

# Good critical thinking about adoration

[Religion](#), [God](#)



## **Introduction:**

Eucharistic adoration

The Rite of Eucharistic Exposition and Benediction

Role of the Eucharistic adoration

Introduction: Qurbono.

Parts of the Maronite liturgy:

Service of the word

The Anaphora

Role of Qurbono.

Discussion prompts 2: Liturgy

Adoration is man's way of acknowledging that he is God's creation (CCC, no. 2628). Man pays his homage to the ' King of Glory' through adoration.

Adoration comes with humility and shows our supplication (CCC, no. 2628).

Eucharistic adoration refers to honoring or doting Christ's Eucharistic presence (Catholic church. org 1). Catholics are able to truly contemplate the mystery of Christ who is truly before them. The faithful remain silent and open to the graces of Christ that flow from the Eucharist (CCC no. 1328).

Through the Eucharistic adoration, Christians " watch and wait" (Matthew 26: 36-45). Christians worship the Eucharist Jesus and become as God desires.

They are drawn to Christ and God is able to transform them. Eucharistic adoration involves man and God reaching out to each other (Catholic church. org 1).

The Church regulates Eucharistic adoration with the Rite of Eucharistic Exposition and Benediction (USCCB 1). This shows the importance of the Eucharistic adoration in the Catholic Church. The Roman Catholic Church has

established holy hours where believers spend an hour in Eucharistic adoration. There are a variety of holy hours that focus our prayers on different topics at the heart of the church and the world to Jesus Christ (USCCB 1).

The Eucharistic adoration is crucial in the lives of Catholics and plays several roles in developing their spirituality. Firstly, it serves as an affirmation of their faith (Catholic church. org 1). Christians give witness to their belief that God truly dwells with His people. The Eucharist is the summary and sum of our faith (CCC no. 1327). Secondly, it aids in building a community of love and unity (Catholic church. org 1). Since the sacrament of the Eucharist is one of unity, Christians are unified by Christ. One who shares a personal love of Christ can grasp the reality that we are the whole body of Christ.

Community prayers serve to build love and transform the world, draw it closer to God. Thirdly the Eucharistic adoration gives us a taste of heaven. We anticipate eternal life and are unified with the heavenly liturgy (CCC no. 1326). Through the eyes of faith we see and abide in the presence of the Eucharistic Jesus like the Angels and saints. Fourthly, every encounter nurtures a close relationship and our personal love for Christ (Catholic church. org 1). Eucharistic adoration becomes the most meaningful, profound, peaceful, joyful and healing encounter of our lives

The Maronites refer to what Roman Catholics call Mass as Qurbano (Service of the Holy Mysteries) ( Mother of the Light Maronite Catholic Church 1). The Maronite liturgy traces its roots to Antioch where disciples were first referred to as Christians (Acts 11: 26). Peter and other apostles who were fleeing persecution in Jerusalem founded a church in Antioch (Peter was the bishop)

and brought with them the last supper (also known as the sacrament of the Eucharist, (CCC no. 1329)) liturgy. Early Maronites were direct descendants of the people that received the gospel from Peter. The liturgy of the last supper is the foundation of the Maronite liturgy (commonly referred as the Qurbono, offering) (Mary, Mother of the Light Maronite Catholic Church 1). The Qurbono (Maronite liturgy) has two parts: service of the word and the Anaphora (offering) (Mary, Mother of the Light Maronite Catholic Church 1). The service of the word (the liturgy of the word) is founded on the Jewish synagogue service, including the prayers, chanting of psalms, scripture readings and the sermons. During earlier times, the minister drew back the curtains concealing the altar to signify the commencement of the Anaphora. The Anaphora, in the Eastern churches, is a continuous prayer and the Trinity's loving actions transforms and divinize the wine and bread into the Blood and Body of Christ (Imperishable food). The imperishable food serves to nourish the believer in their life long journey to the kingdom of God (Mary, Mother of the Light Maronite Catholic Church 1).

The Maronite traditions reflect the characteristics of the Antioch church, the Eucharistic mystery (transformation and forgiveness) (Mother of the Light Maronite Catholic Church, 2). Firstly, the believer receives the forgiveness of sins through and in the Eucharist. This is because it is the pledge of glory and the healing remedy. Secondly, Christians are united as the Body of Christ in the Eucharistic mysteries. Thirdly, God's people enjoy and experience a foretaste of the life to come in the Heavenly kingdom. Fourthly, they receive the pledge of glory. Christians progress in their pilgrimage to the kingdom. The Roman Church refers to this process of transformation as

the divinization-sanctification Mary, (Mother of the Light Maronite Catholic Church 2).

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