the Jubilee Year 2025. We are all pilgrims on the earth and are called to care for the earth and all the vulnerable. The source of hope and healing the word, merging the two themes of the Jubilee Year and Congress, comes to the Eucharist – the gift of hope, the food of pilgrims.
  - Jesus Christ is hope, present in the Eucharist! The light of the Word of God illuminates this and gives us light to know Christ, who unites all peoples and nations and, with his Body and Blood, becomes food for the journey.
- A new era and face in the history of humanity is beginning.
  - We must confront the powers of indiscriminate and the separation of the faith from a large community of religious indifference.
  - These past decades have been about the alienation of people from their relationship with each other and, therefore, with God and creating a desert with humans distant from themselves.
  - Within this cultural reality that has become around us, we, as the church, go to the world to make disciples of everyone. Christ in the Eucharist accompanies us and helps us do this mission.
  - We live in certainty and not disappointment (*unlike the Emmaus Walk*).
  - Hebrews 11:1 and Romans 5:5 are critical texts for the Jubilee Year and remind us of key tenets of hope: What hopes for and what is real – Christian hope never disappoints. Its roots are in love and can never be separated from love.
  - Hope goes hand in hand with trust and love. We turn to hope to be liberated and have no fears, and God is our salvation.
  - Each Eucharist reminds us: Come, Lord Jesus – we hope for what we cannot see and wait in perseverance. Like Abraham (*Romans 4:18*), we persevere in prayer and have hope with all hope. Hope goes out to meet everyone and their companions on the journey.
  - May the Jubilee be an opportunity to renew hope in oneself. Renew the certainty of God's love.

- The logo reminds us that we are in solidarity and embracing the cross of Jesus Christ together in hope.
- Let's be pilgrims with hope and opportunity of grace and renewal, and we must use them for our sanctification, walking with hope in Jesus Christ with Christ's Eucharistic presence at our side.
- We are all part of the event, and we are all welcome in Rome, too.

