

# Appendix

## 1. Rites

### 1.1 *Rite of welcoming the Ark of the New Covenant*

#### PREPARATION

An appropriate, central place should be given to the Ark of the New Covenant.

A special place should also be given to the book of the Word of God (Lectionary) contained in the Ark of the New Covenant, in the spirit of the reflection made by St. Caesarius of Arles (d. 543): "Brothers and sisters, here is a question for you. What to you seems the greater, the Word of God or the Body of Christ? If you want to give the right answer, you will reply that God's Word is not less than Christ's Body. Therefore, just as we take care when we receive the Body of Christ that no part of it falls to the ground, so should we likewise ensure that the Word of God which is given to us is not lost to our souls because we are speaking or thinking about something different. One who listens negligently to God's word is just as guilty as one who, through carelessness, allows Christ's body to fall to the ground." (St. Caesarius of Arles, *Sermon LXXVIII, on decency at church*)

A cross may precede the opening procession.

#### OPENING

As the ark is carried at the entrance of the gathering place (cathedral, church, chapel, shrine, ...), the presider may say a few words of welcome and explanation on the rite of receiving the ark, by these or similar words:

This symbolic object, the Ark of the New Covenant,  
that we are welcoming in our church\*,  
may represent each one of us.  
In the same way this Ark is marked (painted)  
by the paschal mystery, which we celebrate in the Eucharist,  
each one of us, through baptism,  
has been marked (immersed) by the paschal mystery.  
Just as we do the sign of the cross with blessed water  
while entering in this church and remembering our baptism,  
we are now to sprinkle with blessed water  
this Ark of the New Covenant  
while it is carried in our church.\*

The presider sprinkles the ark. Then he says, for example:

*"Listen! I am standing at the door,  
Knocking;  
If you hear my voice and open the door,  
I will come into you and eat with you,  
and you with me" (Rev 3.20),  
says the Lord.  
In this celebration,  
once again,*

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\* Or: cathedral, chapel, shrine, assembly, ...

\* Or: cathedral, chapel, shrine, assembly, ...



## Annexes

the Lord comes to meet us,  
to tell us again of his eternal love  
and to stay with us.  
Let us welcome him.

An opening hymn is sung. Meanwhile, the Ark of the New Covenant is carried in procession to the predetermined central place. It is preceded by a cross and followed by a reader, some young people who accompanied it and the presider. If there are many ordained ministers (bishops, priests, deacons), they may accompany (precede) the presider.

### INVITATION TO LISTEN

Once all have taken their place, the reader goes to the Ark of the New Covenant, opens it and takes the Bible (Lectionary) from it. Meanwhile the presider invites the assembly to pay attention to the Word of God, saying, for example:

As the ark of the first Covenant  
contained the tables of the Law (Ten Commandments),  
so too this symbolic object, that is, the Ark of the New Covenant,  
contains the book of the Word of God.  
God has a lot to tell us.  
Let us remain in silence  
and listen to him.

### WORD OF GOD

A reader (R.) proclaims a biblical text. For example:

R. From the Letter to Hebrews (8.7-12)

*I will be their God, and they shall be my people*

If that first covenant had been faultless,  
there would have been no need to look for a second one.

God finds fault with them when he says:

*'The days are surely coming, says the Lord,  
when I will establish a new covenant with the house of Israel  
and with the house of Judah;  
not like the covenant that I made with their ancestors,  
on the day when I took them by the hand to lead them out of the land of Egypt;  
for they did not continue in my covenant,  
and so I had no concern for them, says the Lord.  
This is the covenant that I will make with the house of Israel  
after those days, says the Lord:  
I will put my laws in their minds,  
and write them on their hearts,  
and I will be their God,  
and they shall be my people.  
And they shall not teach one another  
or say to each other, "Know the Lord",  
for they shall all know me,  
from the least of them to the greatest.  
For I will be merciful towards their iniquities,  
and I will remember their sins no more.'*



After the reading, the reader puts the book of the Word of God at its place. Other biblical readings may be chosen. For example: a text from the sermon on the mount (*Mt 5-7*).

### MEDITATION

The biblical reading may be followed by a moment of silence for meditation. If appropriate, the presider may propose as a topic of meditation a first (short) catechetical reflection on the Eucharist.

If this rite of welcoming the Ark is to be immediately followed by Eucharistic adoration, the presider may introduce the assembly to this. While the monstrance is installed, the presider says, for example:

The word “ark”, in its Hebraic origin, means “chest”,  
a box for a large tent, which may be used as a seat as well as a container.  
Therefore,  
this symbolic object, the Ark of the New Covenant,  
which contains the book of the Word of God,  
may also be used as a throne (for Christ our King),  
for Eucharistic adoration.  
In the sacrament of the Eucharist,  
Christ, our Lord and our God,  
lays down his life for each one of us,  
saying, as he did in the last supper:  
*“Take it and eat it, this is my Body”,*

The celebration may continue with the rite of exposition and an appropriate hymn.

### HYMN OF PRAISE

After meditation, an appropriate hymn of praise may be sung.

### PRAYER

The presider invites all to pray, saying:

Let us pray.

A pause for silent prayer follows. Then, the presider continues:

God ever faithful,  
you have made a covenant with your people  
in the gift of your Son,  
who offered his body for us  
and poured out his blood for all.  
As we celebrate this Eucharistic sacrifice,  
build up your Church  
by deepening within us the life of your covenant  
and by opening our hearts to those in need.  
We ask this through the same Christ our Lord.<sup>1</sup>

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<sup>1</sup> *Sunday Celebration of the Word and Hours, Body and Blood of Christ (B).*



# Annexes

A. Amen.

## MARIAN GREETING

If the rite of welcoming is not followed by a celebration (Eucharist, eucharistic adoration, ...), it may be appropriate to conclude with a “greeting” to the Blessed Virgin Mary, “Ark of Covenant”. The presider may invite the assembly to greet Our Lady, saying, for example:

Like the ark of the first Covenant contained the Tables of the Law, the Word of God, so too did the Virgin Mary bore Christ in herself, the Word made flesh, Good News of salvation for all;  
this is the reason why she deserved the title of *Ark of Covenant*, or *Ark of the New Covenant*.  
We who also bear Christ in ourselves, since our baptism,  
let us greet her who, first, bore Christ in herself,  
the Word and Bread of life.

The assembly may turn to the image (or statue) of the Blessed Virgin Mary and sings a Marian antiphon or hymn.

## 1.2 *Rite of exposition and benediction*<sup>2</sup>

In the rite of exposition, as in other celebrations, a special place should always be given to the book of the Word of God (Lectionary) contained in the Ark of the New Covenant, in the spirit of the reflection made by St. Caesarius of Arles (d. 543): “Brothers and sisters, here is a question for you. What to you seems the greater, the Word of God or the Body of Christ? If you want to give the right answer, you will reply that God’s Word is not less than Christ’s Body. Therefore, just as we take care when we receive the Body of Christ that no part of it falls to the ground, so should we likewise ensure that the Word of God which is given to us is not lost to our souls because we are speaking or thinking about something different. One who listens negligently to God’s word is just as guilty as one who, through carelessness, allows Christ’s body to fall to the ground.” (St. Caesarius of Arles, *Sermon LXXVIII, on decency at church*)

## ENTRANCE

The ordained minister (bishop, priest, deacon) enters in procession and goes to the altar. Meanwhile, the assembly sings an appropriate hymn.

For suggested hymns, see section 4 – *Suggestions for Hymns*.

## EXPOSITION OF THE BLESSED SACRAMENT AND INCENSING

If the holy Eucharist is not reserved at the altar where the exposition is to take place, the minister puts on the humeral veil and brings the Sacrament from the place of reservation; he may be accompanied by servers or by the faithful with lighted candles.

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<sup>2</sup> References: *Culte eucharistique en dehors de la messe. Orientations et célébrations*, Édition canadienne: *Bulletin national de liturgie*, 16 (1982), n<sup>os</sup> 85-86-87, 175 p.; *Assemblées dominicales en attente de célébration eucharistique [= A.D.A.C.E.]* (Conférence des évêques catholiques du Canada – Concacan Inc., Ottawa 1995) 232 p.; a book on *Eucharistic Adoration* being prepared at the National Liturgy Office, C.E.C.C., Ottawa, to be published in 2006.



The ciborium or monstrance should be placed upon the table of the altar, which is covered with a cloth.

If exposition is done with the monstrance and is to extend over a long period, a throne in an elevated position using the Ark of the New Covenant as its base may be prepared, but this should not be too lofty or distant.

After exposition, if the monstrance is used, the minister incenses the Sacrament. After incensing, he may stand for a while in front of the altar, or he may go to the chair.

*(For the use of cape, humeral veil, candles and incense, local customs are to be taken into account.)*

### ACCLAMATION OF PRAISE

After incensing the Blessed Sacrament, the priest or deacon stands in front of the altar, or he may go to the chair. He then leads the people in an opening acclamation of praise. A revised version of the *Divine Praises*,<sup>3</sup> or another form, may be used.

The people may repeat each invocation after the priest or deacon, or they may alternate with him.

*Blessed be God, the Father almighty.  
Blessed be his holy name.*

*Blessed be the God and Father of our Lord Jesus Christ.  
Blessed be the Creator of heaven and earth.*

*Blessed be Jesus Christ, true God and true man.  
Blessed be the name of Jesus.*

*Blessed be Jesus, born of the Virgin Mary.  
Blessed be the Saviour of the world.*

*Blessed be Jesus in the most holy Sacrament of the altar.  
Blessed be his most precious Body and Blood.*

*Blessed be the Holy Spirit, the Paraclete.  
Blessed be the Lord and Giver of life.*

*Blessed be the holy Trinity.  
Blessed be the Father, and the Son, and the Holy Spirit.*

*Blessed be God in the Church throughout all ages.  
Blessed be God in his angels and in his saints.*

*Or, a christological version,  
based on the Nicene Creed (325):*

*Blessed be the Lord Jesus Christ.*

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<sup>3</sup> The "Divine Praises" are a series of praises beginning with "Blessed Be God" commonly used at Benediction before reposition of the Host. Their origin is uncertain, but the *Encyclopedia of Catholicism* says that they were probably compiled by Louis Felici (ca. 1779) for atonement reasons against blasphemy and profanity. Pope Pius VII associated the recitation of the *Divine Praises* to indulgences in 1801. To the original list of "Blessed be ..." other titles were added: Immaculate Conception (1856), Sacred Heart (1897), Saint Joseph (1921), Assumption (1950), Precious Blood (1960), Holy Spirit (1964). The use of the *Divine Praises* during the exposition of the Blessed Sacrament is optional. See: *Encyclopedia of Catholicism* (Harper Collins, San Francisco 1995) page 422.



## Annexes

*Blessed be Jesus Christ, the only Son of God.*

*Blessed be Jesus, eternally begotten of the Father.  
Blessed be Jesus, God from God and Light from Light.*

*Blessed be Jesus, one in Being with the Father.  
Blessed be Jesus, true God and true man.*

*Blessed be his incarnation by the Holy Spirit.  
Blessed be his birth of the Virgin Mary.*

*Blessed be his holy passion.  
Blessed be his wondrous death and resurrection.*

*Blessed be his glorious ascension.  
Blessed be his second coming.*

*Blessed be Jesus, who is seated at the right hand of the Father.  
Blessed be Jesus, in the most holy sacrament of the altar.*

**Or, during the Easter Season:**

*Blessed be God, the Father almighty.  
Blessed be his holy name.*

*Blessed be the God and Father of our Lord Jesus Christ.  
Blessed be the Creator of heaven and earth.*

*Blessed be Jesus, the eternal Word of God.  
Blessed be his Incarnation by the Holy Spirit.*

*Blessed be Jesus Christ, true God and true man.  
Blessed be his holy Birth of the immaculate Virgin Mary.*

*Blessed be his sacred Passion.  
Blessed be his Death for our salvation.*

*Blessed be his glorious Resurrection.  
Blessed be his Ascension into glory.*

*Blessed be Jesus in the most holy sacrament of the altar.  
Blessed be his most precious Body and Blood.*

*Blessed be the Holy Spirit, the Paraclete.  
Blessed be the Lord and Giver of life.*

*Blessed be the holy Trinity.  
Blessed be the Father, and the Son, and the Holy Spirit.*

**Or, the traditional form:**

*Blessed be God.  
Blessed be his holy name.*

*Blessed be Jesus Christ, true God and true man.  
Blessed be the name of Jesus.*



*Blessed be his Sacred Heart.  
Blessed be his Precious Blood.*

*Blessed be Jesus in the sacrament of the altar.  
Blessed be the Holy Spirit, the Consoler.*

*Blessed be the Mother of God, holy Mary.  
Blessed be her holy and Immaculate Conception.*

*Blessed be her glorious Assumption.  
Blessed be the name of Mary, virgin and mother.*

*Blessed be St. Joseph, her chaste spouse.  
Blessed be God in his angels and in his saints.*

*Or, from the Cantic of Children (Dn 3.52, 53, 54, 55, 56):*

*Blessed are you, O Lord, God of our ancestors  
and blessed is your glorious and holy name.*

*The following refrain may be used:*

*R. Glory and praise for ever!*

*Blessed are you in the temple of your holy glory,  
and to be extolled and highly glorified forever. [R.]*

*Blessed are you on the throne of your kingdom,  
and to be extolled and highly exalted forever. [R.]*

*Blessed are you who look into the depths  
from your throne on the cherubim. [R.]*

*Blessed are you in the firmament of heaven,  
to be sung and glorified forever. [R.]*

*Or, from a psalm inviting all to praise God (Ps 116 [117].1-2)*

*Praise the Lord, all you nations!*

*Extol him, all you peoples!*

*For great is his steadfast love toward us,  
and the faithfulness of the Lord endures forever.*





# Annexes

## OPENING PRAYER

The minister says or sings:

Let us pray.

A pause for silent prayer follows.  
Then the minister continues saying:

Father,  
you have brought to fulfillment the work of our redemption  
through the paschal mystery of Christ your Son.  
May we who faithfully proclaim his death and resurrection  
in these sacramental signs  
experience the constant growth of your salvation in our lives.  
We ask this through the same Christ our Lord.

*Roman Missal, Votive Mass of the Holy Eucharist.*

Or:

Lord God,  
give us the strength and love of the heart of your Son  
that, by becoming one with him,  
we may have eternal salvation.  
We ask this through the same Christ our Lord.

*Roman Missal, Votive Mass of the Sacred Heart of Jesus.*

Or:

Father,  
we honour the heart of your Son  
broken by man's cruelty,  
yet symbol of love's triumph,  
pledge of all that man is called to be.  
Teach us to see Christ in the lives we touch,  
to offer him living worship  
by love-filled service to our brothers and sisters.  
We ask this through the same Christ our Lord.

*Roman Missal, Sacred Heart of Jesus.*

Or:

Father,  
we rejoice in the gifts of love  
we have received from the heart of Jesus your Son.  
Open our hearts to share his life  
and continue to bless us with his love.  
We ask this through the same Christ our Lord.

*Roman Missal, Sacred Heart of Jesus.*

Or:

God our Father,  
in your care and wisdom  
you extend the kingdom of Christ to embrace the world  
and to give all people redemption.



## Appendix

May the Catholic Church be the sign of our salvation;  
may it reveal for us the mystery of your love,  
and may that love become effective in our lives.  
Grant this through the same Christ our Lord.

*Roman Missal, For the Church.*

Or:

The bread you give, O God,  
is Christ's flesh for the life of the world;  
the cup of his blood  
is your covenant for our salvation.  
Grant that we who worship Christ in this holy mystery  
may reverence him in the needy of this world  
by lives poured out for the sake of that kingdom  
where he lives and reigns with you in the unity of the Holy Spirit,  
God for ever and ever.

*Sunday Celebration of the Word and Hours, Body and Blood of Christ (A).*

Or:

God ever faithful,  
you have made a covenant with your people  
in the gift of your Son,  
who offered his body for us  
and poured out his blood for the many.  
As we celebrate this Eucharistic sacrifice,  
build up your Church  
by deepening within us the life of your covenant  
and by opening our hearts to those in need.  
We ask this through the same Christ our Lord.

*Sunday Celebration of the Word and Hours, Body and Blood of Christ (B).*

Or:

You have blessed all generations,  
O God most high,  
in Jesus, our compassionate Saviour,  
for through him you invite us to your kingdom,  
welcome us to your table,  
and provide us with nourishment in abundance.  
Teach us to imitate your unfailing kindness  
and to build up Christ's body, the Church,  
by generously handing on to others  
the gifts we have received from your bounty.  
We ask this through the same Christ our Lord.

*Sunday Celebration of the Word and Hours, Body and Blood of Christ (C).*



# Annexes

## PERIOD OF ADORATION

After the opening prayer, if the adoration is to be lengthy, the minister may then withdraw. Otherwise if the priest or deacon is still in front of the altar, he now goes to the chair for the period of adoration.

At the chair, the minister may briefly introduce the celebration  
All may be seated.

During the time of adoration, there should be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ the Lord.

A Liturgy of the Word or a Liturgy of the Hours may follow.

## LITURGY OF THE WORD

To encourage a prayerful spirit, there should be readings from Scripture with a homily or brief exhortations to develop a better understanding of the eucharistic mystery. It is also desirable for the people to respond to the word of God by singing and to spend some periods of time in religious silence.

*Texts for reflection on specific topics* are provided in section 3.  
Readings may be chosen among the following:

### **Short scriptural readings**

- Jn 6.51: Jesus said: *"I am the living bread that came down from heaven. Whoever eats of this bread will live forever."*

- Jn 6.54-55: Jesus said: *"Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink."*

- Jn 6.54-58: Jesus said: *"Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever."*

- Jn 14.6: Jesus said to Thomas: *"I am the way, and the truth, and the life. No one comes to the Father except through me."*

- Jn 14.23: Jesus answered Judas: *"Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them."*

- Jn 14.27: Jesus said: *"Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."*

- Jn 15.4: Jesus said: *"Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me."*

- Jn 15.5: Jesus said: *"I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing."*

- 1 Cor 11.26: *"As often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes."*



- 1 Jn 4.16: "We have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them."

### **From the Lectionary**

#### **a) Readings from the Old Testament**

- Gen 14.18-20 (*Melchizedek brought out bread and wine*)
- Ex 12.21-27 (*When the Lord sees the blood on the lintel, he will pass over that door*)
- Ex 16.2-4, 12-15 (*I am going to rain bread from heaven for you*)
- Ex 24.3-8 (*See the blood of the covenant that the Lord has made with you*)
- Ex 34.4b-6, 8-9 (*The Lord, a God merciful and gracious, abounding in steadfast love*)
- Deut 7.6-11 (*A chosen people*)
- Deut 8.2-3, 14b-16a (*God fed you in the wilderness with manna that you did not know*)
- Deut 10.12-22 (*The Lord set his heart in love on your ancestors alone*)
- 1 Kings 19.4-8 (*In the strength of that food Elijah walked to the mount of God*)
- Prov 9.1-6 (*Eat of my bread and drink of the wine I have mixed*)
- Isa 49.13-15 (*I will not forget you*)
- Jer 31.1-4 (*I have loved you with an everlasting love*)
- Ezek 34.11-16 (*I will seek out my sheep. I will rescue them*)
- Hos 11.1, 3-4, 8c-9 (*I led Israel with cords of human kindness, with bands of love*)

#### **b) Readings from the New Testament**

- Acts 2.42-47 (*They devoted themselves to the breaking of bread and the prayers*)
- Acts 10.34a, 37-43 (*We ate and drank with him after he rose from the dead*)
- Rom 5.5b-11 (*We have been justified by Christ's blood*)
- 1 Cor 10.16-17 (*The bread that we break is a sharing in the body of Christ*)
- 1 Cor 11.23-26 (*The institution of the Lord's Supper*)
- Eph 1.3-10 (*God has blessed us in Christ*)
- Eph 3.8-12 (*I had to make everyone see the rich variety of God's wisdom*)
- Eph 3.14-19 (*In his flesh Christ has made both groups into one*)



## Annexes

- Heb 9.11-15 (*Christ entered once for all into the Holy Place with his own blood*)
- Heb 12.18-19, 22-24a (*Jesus, the mediator of a new covenant*)
- 1 Pet 1.17-21 (*You were ransomed with the precious blood of Christ*)
- 1 Jn 4.7-16 (*God loved us and sent his Son to be the atoning sacrifice for our sins*)
- 1 Jn 5.4-8 (*This is the one who came by water and blood, Jesus Christ*)
- Rev 1.5-8 (*Glory to Christ who freed us from our sins by his blood*)
- Rev 3.14b, 20-22 (*If you hear my voice and open the door, I will come in to you and eat with you*)
- Rev 5.6-12 (*A Lamb standing as if it had been slaughtered*)
- Rev 7.9-14 (*They made their robes white in the blood of the Lamb*)

### **c) Psalms**

- Isa 12.2, 4-6  
(R. You will draw water joyfully from the springs of salvation! See: *CBW III*, 81)
- Ps 23 [22].1-6  
(R. The Lord is my shepherd; there is nothing I shall want. See: *CBW III*, 53, 158, 211, 606, 607).
- Ps 25 [24].4-10, 14  
(R. Remember your mercy, Lord. See: *CBW III*, 187)
- Ps 33 [32].1-2, 4-5, 11-12  
(R. The earth is full of the goodness of the Lord. See: *CBW III*, 77)
- Ps 34 [33].2-11  
(R. Taste and see that the Lord is good. See: *CBW III*, 55, 167, 173)
- Ps 40 [39].2, 4, 7-10  
(R. Here am I, O Lord: I come to do your will. See: *CBW III*, 216, 115)
- Ps 78 [77].3-4, 23-25, 52, 54  
(R. The Lord gave them bread from heaven. See: *CBW III*, 164)
- Ps 103 [102].1-4, 6-8, 10  
(R. The Lord is kind and merciful. See: *CBW III*, 52, 130, 181, 217, 225A)
- Ps 110 [109].1-4  
(R. You are a priest for ever, in the line of Melchizedek. See: *CBW III*, 113)



- Ps 116 [115].12-13, 16-19

(R1. I will take the cup of salvation, and call on the name of the Lord. See: *CBW III*, 112;

R2. The blessing cup is a communion with the blood of Christ. See: *CBW III*, 66)

- Ps 145 [144].10-11, 15-18

(R. You open your hand to feed us, Lord: you answer all our needs. See: *CBW III*, 161, 163, 184)

- Ps 147.12, 14-16, 19-20

(R. The Word of God became flesh and dwelt among us. See: *CBW III*, 29A, 36A)

### **d) Gospel Readings**

- Mt 11.25-30 (*I am gentle and humble in heart*)

- Mk 14.12-16, 22-26 (*The institution of the Lord's Supper*)

- Mk 15.16-20 (*Hail, King of the Jews!*)

- Lk 9.11b-17 (*Feeding the five thousand*)

- Lk 15.1-10 (*Rejoice with me, for I have found my sheep that was lost*)

- Lk 15.1-3, 12-32 (*We had to celebrate, because this brother of yours was dead and has come to life*)

- Lk 22.39-44 (*His sweat became like great drops of blood*)

- Lk 24.13-35 (*He had been made known to them in the breaking of the bread*)

- Jn 6.1-15 (*Feeding the five thousand*)

- Jn 6.24-35 (*Work for the food that endures for eternal life*)

- Jn 6.41-51 (*I am the bread that came down from heaven*)

- Jn 6.51-58 (*Those who eat my flesh and drink my blood abide in me, and I in them*)

- Jn 10.11-18 (*The good shepherd lays down his life for the sheep*)

- Jn 15.1-8 (*Abide in me as I abide in you*)

- Jn 15.9-17 (*Love one another as I have loved you*)

- Jn 17.20-26 (*The love with which you have loved me may be in them*)

- Jn 19.31-37 (*One of the soldiers pierced his side and at once blood and water came out*)

- Jn 21.1-14 (*Jesus took the bread and gave it to them*)

### **LITURGY OF THE HOURS**

Part of the liturgy of the hours, especially the principal hours (Morning and Evening Prayer), may be celebrated before the Blessed Sacrament when there is a lengthy period of exposition. These liturgies extend the praise and thanksgiving offered to God in the eucharistic celebration. They direct the prayers of the Church to Christ and through him to the Father in the name of the whole world.



# Annexes

## EUCHARISTIC PLEDGE

The scriptural reading is followed by a homily, or a homiletic reflection or a period of silence, and a Eucharistic pledge.

## CONCLUSION - BENEDICTION

### HYMN AND INCENSING

Towards the end of the adoration period, the minister goes to the altar and kneels. An appropriate hymn is sung.

For suggested hymns, see section 4 – *Suggestions for Hymns*.

In the meantime, the kneeling minister incenses the Blessed Sacrament, if the exposition has been made with a monstrance.

### PRAYER

After incensing, the minister stands up and invites all to pray, by saying:

Let us pray.

A pause for silent prayer follows. Then, the presider continues, saying one of the following prayers:

Lord Jesus Christ, (98)  
you gave us the Eucharist  
as the memorial of your suffering and death.  
May our worship of this sacrament of your Body and Blood  
help us to experience the salvation you won for us  
and the peace of the kingdom  
where you live with the Father and the Holy Spirit,  
one God for ever and ever.

*Roman Missal, Body and Blood of Christ*

Or:

Lord our God, (224)  
in this great sacrament  
we come into the presence of Jesus Christ, your Son  
born of the Virgin Mary  
and crucified for our salvation.  
May we who declare our faith  
in the fountain of love and mercy  
drink from it the water of everlasting life.  
We ask this through Christ our Lord.

Or:



## Appendix

Lord our God, (225)  
may we always give due honour  
to the sacramental presence of the Lamb  
who was slain for us.  
May our faith be rewarded  
by the vision of his glory,  
who lives and reigns for ever and ever.

Or:

Lord our God, (226)  
you have given us the true bread from heaven.  
In the strength of this food  
may we live always by your life  
and rise in glory on the last day.  
We ask this through Christ our Lord.

Or:

Lord, (227)  
give to our hearts  
the light of faith and the fire of love,  
that we may worship in spirit and in truth  
our God and Lord, present in this sacrament,  
who lives and reigns for ever and ever.

Or:

Lord, (228)  
may this sacrament of new life  
warm our hearts with your love  
and make us eager  
for the eternal joy of your kingdom.  
We ask this through Christ our Lord.

Or:

Lord our God, (229)  
teach us to cherish in our hearts  
the paschal mystery of your Son  
by which you redeem the world.  
Watch over the gifts of peace  
your love has given us  
and bring them to fulfillment  
in the glory of heaven.  
We ask this through Christ our Lord.

### BENEDICTION WITH THE BLESSED SACRAMENT

After the prayer the minister puts on the humeral veil, genuflects, and takes the monstrance or ciborium. He makes the sign of the cross over the people with the monstrance or ciborium, in silence.





# Annexes

## REPOSITION

After the blessing, the minister replaces the Blessed Sacrament in the tabernacle and genuflects.

## ACCLAMATION OR HYMN

Meanwhile the people may sing or say an acclamation, and the minister then leaves.  
For suggested hymns, see section 4 – *Suggestions for Hymns*.



## 2. Model for a catechetical journey

— *The Last Supper* —

. ***Start from the icon and underline the six signs of Christ's presence***

. ***Make a parallel between yesterday and today***

### ***1. The Assembly, gathered in Christ's name***

Christ "is present, lastly, when the Church prays and sings, for He promised: "Where two or three are gathered in my name, I am there among them" (*Mt 18.20*)" (Vatican Council II, Constitution *Sacrosanctum Concilium*, no. 7).

*Yesterday:*

- Disciples were gathered by Jesus and stayed with him;
- They gathered around Jesus' table to eat the Passover;
- They represent all the people of God;
- Remember the meaning of the number "12" in the Scriptures;
- Remember the meaning of the 12 tribes of Israel.

*Today:*

- Jesus said: "*Where two or three are gathered in my name, I am there among them*" (*Mt 18.20*). Jesus is present in his Church and he is active at the heart of our fraternal gatherings in Church.
- Jesus sent his disciples throughout the world so that they may make new disciples of all nations (cf. *Mt 28.19-20*). Today, in each Eucharist we gather at the table of the Risen Lord and we are the new People of God.

### ***2. The Word of God***

Christ "is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church" (Vatican Council II, Constitution *Sacrosanctum Concilium*, no. 7).

References: *Mt 26.30; Mk 14.25; Lk 22.14.*

### ***3. The minister***

Christ is present "in the person of His minister, "the same now offering, through the ministry of priests, who formerly offered himself on the cross"" (Vatican Council II, Constitution *Sacrosanctum Concilium*, no. 7).

*Yesterday:*

- Jesus is Emmanuel, "God with us" (*Mt 1.23*). In his life, he fulfilled his Father's will.

*Today:*

- The minister signifies the exchange between God and his people (see: Jean-Yves Garneau, *Découvrir l'Eucharistie*, p. 155).



# Annexes

## 4. The Eucharistic species

Christ "is present in the sacrifice of the Mass ... especially under the eucharistic species" (Vatican Council II, Constitution *Sacrosanctum Concilium*, no. 7).

*Yesterday:*

- Jesus said: "Those who eat my flesh and drink my blood abide in me, and I in them" (Jn 6. 54).

- Jesus said: "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty" (Jn 6.35).

- Jesus shared bread and wine with his disciples. He established a new Covenant before laying down his body and blood in the Passion (see: Jean-Yves Garneau, *Découvrir l'Eucharistie*, p. 139).

## 5. The most needy

"Truly I tell you, just as you did it to one of the least of these brothers and sisters of mine, you did it to me" (Mt 25.40), said the Son of Man on the judgment of the nations.

*Yesterday:*

- On the last supper, the Apostles received the Body and Blood of Christ who was laying down his life for the salvation of the world. Called to follow his example, they were to allow him to live in them, to become his witnesses and to lay down their lives for the sake of the Gospel, according to the word of their Master, "No one has greater love than this, to lay down one's life for one's friends" (Jn 15.13).

*Today:*

- As Baptized, we are called day after day to receive in Holy Communion the Body and Blood of Christ and to lay down our life for the sake of love by assisting those who are in difficulty and comforting those who suffer (see: Jean-Yves Garneau, *Découvrir l'Eucharistie*, p. 161).

## 6. The Christian

"Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me" (Mt 10.40), said Jesus to his disciples.

*Yesterday:*

- While sending his disciples, Jesus said: "Remember, I am with you always, to the end of the age" (Mt 28.20).

- The disciples believed in Jesus and witnessed the Truth. They were close to him and to the poor.

*Today:*

- We too are to welcome Christ, not only by receiving his Body in Holy Communion, but by letting him live in us (see: Jean-Yves Garneau, *Découvrir l'Eucharistie*, p. 145).



## Appendix

- In Holy Communion, I come closer not only to Christ, but also to those whom he loves.



# Annexes

## 3. Texts for reflection on specific topics

### 3.1

#### ANNUNCIATION OF THE LORD

To say “yes” to God  
To allow Christ to come and live in ourselves

#### OCCASION

- ▶ Advent
- ▶ Immaculate Conception (December 8)
- ▶ Our Lady of Guadalupe (December 12)
- ▶ Or another Marian feast or memorial, vocation promotion, ...

#### LISTENING TO GOD’S WORD

##### a) Annunciation of the Lord

- *Is* 7.10-14; 8.10 (*The young woman is with child*)
- *Is* 11.1-5, 10 (*The Spirit of the Lord will come and rest on him*)
- *Heb* 10.4-10 (*It was written of me in the scroll of the book: See, God, I have come to do your will*)
- *Ps* 40 [39].7-11 (*R. Here am I, Lord; I come to do your will. See: CBW III, 216, 115*)
- *Lk* 1.26-38 (*Mary, you will conceive and bear a son*)
- *Mt* 1.18-23 (*The child conceived in her is from the Holy Spirit*)

##### b) Visitation of Mary

- *Zeph* 3.14-18a (*The Lord, Israel’s king, is in your midst*)
- *Ct* 2.8-14 (*The voice of my beloved! Look, he comes!*)
- *Rom* 12.9-16 (*Contribute to the needs of the saints: often your home to strangers*)
- *Is* 12.2, 4b-6 (*R. Among you is the great and Holy One of Israel. See: CBW III, 25*)
- *Lk* 1.39-56 (*Why has this honour been given to me, that the mother of my Lord comes to me?*)

#### MEDITATING

#### Listen to God, say “yes” to his projects

**Surprising news in Galilee.** The evangelist Luke describes the annunciation of the birth of John the Baptist (cf. *Lk* 1.5-25), the last of the prophets of the Old Testament (the first Covenant), and the annunciation of the birth of Jesus (cf. *Lk* 1.26-38), the One who gives birth to the New Testament (the new and everlasting Covenant). For the annunciation of the birth of John the Baptist (cf. *Lk* 1.5-25), God does not have to “move” outside his dwelling: his angel simply appears in the temple of Jerusalem (in which is kept the ark of the Covenant containing the tables of the Law of Moses), to a priest, Zechariah, chosen by lot, according to liturgical custom, to serve God, on that day, to enter the sanctuary of the Lord and to offer incense (cf. *Lk* 1.9). In contrast, for the annunciation of the birth of Jesus (cf. *Lk* 1.26-38), the Saviour Messiah, God has



to “move” (outside his dwelling): he has to send his angel Gabriel (name meaning *God appeared to be strong* or *man of God*), in a town in the far Galilee (of pagans) called Nazareth (“*Can anything good come out of Nazareth?*”, *Jn* 1.46), to a virgin (women as well as children were not even counted in Israel!, cf. *Mt* 14.21), Mary, engaged to a man whose name was Joseph (name meaning *May God add!*). This is, therefore, really surprising! All is going to change! God has good news for all nations!

**A joyful greeting, unusual.** The angel came to her and said, “*Greetings, favoured one! The Lord is with you*” (*Lk* 1.28). The greeting (strictly translated, it would be “Rejoice” or “Joy to you”) has a biblical inspiration (*Zeph* 3.14; *Zach* 2.14; 9.9; *Isa* 54.1); in the Old Testament, prophets asked the “daughter Zion” to rejoice and exult with all her heart (cf. *Zeph* 3.14) at the coming of her saviour. As in many accounts of vocations in the Bible, God changes the name of the person whom he calls to a special task or mission; here, Mary is called “full of grace”, that is, “favoured one” or “beloved”. The expression “*The Lord is with you*” is usually used to reassure those who are called by God to assume heavy commitments or responsibilities (cf. *Gen* 15.1; *Ex* 4.12; *Judg* 6.12, 17): “*Do not be afraid, I am with you!*” In the Eucharist, this same greeting is used: “*The Lord be with you.*” In Nazareth, on that day, Mary was very much perplexed by these words and wondered what sort of greeting this might be. In the presence of God, of the sacred, a human being always experiences a double feeling: he/she feels God or the sacred to be attractive (*fascinans*) and frightening (*tremendum*) at the same time.

**A plan of salvation which only comes from God.** The angel makes himself reassuring and announces to Mary the news of the coming birth of Jesus, from her, in words similar to the prophecy of Nathan (cf. *2 Sam* 7.12, 14, 16): “*Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end*” (*Lk* 1.30-33). What big news! “*How can this be, since I am a virgin?*” (*Lk* 1.34), asked Mary. The angel explained, saying, “*The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy*” (*Lk* 1.35). In that time, the Jewish custom was that engagement allowed the engaged persons to the rights of married people, without excluding marital relations. Luke excludes this hypothesis: Mary was a virgin; and her relative Elizabeth, who was said to be barren (cf. *Lk* 1.36), also was unable to conceive a child in her old age, but “*nothing will be impossible with God*” (*Lk* 1.37). God’s intervention, to allow the birth of individuals who were to assume a role in his plan in humanly impossible contexts, again shows that the project of salvation only comes from God, and from God alone; on their own, human beings cannot be saved or save themselves, but “*what is impossible for mortals is possible for God*” (*Lk* 18.27).<sup>4</sup>

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<sup>4</sup> It may be good to remember the meaning of virginity, adultery and widowhood, in the biblical language: virginity is the condition of people who are for God (relying on him), who are faithful to him (faith), who have a fruitful existence and who receive life as fruit; adultery is the condition of people who are against



## Annexes

**To obey, to do what God wants.** In the past, when the Covenant was concluded at Mount Sinai, the people, after hearing the commandments read by Moses, answered as one: *“Everything that the Lord has spoken we will do”* (Ex 19.8; cf. 24.3-7). In order to make the new and everlasting Covenant happen, Mary made herself available and answered: *“Here am I, the servant of the Lord; let it be with me according to your word”* (Lk 1.38). In her, the Word was made flesh (cf. Jn 1.14); using the words of the psalmist, he will also say to his Father: *“See, God, I have come to do your will”* (Heb 10.7; cf. 10.4-10; Ps 40 [39].7-9). In the Liturgy of the Word, at each Eucharist, God teaches us and reveals his projects to us; through the profession of faith, on Sundays and solemnities, the Church solemnly expresses her full adhesion to God, to his Word, to his projects, saying, *“See, God, I have come to do your will”*.

### **Recognize God, welcome God**

**No time to lose.** In his account on the visit of Mary to her relative Elizabeth (cf. Lk 1.39-56), the evangelist Luke mentions that, after the annunciation of the Lord (cf. Lk 1.26-38), *“Mary set out and went with haste to a Judean town in the hill country”* (Lk 1.39). The haste of Mary was a “missionary” haste, which anticipated the haste of all who will announce the Gospel, the Good News of salvation, in the second book of Luke, the *Acts of the Apostles*. Her passing on the Judean hill country reminds us of the moving of the old Ark (containing the tables of the Law of Moses, see: Ex 25, 16; 40, 20; Deut 10, 3-5; 1 Kings 8, 9) on the Judean hills. Mary was, indeed, the Ark of the new and everlasting Covenant, since she carried, in her womb, Christ, the Word made flesh, Good News (= Gospel) for all the world. Saint Maximus, bishop of Turin (d. 470), declared (Speech 42, 5): *“Why shouldn’t we consider the Virgin Mary to be an “ark”, since she had in her womb the heir of the [old] Covenant, like the [old] ark contained the tables of the Covenant? If the ark contained the tables of the Law, Mary - on her part – held the Gospel; if the ark had the voice of God, Mary had the true Word; if the ark was shining internally and externally from the splendour of gold, Mary shone internally and externally from the splendour of her virginity. If the ark was decorated with earthly gold, Mary was adorned with heavenly gold.”*

**To recognize Christ from the very first encounter.** As soon as Elizabeth heard the greeting of Mary, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry: *“Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy”* (Lk 1.42-44). The first words of Elizabeth *“Blessed are you among women”* (Lk 1.42) are inspired by the greeting of the people of Israel to Judith who had delivered it from the chief of the enemy army: *“O daughter, you are blessed by the Most High God above all other women on earth”* (Jdt 13.18); Elizabeth had the presentiment that the deliverance or salvation of Israel was coming through Mary, through the

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God (relying on others), who live in idolatry, who have an anti-fruitful existence and who receive death as fruit; widowhood is the condition of people who are without God (relying on nobody), who are abandoned, who live a barren existence and who do not receive any fruit.

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fruit of her womb. In the Old Covenant (Old Testament), when the Ark of Covenant was carried, from Baal of Juda (*Baalé-Yehouda*) to Jerusalem, accompanied by the joyful acclamations and by the blessing of all visited persons, David was afraid of the Lord and said, *“How can the ark of the Lord come into my care?”* (2 Sam 6.9). In the New Covenant (New Testament), at the visit of Mary to her home, Elizabeth was amazed and said similar words, *“And why has this happened to me, that the mother of my Lord comes to me?”* (Lk 1.43); she recognized in her relative Mary the mother of her Lord. Through the meeting of both mothers who knew each other, there is a meeting between the Old and the New Testaments, and there is the first meeting between their two sons: from the very first moment, from the first words (of the Word who abides in the womb and the voice of Mary), John, the forerunner, who is to *“testify to the light”* (Jn 1.7), fulfilled his mission and leaped with joy (just like David danced in the presence of the Ark of the Covenant, 2 Sam 6.14-15) in the womb of his mother Elizabeth. John anticipated what he was to say later about Jesus, *“Look, here is the Lamb of God!”* (Jn 1.36). In the Liturgy of the Word, at each Eucharist, all faithful, like Mary, are to become the Ark of the Covenant: by receiving God’s Word, everyone is to allow Christ to dwell in his/her life, to allow Christ to live in him/her; in the Communion Rite, everyone is to experience the real presence of Christ in his/her life.

### PRAYING

#### *Praise*

- Tenderness of the Father, expressed to humanity,

**R. *Blessed are you, Lord.***

- Word of God, addressed to all nations, *R.*

- Way of salvation, for all who are lost, *R.*

- Forgiveness granted to all sinners, *R.*

- Heavenly Bread offered to all Father’s children, *R.*

#### **Or:**

- You came to enlighten the world through/by the Good News of salvation, praise be to you.

**R. *Praise to you, Lord, Jesus Christ.***

- You came to share our human condition in all things, except sin, praise be to you. *R.*

- You visited the earth, our homes, praise be to you. *R.*

- You came to open the way to true life in God, praise be to you. *R.*

- You came to reveal to us the eternal plan of love of your Father, praise be to you. *R.*

- You will come again in glory, praise be to you. *R.*





## Annexes

N.B. As hymn of praise, the Canticle of Mary (*Magnificat*) may also be sung or recited.

### **Intercession**

- Son of David, come and give strength and courage to all those who serve in your Church, we pray.

**R. Come, Lord Jesus, come.**

- Light of the world, come and enlighten the minds of all political leaders, so that a durable peace may be built in our world, we pray. *R.*

- Word made flesh, come and console with your tenderness all those who suffer, we pray. *R.*

- Saviour of the world, come, reveal the signs of the your healing presence to all those who search for you, we pray. *R.*

**Or:**

- For all believers: that they may be strengthened in faith, Lord, hear us.

**R. Lord, graciously hear us.**

- For all who find it so hard to say “yes” to God’s proposals: that, by the light of the Spirit, they may feel free in their minds and generous in their hearts, Lord, hear us. *R.*

- For all afflicted: that they may be visited and comforted, Lord, hear us. *R.*

- For all those who are desperate: that they may discover that with you nothing is impossible, Lord, hear us. *R.*

N.B. The *Litanies of the holy Eucharist* or the *Biblical Litanies to the Blessed Virgin Mary* or the *Litanies of Loreto* may also be recited.

**Our Father.**

### **SINGING**

- Come, O Long Expected Jesus (*CBW III*, 306)
- O Come, O Come, Emmanuel (*CBW III*, 312)
- The People Who in Darkness Walked (*CBW III*, 335)
- Wait for the Lord (*CBW III*, 319)

See Section 4 – *Suggestions for Hymns*

- The Angel Gabriel from Heaven Came (*CBW III*, 316)



## COMMITTING OURSELVES

- Say “yes” to God’s call. Rely on him. Dare to believe in God, like Mary.
- Commit yourself, even though you cannot understand all, and do whatever God wants you to do. *How can this be?* Allow God’s Word to take flesh in you. Dare to act on God’s Word.



# Annexes

## 3.2

### MARY, MOTHER OF GOD

To allow Christ to live in us  
To give more space to him in our life

#### OCCASION

- ▶ Christmas Season
- ▶ January 1<sup>st</sup> or another Marian feast
- ▶ ...

#### LISTENING TO GOD'S WORD

##### a) Holy Mary, Mother of God

- *Isa 9.1-3, 5-6 (A child has been born for us, a son given to us)*
- *Mic 5.1-4a (She who is in labour has brought forth)*
- *Gal 4.4-7 (God sent his Son, born of a woman)*
- *Ps 22 [21].5-6, 10-11, 23-24ac (R. I will praise you, Lord, in the assembly of your people. See: CBW III, 101)*
- *Lk 2.1-14 (To you is born this day in the city of David a Saviour)*
- *Lk 2.15-19 (The shepherds found Mary and Joseph, and the child lying in the manger)*
- *see the readings of January 1<sup>st</sup>.*

##### b) The Blessed Virgin Mary and the Epiphany of the Lord

- *Isa 60, 1-6 (The glory of the Lord will appear over you)*
- *Ps 72 [71].1-2, 7-8, 10ab-13 (R. Lord, every nation on earth will adore you. See: CBW III, 37)*
- *Mt 2.1-12 (They saw the child with Mary his mother)*

##### c) The Blessed Virgin Mary and the Presentation of the Lord

- *Mal 3.1-4 (The Lord whom you seek will suddenly come to his temple)*
- *Ps 24 [23].7-10 (R. Who is the king of glory? It is the Lord. See: CBW III, 214, 26)*
- *He 2.14-18 (He had to become like his brothers and sisters in every respect)*
- *Lk 2.27-35 (The child's father and mother were amazed at what was being said about him)*

##### d) Our Lady of Nazareth

- *Gal 4.4-7 (God sent his Son, born of a woman)*
- *Ps 131 [130].1-3 (R. In you, Lord, I have found my peace. See: CBW III, 202)*
- *Lk 2.22, 39-40 (The child grew and became strong, filled with wisdom; and the favour of God was upon him)*
- *Lk 2.41-52 (After three days they found him in the temple, sitting among the teachers)*

#### MEDITATING

*To give place to Jesus in our life*



**Emmanuel.** Through Jesus, his Son, the Word made flesh, God chose to be close to us. He is Emmanuel, God with us. *“He came to what was his own, and his own people did not accept him”* (Jn 1.11). In Bethlehem (birth town of David), even though he himself was a descendant of David (through Joseph), *“there was no place for them [Jesus and his parents] in the inn”* (Lk 2.7). Jesus, later, said to the one who wanted to follow him: *“Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head”* (Lk 9.58). In his dialogue with the Samaritan woman, Jesus explained that God, his Father, will not be staying in only one dwelling: *“The hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ... The hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth”* (Jn 4.21, 23). Indeed, after his death, the curtain of the temple (which was hiding the Holiest of the Holies and where the Ark of Covenant was) was torn in two (cf. Lk 23.45). After his resurrection, Jesus said to his disciples: *“Remember, I am with you always, to the end of the world”* (Mt 28.20).

**Good News.** On the night of Jesus’ birth, an angel of the Lord brought good news to the shepherds, saying, *“Do not be afraid; for see – I am bringing you good news of great joy for all the people; to you is born ... a Saviour ...”* (Lk 2.10-11; cf. Jn 4.42). The shepherds went in a hurry to Bethlehem to see the newly born Saviour, the One who was to teach the beatitudes (cf. Mt 5.1-12) and who was to bring joy to all afflicted. Jesus (a name that means “God saves”) said, *“The Son of Man came to seek out and to save the lost”* (Lk 19.10). His disciples were to *“teach and proclaim Jesus as the Messiah”* (Acts 5.42; cf. 8.35; 11.20), to be Jesus’ witnesses *“to the ends of the earth”* (Acts 1.8). At each Eucharist, a Gospel [Good News] reading is proclaimed; it is good news to be heard/received and to be proclaimed by each one of us.

**Light of the world.** *“The people who walked in darkness have seen a great light”* (Isa 9.1), wrote the prophet Isaiah. On the night of Christmas, the Magi, being attentive to the signs of the times, saw the star of the *“born king of the Jews”* (Mt 2.2; 27.37) at its rising and followed it (cf. Mt 2.1-2, 9-11) from the East to Jerusalem and to *“the place where the child was”* (Mt 2.9). Later, Jesus said, *“I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life. ... Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light”* (Jn 8.12; 12.35-36). In Baptism, each of us has received Christ, the Light of the world. The simple and meaningful presence of a lighted candle, during the Eucharist, remind us that Christ has come to shine in our life and to enlighten our earthly pilgrimage/journey.

**Prince of Peace.** Jesus was recognized as the *“Wonderful Counselor”* and the *“Prince of Peace”* (Isa 9.6) announced by the prophet Isaiah. On his birthday, a multitude of heavenly host praised God and said, *“Glory to God in the highest heaven, and on earth peace among those whom he favours!”* (Lk 2.14). In order to re-establish peace and to make visible a new world, fair and



## Annexes

fraternal, he taught a new Law to his disciples: “*You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also. ... You have heard that it was said, ‘You shall love your neighbour and hate your enemy.’ But I say to you, love your enemies and pray for those who persecute you*” (Mt 5.38-39, 43-44). Later he entered Jerusalem sitting on a colt (cf. Lk 19.35), not on a war horse. He said to his disciples – words which are repeated in the Eucharist –: “*Peace I leave with you; my peace I give to you. I do not give to you as the world gives*” (Jn 14.27). On the Cross, he prayed for his persecutors saying, “*Father, forgive them; for they do not know what they are doing*” (Lk 23.34). After his resurrection, he greeted his disciples saying: “*Peace be with you*” (Jn 20.19, 21), a greeting that had a meaning of forgiveness for those who had abandoned him or denied him; he breathed on his disciples and made them ministers of his merciful peace (cf. Jn 20.22-23). In the Eucharist, before receiving holy Communion, each of us may be invited to exchange a sign of peace; while concluding the singing or reciting of the *Agnus Dei* (*Lamb of God*) at the breaking of Bread, the faithful make a request to Jesus, saying, “*grant us peace*”.

**Bread of Life.** Jesus was born in Bethlehem (cf. Lk 2.4), a name that means “bread house”. He was laid in a manger, a food container for animals. Later, he said, “*I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh*” (Jn 6.51). In each Eucharist, Jesus offers himself to each one of us, under the real signs of bread and wine; at the Holy Communion, he lays in our hands, in our mouth, in our “manger”.

### PRAYING

#### **Praise**

Let us sing praises to God who sent his Son among us, good news of salvation for all nations:

*R. Glory to God in the highest  
and peace to God’s people on earth!*

- You were made flesh, Lord, and you dwelt among us. *R.*
- You were made flesh, Lord, and you, the Invisible One, had a human face. *R.*
- You were made flesh, Lord, and you, the Quiet One, had a human voice. *R.*
- You were made flesh, Lord, and you walked with us. *R.*
- You were made flesh, Lord, and you led us to true love. *R.*
- You were made flesh, Lord, and you gathered all your brothers and sisters. *R.*
- You were made flesh, Lord, and we all became children of God. *R.*

#### **Or:**

- Son of God, sunrise of the nations,



*R. Be our light!*  
*Or: Shine on us!*

- Son of God, peace of the earth, *R.*
- Son of God, hope of the poor, *R.*
- Son of God, strength of the downcast, *R.*
- Son of God, justice of the miserable, *R.*

### ***Intercession***

- For the theologians, the researchers, the witnesses of faith: that they may recognize the signs of God's presence, we pray to the Lord.

*R.* Lord, hear our prayer.

- For those unable to understand themselves and to communicate to others: that they may speak the universal language of the heart, of love, we pray to the Lord. *R.*

- For those who are desperate and unfortunate: that they may hear the Good News of salvation, we pray to the Lord. *R.*

- For each one of us: that, like the Magi (wise men), we may pay attention to the signs of the times and be guided in our journey in the darkness of this world, we pray to the Lord. *R.*

**Or:**

- Jesus, Emmanuel,

*R.* Have mercy on us!

- Jesus, Son of Mary, *R.*
- Jesus, Beloved Son of God, *R.*
- Jesus, Eternal Word, *R.*
- Jesus, Lord of Angels, *R.*
- Jesus, Good Shepherd, *R.*
- Jesus, King of kings, *R.*
- Jesus, Morning Star, *R.*
- Jesus, Hope of people, *R.*
- Jesus, Glory of Israel, *R.*
- Jesus, Child of Bethlehem, *R.*
- Jesus, Man among us, *R.*
- Jesus, Brother of the poor, *R.*
- Jesus, Sun of justice, *R.*
- Jesus, Wonderful Counselor, *R.*
- Jesus, Prince of Peace, *R.*

N.B. The *Litanies of the holy Eucharist* or the *Biblical Litanies to the Blessed Virgin Mary* or the *Litanies of Loreto* may also be recited.

***Our Father.***



# Annexes

## SINGING

- Child of Gladness (*CBW III*, 326)
- In the Darkness Shines the Splendor (*CBW III*, 346)
- Silent Night (*CBW III*, 332)
- What Child is This (*CBW III*, 338)

See Section 4 – *Suggestions for Hymns*

- Mary, Woman of the Promise (*CBW III*, 465)

## COMMITTING OURSELVES

- Jesus, who will declare himself to be the “Bread of Life”, is laid in a manger, a food container. Lay down your life for the sake of love for your neighbour.
- Like the Magi (wise men), let God enlighten your way: trust him at all times and go forth.
- Welcome Christ in your home, in your life, at all times. Let his Word instruct you and guide you.



## 3.3

## THE WEDDING AT CANA

To do whatever God says

## OCCASION

- ▶ Ordinary Time,
- ▶ ...

## LISTENING TO GOD'S WORD

- Ex 19.2b-8 (*Everything that the Lord has spoken we will do*)
- Isa 40.1-11 (*The word of our God will stand forever*)
- Ps 96 [95].1-3, 7-10 (*R. Proclaim God's marvelous deeds to all the nations. See: CBW III, 117*)
- Ps 119 [118].1-2. 10-12. 14-16 (*R. Lord, I love your commands. See: CBW III, 119*)
- Jn 2.1-12 (*The wedding at Cana*)

## MEDITATING

According to the account of the institution of the Eucharist, Jesus, at the last supper, presented the cup of wine that he had blessed as *"the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all ..."*.

***So that the wedding feast may continue!***

***The wedding.*** From the beginning of his gospel, in which Jesus, John the Baptist and the first disciples are presented, the evangelist John mentions that *"On the third day there was a wedding in Cana of Galilee" (Jn 2.1)*. Which wedding is he talking about? We may think that it is a historical familiar wedding that Jesus and his mother attended. However, there was a much more important wedding that they attended, that is, the wedding or covenant between God and his people, celebrated three times in the history: the wedding or Covenant first celebrated at the time of Noah, after the Great Flood (cf. *Gen 9.4-13*; the rainbow was the sign of that covenant); later, the wedding or Covenant celebrated at the time of Abraham (cf. *Gen 17.2, 4*; the circumcision was the sign of that covenant); later, the wedding or Covenant celebrated at the time of Moses, at the foot of Mount Sinai where the people solemnly promised to observe God's commandments saying: *"All that the Lord has spoken we will do, and we will be obedient" (Ex 24.7)*. This Covenant was giving to the people of Israel a specific identity; it made of Israel a people of brothers (and sisters), whose faithfulness was to be rewarded by the divine blessing and life, and





## Annexes

whose unfaithfulness was to be sanctioned by the divine curse and death. However, throughout history, the people of Israel were not a faithful “bride” (with God, her bridegroom). Israel was short of wine ... to celebrate its wedding or Covenant with God. The enthusiasm of the first love, of the first times, declined day by day. At the end, at the time of Jesus and his mother, only water of external observance (heart of flesh had become of stone!) remained: at the wedding in Cana there were six stone water jars for the Jewish rites of purification (cf. *Jn* 2.6). Prophets had already announced that the Covenant had to be renewed and to become more internal: “As a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you” (*Isa* 62.5). From the lips of the prophet Jeremiah, God said, “I will make a new covenant with the house of Israel ... I will put my law within them, and I will write it on their hearts” (*Jer* 31.31, 34). According to Ezekiel, God is to give his people a new heart, a new spirit (*Ezek* 36.26). This new covenant, announced by the prophet, will be realized by Christ who will say at the last supper: “This is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all” (cf. *Lk* 22.20).

**Water for observance.** “When the wine gave out, the mother of Jesus said to him, ‘They have no wine’” (*Jn* 2.3). Wine is a symbol of strength and joy (cf. *Ps* 104 [103].15; *Zech* 10.7); it also is a symbol of the Word of God (cf. *Jer* 23, 9; *Prov* 9, 2. 5; *Sir* 24, 17), of the first Law that was given to “celebrate” the covenant with God. When Jesus takes on flesh and enters the history of Israel, Mary speaks on behalf of the people of God: “They have no wine” (*Jn* 2.3), that is, they are not celebrating any more their covenant with God, they are simply observing externally (ritually) the Law (cf. *Mk* 7, 2-5; *Mt* 15, 2; *Lk* 11, 38-39), but their heart is not really celebrating (cf. *Isa* 29, 13). The presence of these “six stone water jars for the Jewish rites of purification” (*Jn* 2.6), mentioned by the evangelist, was an indication of the current observance attitude of Israel. “These people draw near with their mouths and honour me with their lips, while their hearts are far from me, and their worship of me is a human commandment learned by rote” (*Isa* 29.13; cf. *Mk* 7.6), said the Lord through the prophet.

**The Hour.** Jesus answers his mother (new Eve, new Woman who spoke on behalf of the people of God): “Woman, what concern is that to you and to me? My hour has not yet come” (*Jn* 2.4). Jesus calls his mother “Woman” (*Jn* 2.4; 19.26) – according to the evangelist John – because he, the New Adam, recognizes in her the new woman, the New Eve (cf. *Gen* 2.22-23) through whom a new humanity will be born. The famous Hour (cf. *Jn* 2.4; 7.30; 8.20; 13.1; 16.25, 32) for which Jesus, the New Adam, is waiting to serve the new wine (so that the celebration of the covenant between God and his people may continue!), it is the Hour of his Passion and Resurrection, the Hour of the Cross, on which he will lay down his life, his blood. Indeed, from his pierced side, “blood and water” (*Jn* 19.34) will come out, as an offering already symbolized in the last supper by the cup of wine, which contained “the blood of the new and everlasting covenant”, which was to be “shed for you and for all so that sins may be forgiven” (cf. *Mt* 26.27-29).



**A counsel from the new “Mother of the Living”.** The mother of Jesus, as New Eve, that is, the new “*mother of the living*” (cf. *Gen* 3.20), said to the servants: “*Do whatever he tells you*” (*Jn* 2.5). These words may remind us of the command of the Pharaoh to all the Egyptians, at the time of famine in Egypt, “*Go to Joseph; what he says to you, do*” (*Gen* 41.55). The Pharaoh had recognized in Joseph the wisdom of the Spirit of God and had given him the responsibility of feeding the hungry. In the same way (like the Pharaoh), the mother of Jesus understood that Jesus was to assume the responsibility of quenching all thirsty (cf. *Jn* 4.10-14; *Isa* 55.1), so the celebration of the Covenant/wedding (between God and his people) may continue! At the foot of Mount Sinai, the people of God solemnly answered Moses, who had just read the Law (for establishing a Covenant with God), saying: “*All that the Lord has spoken we will do, and we will be obedient*” (*Ex* 24.7; 19.8). The mother of Jesus, at Cana, expressed the faith of the people of God in Jesus, the new Moses: “*Do whatever he tells you*” (*Jn* 2.5).

**The new wine.** Through Jesus, the old Covenant in Israel was renewed: the “six stone water jars for the Jewish rites of purification” (*Jn* 2.6) provided not simply water for purification (external observance), but wine for the celebration! The steward called the bridegroom and commented, saying, “*Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now*” (*Jn* 2.10). Jesus did not break the six stone water jars, but he transformed its content. Indeed, he taught his disciples, saying, “*Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill*” (*Mt* 5.17).

**Disciples.** “*His disciples believed in him. After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there a few days*” (*Jn* 2.11-12). The mother of Jesus was part of the group of disciples who “*believed in him*” (*Jn* 2.11). A new family (related by the Blood of Christ!) was born; a new people, the Church, saw the light. Jesus asked later saying, “*Who is my mother, and who are my brothers?*” (*Mt* 12.48). And pointing to his disciples, he said, “*Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother*” (*Mt* 12.49-50). “*Do whatever he tells you*” (*Jn* 2.5)!

### PRAYING

#### **Praise**

- Your presence among us makes us joyful. Glory to you.

**R. Glory to you, Lord, for you love us.**

- You gather us at your table for the Eucharist, a loving meal. Glory to you. *R.*

- You came to write your law of love in our hearts. Glory to you. *R.*

- You changed water of ritual purification in wine of celebration. Glory to you. *R.*



## Annexes

- You provided us the wine for celebrating our covenant with God the Father. Glory to you. *R.*
- You prepared a place for us in your Father's house. Glory to you. *R.*

### **Intercessions**

- With your mother and your disciples, you attended the wedding at Cana in Galilee. Be with us, in our homes. Enlighten us. We pray. *R.*

### **R. Lord, come again. Bless our families/homes.**

- You heard your mother noting that wine was missing. See what is missing in our homes. Provide us with the essential. We pray. *R.*
- You shed your own blood so that we may be born again. Help us to love up to the point of laying down our life for those whom we love. We pray. *R.*
- You made it possible that the celebration of the wedding at Cana may continue. Grant that the joyful celebration of love never end in our homes and families. We pray. *R.*

N.B. The *Litanies of the holy Eucharist* or the *Litanies of the Precious Blood* may also be recited.

### **Our Father.**

### **SINGING**

- Songs of Thankfulness and Praise (*CBW III*, 348)
- Sing a New Song to the Lord (*CBW III*, 566)

See Section 4 – *Suggestions for Hymns*

- Mary, Woman of the Promise (*CBW III*, 465)

### **COMMITTING OURSELVES**

- Like the Mother of Jesus, pay attention to the needs of others (relatives, neighbour, ...).
- Be patient at all times. Remember how God spends so much time waiting for each of us.
- Do whatever God wants.
- Like water (of observance) changed into wine (of celebration), celebrate your Covenant with God.
- Each of us may question him/herself: As a disciple of Christ, which kind of wedding am I celebrating with God? Am I satisfied with a simple external observance (attending the Sunday Mass, receiving the Sacraments, ...), like the water contained in the stone jars for the Jewish rites of purification? Do I really celebrate, at each moment of my life, my covenant with God, like the wine for celebration that never runs out at a wedding?



## 3.4

### DISCIPLES OF JESUS

To follow Christ

#### OCCASION

- ▶ Advent
- ▶ Marian Feast
- ▶ Vocation Promotion
- ▶ ...

#### LISTENING TO GOD'S WORD

##### a) To follow Jesus

- *Gen 12.1-4 (Go from your country and your kindred and your father's house to the land that I will show you)*
- *1 Kings 19.16-21 (Elisha set out and followed Elijah, and became his servant)*
- *Wis 9.13-18 (Who can discern what the Lord wills?)*
- *Jer 1.1, 4-15, 18-19 (Before I formed you in the womb I knew you; I appointed you a prophet to the nations)*
- *Ps 90 [89].3-6, 12-14, 17 (R. O Lord, you have been our refuge from one generation to the next. See: CBW III, 165, 644)*
- *Ps 23 [22].1-6 (R. The Lord is my shepherd; there is nothing I shall want. See: CBW III, 53, 158, 211, 598, 606)*
- *Lk 14.25-33 (Whoever does not carry the cross and follow me cannot be my disciple)*
- *Mt 8.18-22 (Follow me, and let the dead bury their own dead)*
- *Mt 19.16-30 (If you wish to be perfect, go, sell your possessions, and give the money to the poor; then come, follow me)*
- *Lk 9.51-62 (Jesus set his face to go to Jerusalem. "I will follow you wherever you go")*
- *Jn 1.35-51 (Come and see)*
- *Jn 6.60-69 (Lord, to whom can we go? You have the words of eternal life)*

##### b) Mary, disciple of the Lord

- *Sir 51.13-18, 20-22 (I sought wisdom openly in my prayer, my heart delighted in her)*
- *Ps 19 [18].8-11, 15 (R. Lord, you have the words of everlasting life. See: CBW III, 51, 82, 120)*
- *Mt 12.46-50 (Who is my mother?)*
- *Mk 3.31-35 (The true family of Jesus)*
- *Lk 2.41-52 (His mother treasured all these things in her heart)*
- *Jn 2.1-12 (Jesus went down to Capernaum with his mother, his brothers, and his disciples)*

#### MEDITATING

**To follow Christ with courage**



## Annexes

**The courage to go to Jerusalem.** *“When the days drew near for him to be taken up, he set his face to go to Jerusalem” (Lk 9.51).* The evangelist Luke speaks of Jesus being taken up soon, just like the prophet Elijah (cf. *2 Kings* 2.8, 11), instead of speaking of death; the same expression “be taken up” is used to talk about the Ascension of Jesus (cf. *Acts* 1.2, 11, 22). Jesus was aware of what was to happen to him: the celebration of the Passover, with its two aspects of death and passing over to the life with God the Father. It was not a happy perspective. Would he decide to stop and go back (where we started following Christ), or would he decide to go forward? With courage, *“he set his face to Jerusalem” (Lk 9.51),* ready to assume the consequences of his choice; Samaritans, for example, refused to welcome him because *“his face was set toward Jerusalem” (Lk 9.53).* Our whole Christian life is a kind of going up to Jerusalem. In front of failures or unavoidable difficulties in life, each one of us, as followers of Christ, is called to make choices, like Jesus, to evaluate the pros and the cons, to choose to go forward (in the steps of our Master, Jesus) or to go back. We have to reflect well upon it, to make a clear choice, and to assume the consequences of our own choice, like Jesus.

**Following Jesus (being a Christian), a demanding choice.** It is not easy to follow Jesus, to be his/her disciple, to be Christian. Three cases are accounted by the evangelist Luke. First, there was someone who said he was ready to follow Jesus wherever he went. Jesus answered him, *“Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head” (Lk 9.58).* Jesus was not leading his disciples to a quiet and secure existence, but to a journey full of happy and less happy surprises; in order to follow him, one has to be ready to become itinerant, to live without securities, to be questioned, to face adversities. Second, there was another one who said he was ready to follow Jesus, but only after burying his/her father. Jesus answered him/her: *“Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God” (Lk 9.60).* Jesus did not want that we could put other priorities ahead of the urgency of proclaiming the Kingdom of God and the Good News of salvation; even funeral duties (cf. *Lk* 9.59-60) are not to have priority, since death, having been conquered, is no more than a sleep from which Christ comes to wake us up and to make us live again. Third, there was another one who, before following Christ, first wanted to say farewell to his/her relatives. Jesus answered him/her: *“No one who puts a hand to the plow and looks back is fit for the kingdom of God” (Lk 9.62).* In this way, Jesus reminds us that the newness of the Gospel may lead his disciples to break relationships even with relatives (cf. *Gen* 12.1) and to discover a new (“eucharistic”) family related by the Blood of Christ (cf. *Lk* 8.19-21; 11.27-28).

The Eucharist provides each follower of Christ an opportunity to once again make a clear option for Christ, to be strengthened by him, the Bread of Life, and to continue his/her own journey in the steps of Jesus Christ.

### PRAYING

#### *Praise*



- Beloved Son of the Father, you dared to drink the bitter cup of your passion in Jerusalem. Praise be to you.

**R. Praise be to you, Lord.**

- Son of Man, you had nowhere to lay your head. Praise be to you. *R.*

- Good Shepherd, you are with us and, with your rod, you guide us and comfort us. Praise be to you. *R.*

- Master and Lord, you opened us the way to the Father. Praise be to you. *R.*

### ***Intercession***

- Lord Jesus, show us the way in the desert of our pride, lead us by your Spirit, so that we follow you everywhere. Lord, hear us.

**R. Lord, graciously hear us.**

- Lord Jesus, grant us the strength to leave our dead and to proclaim your heavenly Kingdom, so that we follow you everywhere. Lord, hear us. *R.*

- Lord Jesus, give us the courage to never look back, so that we follow you everywhere. Lord, hear us. *R.*

- Lord Jesus, break the chains of our old slavery and make us live in the freedom of your love, so that we follow you everywhere. Lord, hear us. *R.*

- Lord Jesus, look kindly on our brothers and sisters who suffer while walking in your steps and give them comfort, so that we follow you everywhere. Lord, hear us. *R.*

- Lord Jesus, look kindly on those who, discouraged and lonely, have stopped walking and are sitting on the way, so that we follow you everywhere. Lord, hear us. *R.*

N.B. The *Litanies of the holy Eucharist* or the *Litanies of the Holy Name of Jesus* may also be recited.

***Our Father.***

### **SINGING**

- Gentle Shepherd (*CBW III, 598*)

- O Christ, the Great Foundation (*CBW III, 527*)

- O Jesus, Joy of Loving Hearts (*CBW III, 654*)

- Lord Jesus, We Must Know You (*CBW III, 517*)

- Lord, We Hear Your Word with Gladness (*CBW III, 444*)

- My Shepherd Is the Lord (*CBW III, 606*)

See Section 4 – *Suggestions for Hymns*



# Annexes

## COMMITTING OURSELVES

- Follow Jesus, without condition.
- Follow Jesus, despite your poverty and your weaknesses.
- Follow Jesus, up to the end, despite the unavoidable difficulties.



## 3.5

### FEEDING THE CROWDS

To share

#### OCCASION

- ▶ Ordinary Time
- ▶ ...

#### LISTENING TO GOD'S WORD

- Ex 16.2-4, 12-15 (*It is the bread that the Lord has given you to eat*)
- 1 Kings 19.4-8 (*Get up and eat*)
- 2 Kings 4.42-44 (*They shall eat and have some left*)
- Prov 9.1-6 (*Come, eat of my bread and drink of the wine I have mixed*)
- Ps 34 [33].2-9 (*R. Taste and see that the Lord is good. See: CBW III, 55, 167, 170, 173, 610*)
- Ps 78 [77].3-4, 23-25, 54 (*R. The Lord gave them bread from heaven. See: CBW III, 164*)
- Ps 145 [144].10-11, 15-18 (*R. You open your hand to feed us, Lord: you answer all our needs. See: CBW III, 161, 163*)
- Mt 14.13-21 (*Feeding the five thousand*)
- Mt 15.32-39 (*Feeding the four thousand*)
- Mk 6.35-44 (*Feeding the five thousand*)
- Mk 8.1-10 (*Feeding the four thousand*)
- Lk 9.10-17 (*Feeding the five thousand*)
- Jn 6.1-15 (*Feeding the five thousand*)
- Jn 6.22-35 (*I am the bread of life*)
- Jn 6.36-51 (*I am the bread that came down from heaven*)
- Jn 6.51-58 (*Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh*)

#### MEDITATING

#### To be nourished by Jesus, the Bread of Life

**An important event.** The four evangelists speak of the feeding of the crowds. The evangelists Mark and Matthew even presented two accounts (Mk 6.35-44; 8.1-10; Mt 14.13-21; 15.32-39). This maybe means that it was a single event that was accounted according to two traditions: a





## Annexes

first one, possibly written in a Judeo-Christian context in Palestine (on the Eastern side of the lake, cf. *Mt* 14.13-21; *Mk* 6.35-44), which is concluded by the collecting of twelve full baskets of broken loaves (twelve, like the twelve tribes of Israel); a second one, possibly written in a Pagan-Christian context (on the Western side of the lake, cf. *Mt* 15.32-39; *Mk* 8.1-10), which is concluded by the collection of seven full baskets of broken loaves (seven, like the seven Pagan nations of Canaan/Palestine, before the conquest by Israel). One thing for sure is that this account appeared to be so important for the evangelists that the four of them accounted it and inserted it in their version of the Gospel.

**Gathering apart, with Jesus.** According to the evangelist Luke, the feeding of the crowd took place after the Twelve came back from their mission (cf. *Lk* 9.1-6). They had been sent by Jesus to proclaim the kingdom of God and to heal (cf. *Lk* 9.2), that is, to repair the evil done by doing good. On their return the Apostles told Jesus all they had done (cf. *Lk* 9.10). Jesus took them with him and withdrew privately to a city called Bethsaida (a name that means “house of fishers”, cf. *Lk* 9.10): the Twelve, who had become “fishers of people”, had cast the net of the Good News on the world; Jesus gathers them in the “house”-Church! The celebration of the Eucharist, in the life of Christians, is a moment in which the followers of Christ, back from their mission (of “fishers of people” and bearers of Good News), gather apart with their Master, Jesus.

**Word of Life.** The crowd followed Jesus. Jesus welcomed all: he talked to them about the Kingdom of God and healed the sick. Jesus first taught, since “*One does not live by bread alone, but by every word that comes from the mouth of God*” (*Mt* 4.4; cf. *Lk* 4.4); to live, one needs not only earthly food (how to live), but also a reason, a sense (why to live), for his/her existence. During the Eucharist, after the opening prayer (collect), there is the Liturgy of the Word in which – when Scripture texts are proclaimed – Jesus teaches his people.<sup>5</sup> Jesus is, first of all, the Word of Life. He also said, “*Those who are well have no need of a physician, but those who are sick: I have come to call not the righteous but sinners to repentance*” (*Lk* 5.31-32). Therefore, he healed the sick (cf. *Lk* 9.11): what he proclaims (the kingdom of God), are not only words, but also a reality (healings are signs of the presence of the kingdom of God, in which “*mourning and crying and pain will be no more*”, *Rev* 21.4). When Jesus speaks, he encourages a transformation, a conversion, a healing, in the life of his listeners.

**Bread of Life.** As the day was drawing to a close (cf. *Lk* 9.12; 24.29), the Twelve asked Jesus to send the crowd away, “*so that they may go into the surrounding villages and countryside, to lodge and get provisions*”, for they were “*in a deserted place*” (*Lk* 9.12). Just like the people of Israel (after going out of Egypt) in the desert had been tempted to leave Moses and go behind, back to Egypt, in search for a place to stay and something to eat, so the people surrounding Jesus (new Moses) in a deserted place have been tempted to leave Jesus and go back, in search for a place to sleep and something to eat. However, it is not by going far from Jesus (a name that means

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<sup>5</sup> Christ “*is present in his word since it is he himself who speaks when the holy scriptures are read in the Church*” (Second Vatican Council, Constitution *Sacrosanctum Concilium* sur la liturgie, n° 7).



“God saves”), that the people will save themselves; on the contrary, they will be saved if they stay with him, who is the Bread of life which came from heaven. Jesus said to his disciples, “*You give them something to eat*” (Lk 9.13). The disciples felt unworthy, too weak to assume this task, and said, “*We have no more than five loaves and two fish*” (Lk 9.13), for “*there were about five thousand men*” (Lk 9.14). Jesus said to his disciples, “*Make them sit down in groups of about fifty each*”. He took the five loaves and the two fish, he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd (cf. Lk 9.16). These gestures are similar to those made at the last supper (cf. Lk 22.19) and at the table of Emmaus (cf. Lk 24.30) as accounted in the gospels (cf. Mt 14.13-21; 15.32-39; Mk 6.30-44; 8.1-10; Jn 6.1-15). In the Eucharist, today, the same gestures are repeated, and everyone receives the “living bread that came down from heaven” (Jn 6.48, 51). The miracle happens again: as always, the bread never runs out (cf. Lk 9.17; 2 Kings 4.44); everyone receives more than expected; there is always something left for others!

### PRAYING

#### ***Praise***

- Lord Jesus, you laid down your life to save humankind. Praise be to you.

***R. Glory and praise to you, Lord Jesus Christ.***

- Lord Jesus, living bread that came down from heaven, praise be to you. *R.*

- Lord Jesus, blood shed for the forgiveness of sins, praise be to you. *R.*

- Lord Jesus, food of everlasting life for the salvation of the world, praise be to you. *R.*

- Lord Jesus, glorious body which opens us to eternal happiness, praise be to you. *R.*

#### ***Intercession***

- For the Church, People of God, nourished by the Word and the Bread of Life, we pray to you, Lord.

***R. Lord, hear our prayer.***

- For all ministers of the Eucharist, we pray to the Lord. *R.*

- For the oppressed and the martyrs of today, we pray to the Lord. *R.*

- For those unable to receive Holy Communion, we pray to the Lord. *R.*

- For us all, gathered to give you thanks, we pray to the Lord. *R.*

N.B. The *Litanies of the holy Eucharist* or the *Litanies of the Holy Name of Jesus* may also be recited.



# Annexes

*Our Father.*

## SINGING

- As We Gather (*CBW III*, 583)
- Christ, You Are the Fullness (*CBW III*, 431)
- I Am the Living Bread (*CBW III*, 605)
- Lord, You Give the Great Commission (*CBW III*, 691)

See Section 4 – *Suggestions for Hymns*

## COMMITTING OURSELVES

- Share the little you have. “*We have no more than five loaves and two fish*” (*Lk 9.13*), said the disciples to Jesus.
- Distribute the Word and the Bread of Life. “*You give them something to eat*” (*Lk 9.13*), said Jesus to his disciples.



## 3.6

### THE BOAT OF PETER

To commit ourselves in the Church  
To rely on God

#### OCCASION

- ▶ Ordinary Time
- ▶ Easter Season
- ▶ Vocation Promotion
- ▶ ...

#### LISTENING TO GOD'S WORD

- *1 Kings 19.9-13 (The Lord was in the sound of sheer silence)*
- *Ps 85 [84].9-14 (R. Lord, let us see your kindness, and grant us your salvation. See: CBW III, 15, 21, 155, 166)*
- *Acts 5.27-32, 40-41 (We must obey God rather than any human authority)*
- *Mt 8.23-27 (Jesus stills the storm)*
- *Mt 14.22-33 (Jesus walks on water)*
- *Lk 5.4-11 (They caught so many fish that their nets were about to break)*
- *Mk 4.31-41 (Jesus stills the storm)*
- *Mk 6.45-52 (Jesus walks on water)*
- *Lk 8.23-25 (Jesus stills the storm)*
- *Jn 6.16-21 (Jesus walks on water)*
- *Jn 21.1-14 (Jesus appears to seven disciples on the shore)*

#### MEDITATING

##### ***You of little faith, why did you doubt?***

***Jesus walks on water*** (cf. *Mt 14.22-33; Mk 6.45-52; Jn 6.16-21*). According to the biblical mentality, the sea contained maleficent strengths, particularly threatening at the time of storms. We may understand the fear of the disciples in the boat (even though some of them were fishermen!), if we also think of the frailty of the boats in those days ... However, this Gospel account hides a deeper message. It may recall the passage through the Red Sea: as Moses, on behalf of God, had control of the waters of the Red Sea and freed the people of God (who crossed the Red Sea barefoot) from their slavery to the Egyptians (whose army perished in the Red Sea), so too was the risen Christ, the new Moses, "master" of the waters and saved the new people of God, the Church, from the dangers of the waters, from the forces of evil, from the abyss of death. There is, therefore, in this passage, a clear allusion to the resurrection (of Jesus) lived by the early Church (in which the evangelists wrote). This experience consists of four parts:



## Annexes

1. A separation between Jesus and his people (cf. *Mt* 14.22-24; 27.1-66)
2. The apparition of Jesus (cf. *Mt* 14.25-27; 28.9-10, 16-20);
3. Peter's adventure (cf. *Mt* 14.28-32; 26.69-75);
4. The recognition of the Son of God ...alive and present to his people forever (cf. *Mt* 14.33; 27.54; 28.19)

1. *A separation between Jesus and his people* (cf. *Mt* 14.22-24; 27.1-66). After having nourished the crowd in the desert (cf. *Mt* 14.13-21; *Ex* 16.1-35), Jesus, new Moses, “made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray” (*Mt* 14.22-23). After Jesus was put to death on the Cross, the crowds were dispersed ... and the soldiers, in front of his tomb, kept vigil so that he may not go out from his tomb (cf. *Mt* 27.62-66). Nevertheless, just like Moses atop Mount Sinai (three days after going out of Egypt, cf. *Ex* 19.3, 19; and whoever would touch the mountain would have to pass through death, cf. *Ex* 19.12, 23), so Jesus, new Moses, is already on high (risen), apart, and is in intimacy with his Father. “When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them” (*Mt* 14.23-24). The boat, the Church, battered by waves of opposition, on the sea of the world, faced the evening, the darkness of doubt (who could see clearly after the terrible events of Jesus’ passion and death and understand something?), the storm and the danger (of persecution against Jesus’ disciples).

2. *The apparition of Jesus* (cf. *Mt* 14.25-27; 28.9-10, 16-20). “Early in the morning he [Jesus] came walking toward them on the sea” (*Mt* 14.25). Jesus “came”, a typical verb for talking about the Easter apparitions (cf. *Jn* 20.19); and he walked as conqueror over the waters of the death. “When the disciples saw him walking on the sea, they were terrified, saying, ‘It’s a ghost!’ And they cried out in fear” (*Mt* 14.26). Like at Easter, the disciples were “terrified” and were just not able to believe what they were seeing. They thought of seeing a “ghost” (cf. *Lk* 24.37). “But immediately Jesus spoke to them and said, ‘Take heart, it is I; do not be afraid’” (*Mt* 14.27). Jesus tried to reassure them and introduced himself to them saying, “it is I”, literally “I am”, that is, the name of God (cf. *Ex* 3.14) revealed to Moses! “Do not be afraid”. As the Risen One comes to us, in the Eucharist (and in so many ways in our peaceless life), we should not be afraid of his presence.

3. *Peter's adventure* (cf. *Mt* 14.28-32; 26.69-75). Like the other disciples, Peter was not convinced of seeing what he saw, it was hard for him to believe ... that Jesus could be risen, alive, conqueror over death (walking on the deadly waters). In the name of the disciples, Peter asked, “Lord, if it is you, command me to come to you on the water” (*Mt* 14.28). “If it is you”, this condition put forth by Peter indicates the doubt that he shared with the other disciples in front of the Risen One (cf. *Mt* 28.17). “He [Jesus] said, ‘Come.’ So Peter got out of the boat, started walking on the water, and came toward Jesus” (*Mt* 14.29). To believe in the risen Lord is to live from his risen life, a life that overcomes any (evil) power. “But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, ‘Lord, save me!’” (*Mt* 14.30). In spite



of his solemn declarations of faithfulness, Peter also doubted (cf. *Mt* 26.35, 69, 75). And the doubt dwells in our mind about Jesus, about his identity as Messiah and Saviour, about his resurrection, about his true presence among us, we begin – like Peter – to sink. Peter cried out, “*Lord, save me*” (*Mt* 14.30), a cry that evokes the meaning of the name of Jesus itself, that is, “*God saves*”. “*Jesus immediately reached out his hand and caught him, saying to him, ‘You of little faith, why did you doubt?’*” (*Mt* 14.31). “*You of little faith*”, this expression is a kind of reproach from Jesus on the weakness of Peter’s faith and his disciples (cf. *Mt* 6.30; 8.26; 14.31; 16.8; 17.20). Faith is not something easy, that we get once for all; in our earthly pilgrimage, we may have ups and downs and experience a personal adventure in faith full of unexpected events and developments. “*When they [Jesus and Peter] got into the boat, the wind ceased*” (*Mt* 14.32). The presence of Jesus, the Risen One, among (and in) his disciples, in the boat-Church, brings peace to all, stillness to the hearts. The Risen One, appearing to his own who abandoned or denied him, greeted them saying, “*Peace be with you*” (*Jn* 20.19, 26) ... and he sent them to be ministers of his forgiving peace (cf. *Jn* 20.22-23), a peace that we still share in the Eucharist (before Holy Communion) ... and that we are called to share with our neighbour.

**4. The recognition of the Son of God** (cf. *Mt* 14.33; 27.54; 28.19). “*And those in the boat worshiped him [Jesus], saying, ‘Truly you are the Son of God’*” (*Mt* 14.33). Instead of concluding like Mark (cf. *Mk* 6.52) with a statement of incomprehension, the evangelist Matthew concludes his account by a liturgical worshipping gesture. They worshipped Jesus, the Living One, in the boat-Church, recognizing him as “the Son of God”, conqueror over the evil strengths. Later, in the Gospel of Matthew, Peter solemnly confessed, on behalf of the disciples, that Jesus was “*the Messiah, the Son of the living God*” (*Mt* 16.16), an anticipated expression of the Easter faith.

**Apart from Jesus we can do nothing** (cf. *Jn* 15.5)

**Unfruitful fishing in the night.** After the events of the passion and death of Jesus and of two apparitions of the risen Lord to his disciples, seven disciples (to whom Jesus introduced himself at the beginning of his ministry; cf. *Jn* 1.35-51; *Mt* 4.18-22) are by the Sea of Tiberias: “*Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples*” (*Jn* 21.2). Taking the initiative, Simon Peter said to the others, “*I am going fishing*”. They said to him, “*We will go with you*” (*Jn* 21.3). Simon Peter went back to his initial work (he was a fisherman, but Jesus had made him a fisher of people), and the others followed him. Jesus had predicted, “*Do you now believe? The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me*” (*Jn* 16.31-32). In their daily lives, the first Christians had to discover the resurrection, to meet the risen Lord. They first spent the night (of fear and doubt) without catching anything (cf. *Jn* 21.3). They had returned to their old activities, in the darkness, without Jesus, the Light of the world, and they live without truly living. Jesus had warned them: “*I*



## Annexes

*am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing” (Jn 15.5).*

**Miraculous catch in the morning, at daybreak.** After daybreak (the morning of the resurrection, of the faith in the Risen One), Jesus stood on the beach (cf. *Jn 21.4*; now on the shore, he had just passed over the sea, to the other side, to the “other (new) world”), while the seven disciples were still on the moving sea, the place of the invisible evil/hostile and inferior forces. The disciples, maybe fearful and tired out (after spending hours in darkness, without understanding the unfruitfulness of the latest events), did not recognize Jesus (cf. *Jn 21.4*); maybe Jesus, the Risen One, was totally different, “transfigured”, “glorified” (cf. *Acts 2.36*; *Phil 2.9-11*), in a form that Peter and each of his disciples will share (cf. *Jn 21.19*). Jesus, who was aware of their delusion and understood their sadness, took the initiative to help them. He first asked if they had something to eat, if they were hungry. Indeed, without him, the “Bread of God” that came down from heaven and that “gives life to the world” (*Jn 6.33*), they were hungry, without true food. Jesus commanded them to cast their net to the right side of the boat; they obeyed and caught so many fish. This sign opened their eyes: the disciple whom Jesus loved (cf. *Jn 21.7*; *20.8*) said to Peter, “*It is the Lord!*” (*Jn 21.7*). Hearing that it was the Lord, Simon Peter felt guilty, remembering that he denied Jesus thrice (cf. *Jn 18.15-18, 25-27*), aware of his weakness or nakedness (what can he do in front of Jesus, his Lord and Master?), after he had solemnly promised to follow him at any cost. He felt naked just like Adam and Eve became aware of their nakedness, after they did not follow the counsel given by God (cf. *Gen 3.7*). Simon Peter jumped into the sea (in the depth of evil where he threw himself while he denied Jesus). Jesus intended to catch him again (from the sea-world); he said to all of them, “*Bring some of the fish that you have just caught*” (*Jn 21.10*). Simon Peter, forgiven, saved, “*went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them*” (*Jn 21.11*). The word *fish*, in Greek “*iktus*”, had a special meaning for the first Christians:

<b>I</b> èsus	<b>K</b> ristos	<b>T</b> héou	<b>U</b> ios	<b>S</b> ôtèr
<b>J</b> esus	<b>C</b> hrist	<b>o</b> f God	<b>S</b> on	<b>S</b> aviour

... that is, *Jesus Christ, Son of God, Saviour.*

The symbol of the fish, therefore, means *Jesus* himself or the one who believes in him and confesses that he is the long-expected *Christ* (Messiah), the *Son of God*, our *Saviour*. The number 153 is also symbolic. For mathematicians, it means, indeed, the sum of the seventeen first numbers, but the people at the time of Jesus, the number 153 was the sum of all different kinds of fish that were existing on that time in the Lake of Tiberias. In other words, there was in the net (of the Good News of the Risen Lord), hauled ashore from the boat (Church) on the other shore (new world), all kinds of fish, that is, people from all nations, delivered from the sea (evil) ... through their faith in the Risen Lord.



**To be nourished by Christ, the Bread of Life.** Jesus said to the disciple fishers: “Come and have breakfast” (Jn 21.12). None of them dared to ask him, “Who are you?”, because they knew it was the Lord. Jesus repeated the Eucharistic gestures: he “took the bread and gave it to them ...” (Jn 21.13). The Bread is broken ... shared ! Christ is risen; he still lays down himself to us through the breaking of the bread, “*the bread of life, ... the bread that comes down from heaven*” (Jn 6.48, 51). Jesus had taught saying, “*The bread that I will give for the life of the world is my flesh. ... My flesh is true food and my blood is true drink. ... The one who eats this bread will live forever*” (Jn 6.51, 55, 58). Jesus himself may be said to be a “heavenly” Fish (“*iktus*”: *Jesus Christ, Son of God, Saviour*), roasted on “a charcoal fire” (Jn 21.9), the sacrificed Lamb, the Eucharistic Bread, which nourishes his disciples.

### The Eucharist “makes” the Church and the Church “makes” the Eucharist

*In Peter’s boat, with Jesus.* If we live in a neighbourhood not opened to Christian faith, we may be tempted to hide our faith, to hide our regular going to Mass or to attend Mass less often. Nevertheless, can a Christian live without the Eucharist? Can the boat-Church face the storm on the sea, without Christ, its captain, and the faithful, its sailors? These important questions were raised to many Christian martyrs. They laid down their own lives in answering them. Pope Benedict XVI reminded us of the experience of the Abitene Martyrs, how the Eucharist was essential for their Christian existence:

“In Abitene, a small village in present-day Tunisia, 49 Christians were taken by surprise one Sunday while they were celebrating the Eucharist, gathered in the house of Octavius Felix, thereby defying the imperial prohibitions. They were arrested and taken to Carthage to be interrogated by the Proconsul Anulinus.

Significant among other things is the answer a certain Emeritus gave to the Proconsul who asked him why on earth they had disobeyed the Emperor’s severe orders. He replied: “*Sine dominico non possumus*”: that is, we cannot live without joining together on Sunday to celebrate the Eucharist. We would lack the strength to face our daily problems and not to succumb.

After atrocious tortures, these 49 martyrs of Abitene were killed. Thus, they confirmed their faith with bloodshed. They died, but they were victorious: today we remember them in the glory of the Risen Christ. ...

St. Ignatius of Antioch described Christians as “having attained new hope” and presented them as people “who lived in accordance with Sunday” (“*iuxta dominicam viventes*”). In this perspective, the Bishop of Antioch wondered: “How will we be able to live without him, the One whom the prophets so long awaited?” (*Ep. ad Magnesios*, 9, 1-2).

“How will we be able to live without him?”. In these words of St Ignatius we hear echoing the affirmation of the martyrs of Abitene: “*Sine dominico non possumus*”.

It is this that gives rise to our prayer: that we too, Christians of today, will rediscover an awareness of the crucial importance of the Sunday Celebration and will know how to draw from participation in the Eucharist the necessary dynamism for a new commitment to proclaiming to the world Christ “*our peace*” (*Eph* 2.14). Amen!” (Benedict XVI).<sup>6</sup>

### PRAYING

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<sup>6</sup> Benedict XVI, homily on his pastoral visit to Bari for the closing of the 24th Italian National Eucharistic Congress, May 29, 2005. For the complete text of the homily, see on Internet: [http://www.vatican.va/holy\\_father/benedict\\_xvi/homilies/2005/documents/hf\\_ben-xvi\\_hom\\_20050529\\_bari\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/homilies/2005/documents/hf_ben-xvi_hom_20050529_bari_en.html)





# Annexes

## ***Forgiveness***

Lord, you well know those who came up into your boat (Church). When the violence of opposing winds makes us doubt, have mercy on us. We pray.

***R. Lord, save us.***

- For our little faith, have mercy on us. We pray. *R.*
- For our little love, have mercy on us. We pray. *R.*
- For our little hope, have mercy on us. We pray. *R.*

## ***Praise***

- Blessed are you, Jesus Christ, Son of God, our Saviour, for your presence among us comforts us. Glory to you, Lord.

***R. To you, be glory and praise for ever.***

- Blessed are you, Jesus Christ, Son of God, our Saviour, for your light shines in the darkness and gives us hope. Glory to you, Lord. *R.*
- Blessed are you, Jesus Christ, Son of God, our Saviour, for your word enlightens our minds and leads us in your ways. Glory to you, Lord. *R.*
- Blessed are you, Jesus Christ, Son of God, our Saviour, for your bread of life, your Body given up for us, out of love. Glory to you, Lord. *R.*
- Blessed are you, Jesus Christ, Son of God, our Saviour, for the fire of your love which makes us closer to one another. Glory to you, Lord. *R.*

## ***Intercession***

- Reach out your hand, Lord, to those who, hurt by the wind of hatred, need your loving peace. We pray.

***R. Lord, save us.***

- Reach out your hand, Lord, to those who, attracted by the wind of easy pleasures, need a sense of their human existence. We pray. *R.*
- Reach out your hand, Lord, to the Jews, our elders brothers and sisters in faith (in the one God of Abraham, Isaac and Jacob), who need your faithful and revealing presence. We pray. *R.*
- Reach out your hand, Lord, to all leaders in your Church who, facing the strong, opposing wind on the sea, need your stilling presence. We pray. *R.*

N.B. The *Litanies of the holy Eucharist* or the *Litanies of the Precious Blood* or the *Litanies of the Holy Name of Jesus* may also be recited.

***Our Father.***



## SINGING

- All the Ends of the Earth (*CBW III*, 548)
- Be Light for Our Eyes (*CBW III*, 305)
- I Sing the Mighty Power of God (*CBW III*, 541)
- Lord God and Maker of All Things (*CBW III*, 485)
- Lord of Creation, to You Be All Praise (*CBW III*, 498)
- O God of Earth and Space (*CBW III*, 478)
- Spirit Blowing through Creation (*CBW III*, 415)

See Section 4 – *Suggestions for Hymns*

## COMMITTING OURSELVES

- *“Take heart, it is I”,* said the risen Lord to his fearful disciples in the boat (Church), as he was coming to them walking on the sea (conqueror over the deadly waters). Take heart, trust in God, despise the violence of the opposing strength of the earthly wind.
- *“Put out into the deep water and let down your nets for a catch”* (Lk 5.4). Make yourself available. Put out into the deep water, in mission, for God, relying on Jesus’ call. Let down the nets of Christ’s Good News of salvation.
- *“Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets”* (Lk 5.5). Listen to God. Do whatever he tells you.



# Annexes

## 3.7

### THE LAST SUPPER (Holy Thursday)

The Eucharist, a memorial to celebrate

#### OCCASION

- ▶ Lent
- ▶ Easter Season
- ▶ Ordinary Time
- ▶ ...

#### LISTENING TO GOD'S WORD

- *Ex 12.1-8, 11-14 (The sacrifice of the paschal lamb)*
- *1 Co 11.23-26 (The last supper, institution of the Eucharist)*
- *Ps 116 [115].12-13, 15-18 (R. The blessing cup that we bless is a communion with the blood of Christ. See: CBW III, 66, 112)*
- *Mt 26.26-29 (The last supper)*
- *Mk 14.22-25 (The last supper)*
- *Lk 22.14-20 (The last supper and the announcement of the betrayal of Judas)*

#### MEDITATING

##### At the Lord's table

**Four accounts.** The New Testament contains four accounts of Jesus' last supper with his disciples, before his passion: *Mt 26.26-29; Mk 14.22-25; Lk 22.14-20; 1 Cor 11.23-26*. The account of the apostle Paul, from his *First Letter to the Corinthians*, written in about the year 56, appears to be the oldest document of the New Testament on the Eucharist. Luke seems to have drawn inspiration from Paul's account. The absence of the words "*Do this in memory of me*" in the accounts of Mark and Matthew and the indication that it was precisely at the end of the meal that Jesus shared the cup of the covenant clearly shows that Paul and Luke were dependent on the tradition of Antioch of Syria and that they wrote to Christians from pagan (Greek) origin, far (in time and distance) from the last events of Jesus' life. On their side, Mark and Matthew represent the tradition that came from Jerusalem in which, after the events of the death and resurrection of the Lord, there was no need to insist on the importance of the memorial, using words such as, "*Do this in memory of me*".



**No going back.** The rite of Jesus' last supper may be better understood if it is put in relation with his whole life, with what he had done and taught. When Jesus went up to Jerusalem on that year, it was to celebrate the Passover with his group of disciples there. He did not intend to create a new rite. However, this occasion was very particular. Jesus knew what was going to happen to him, since, through his attitudes and his choices (respecting the dignity of each person and encouraging more communion than exclusion), he had challenged the tradition, the Law, the current religious authorities. Jerusalem, see of the Temple ("earthly" dwelling of God) that he had tried to cleanse (cf. *Mt* 21.12-13; *Mk* 11.15-19; *Lk* 19.45-48; *Jn* 2.13-16), appeared to be the last step of his earthly journey. If Jesus wanted to communicate a clear message, he had to go to the end, on his journey, at the heart (Jerusalem city) of the Jewish community, and to make a clear statement against those who, according to him, had disfigured God and therefore no longer deserved to lead God's people. On that night, the atmosphere was tense and full of emotions, since his disciples feared the worst. His reputation had been made. All were expecting that Jesus was to be arrested, or even executed. But Jesus did not intend to turn back.

**The paschal meal.** When Jesus celebrated the Passover (*Pessa'h*), the Jewish meal (*Séder*), with his own, he repeated a rite well-known by the Jews, which was the memorial of Israel's deliverance from (slavery in) Egypt. What made that supper special, on that evening, is, first of all, that this one was to be the last one, and that, through it, Jesus intended to make sure that his disciples would be continuing his mission. Therefore he said, "*I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God*" (*Lk* 22.15-16).

**Thanksgiving.** In the Jewish paschal meal, the thanksgiving is an important element of the ceremony. In fact, the father of the family acknowledges the liberation of Israel by giving thanks and by drinking the cup. After the supper, a thanksgiving prayer is made. In the same way, Jesus' last supper is thanksgiving celebration; Jesus gave thanks to God the Father: "*he took the bread and gave thanks [to God the Father]; ... he took the cup. Again he gave thanks [to God the Father]* .

**Bread, Body of Christ.** Every year, during the Jewish paschal meal, a lamb,<sup>7</sup> which had been sacrificed at the temple, was eaten with loaves of unleavened bread and bitter herbs. During the "paschal meal" of Jesus with his disciples, it was Jesus who offered himself once for all: "*He broke the bread, gave it to his disciples, and said, 'Take this, all of you, and eat it; this is my body which will be given up for you.'*" In other words, Jesus gave a real symbolic value to the Bread; it is just like he was saying, "Take it; it's me; it's what I became all my life long with my commitments; if you choose to live like me, if you allow me to live in you, then, take this Bread; it's me." There is a profound communion between the communicant and the person of Jesus.

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<sup>7</sup> Jews stopped eating the lamb after the destruction of the temple of Jerusalem in 70.



## Annexes

**Wine, Blood of Christ.** For the biblical people, blood means life. Human life is assured by the presence of blood in the human body (see: *Lev* or *Ex*). There is also the conviction that the life of every creature is its blood (cf. *Lev* 17.11; 17.14). Since life – communicated through blood – is a gift from God, the Creator, then all life is sacred; it is therefore not surprising if the consumption of blood – a sacred gift – was forbidden. At the paschal meal, the father of the family, who presided, took the cup and blessed it. At the last supper, Jesus made similar gestures, but he gave a new meaning to the cup of wine, saying to his disciples, “*Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven*”. In other words, Jesus gave a real symbolic value to wine; it is just like he was saying, “Take; this is my life; if you want to be in full communion with me, with my divine life, then, take it and drink from it” ... and you will bear much fruit (cf. *Jn* 15.5).

**Memorial.** The Jewish paschal meal was a reminder to Hebrews that they had eaten with haste before leaving Egypt and passing over the Red Sea. The *Book of Exodus* states, “*This day shall be a day of remembrance for you*” (*Ex* 12.14). In the same way, the Eucharist is a moment of remembrance. On the last supper, Jesus said, “*Do this in memory of me*”. The Eucharist reminds us of the fact that Jesus has given himself, his body and blood, for the sake of love for his disciples and for all. Saint Paul explained: “*As often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes*” (*1 Cor* 11.26). It is just like Jesus was saying: “Remember the laying down of my life for you and for all; may this gift be present in your life, in your history, and have faith that this brings you everlasting life”.

**Vocabulary.** There are different names to talk about the Eucharist: *Lord’s meal, Breaking of the Bread, Sunday Assembly or Eucharistic Assembly, Memorial, Sacrifice, Mass, Supper*. First of all, the word *Eucharist* is a word with Greek origin that means “thanksgiving”: we give thanks to God; we praise him for the sacrifice of Jesus, his Son, a sacrifice which opened to us the doors of everlasting life. The expression *Lord’s meal* says what it means: a meal (the last one) that the Lord has eaten with his disciples and in which he symbolically offered himself, under the real signs of bread and wine, before laying down his life, out of love for all, on the Cross. The expression *Breaking of the Bread* is a very old expression that means a rite (in which the bread is broken) that repeats what happened at Jesus’ last supper and through which also the disciples of Emmaus recognized the risen Lord (cf. *Lk* 24.30-31. 35). The expression *Sunday Assembly* or *Eucharistic Assembly* means the Church, that is the Christian community (*assembly*) gathered on Sunday (*Sunday Assembly*), the Lord’s day, in order to celebrate the Eucharist (*Eucharistic Assembly*), and who does not forget in her prayer those who are physically absent. The *Memorial* is the true remembrance of the Lord’s passion and death. The *Sacrifice* means Jesus’ self offering; in the Eucharist the only sacrifice (offering, laying down) of Jesus’ life, made once for all, is truly present. The *Mass* is a word derived from the Latin expression “*ite missa est*” (*go, it’s mass*) and indicates that the celebration ends by sending forth the believers, so that they may live united to the One who laid down himself for them and that they witness the Good News of



salvation. The *Supper*, which is called *cena* (evening meal) in Latin, in this context clearly means the last supper, the last evening meal, that Jesus had with his disciples.

### PRAYING

#### *Praise*

- Lord, your presence comfort us. Blessed are you.

*R. Blessed are you, Lord.*

- You have the words of eternal life. Blessed are you. *R.*
- You are the Lamb of God, conqueror, who takes away the sins of the world. Blessed are you. *R.*
- You are the paschal Lamb which makes us pass over death to life. Blessed are you. *R.*
- You are the heavenly Bread that came down for the salvation of the world. Blessed are you. *R.*
- You are the Bread of Life to be shared among your disciples. Blessed are you. *R.*
- You are the Bread of everlasting life to all who hunger for your kingdom. Blessed are you. *R.*
- You are the new Wine, our life. Blessed are you. *R.*
- You are the vine, we are the branches. Blessed are you. *R.*
- You laid down yourself so that we may live. Blessed are you. *R.*

#### *Intercession*

- For those who are reborn with you through the baptismal waters, we pray to you, Lord.

*R. Lord, hear our prayer.*

- For your disciples who hunger for your Bread of Life, we pray to you, Lord. *R.*
- For the oppressed who hunger for the bread of justice, peace and dignity, we pray to you, Lord. *R.*
- For those who are needy of you and of your love, we pray to you, Lord. *R.*
- For the sick and the homebound, who hunger for your friendship and your closeness, we pray to you, Lord. *R.*

N.B. The *Litanies of the holy Eucharist* or the *Litanies of the Precious Blood* may also be recited.

#### *Our Father.*

### SINGING

- As We Gather (*CBW III*, 583)
- Christ, You Are the Fullness (*CBW III*, 431)
- I Am the Living Bread (*CBW III*, 605)
- Lord, You Give the Great Commission (*CBW III*, 691)
- No Greater Love (See: *CBW III*, 599).
- Ubi Caritas (See: *CBW III*, 67).
- Where True Love and Charity Are Found (See: *CBW III*, 376).



# Annexes

See Section 4 – *Suggestions for Hymns*

## **COMMITTING OURSELVES**

- Let us not exclude anybody from our celebrations. At the last supper, with Jesus, amongst those were Judas (who then betrayed him), Peter (who then denied him), ...
- Welcome Christ, Bread of Life, who lays down himself, out of love, so that we may live again and again.
- Bear Christ, Bread of Life, to the “absent”, to those who were unable to receive him (homebound, sick, ...)
- Assist the priest in his ministry.



## 3.8

### THE WASHING OF THE FEET (Holy Thursday)

An example to follow

#### OCCASION

- ▶ Lent
- ▶ Ordinary Time
- ▶ ...

#### LISTENING TO GOD'S WORD

- 1 Cor 11.17-34 (*The Lord's supper*)
- Ps 23 [22].1-6 (*R. The Lord is my shepherd; there is nothing I shall want. See: CBW III, 53, 158, 211, 598, 606*)
- Jn 13.1-20 (*The last supper and the washing of the feet*)

#### MEDITATING

##### ***To serve, out of love***

***The Hour has come ... to love without limits.*** While the other evangelists (Matthew, Mark, Luke) talk about the institution of the Eucharist at the last supper, the evangelist John talks about the washing of the feet, on the occasion of the last supper. Chapter 13 of the Gospel of John is the beginning of a kind of "second book", the book of the glory (cf. *Jn 13.1 – 20.31*) or the book of the Hour. For Jesus, the announced Hour (cf. *Jn 2.3*), the long-expected Hour "*to depart from this world and go to the Father*", has come "*before the festival of the Passover*" (*Jn 13.1*). The key-word of this Hour is and remains "Love": Jesus, "*having loved his own who were in the world, he loved them to the end*" (*Jn 13.1*). From now onwards, there is no limit in loving. Jesus even said, "*Just as I have loved you, you also should love one another*" (*Jn 13.34*). At last, on the last day, Jesus is not to ask his disciples, "How many times were you guilty of this or that fault?", but he will ask, "How much did you love? Did you put a limit to your love? If yes, which limit?"

***To wash the feet, a loving service.*** Jesus "*got up from the table, took off his outer robe and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him*" (*Jn 13.4-5*). To wash the feet of somebody is the duty of a pagan slave (cf. *1 Sam 25.41*), not work to be done by a master! However, Jesus did it, since he had said, "*I am among you as one who serves*" (*Lk 22.27*; cf. *Phil 2.7*). This is not a simple act of earthly hospitality, but of heavenly hospitality (cf. *Jn 13.8*). It also





## Annexes

is a symbolic gesture of infinite love: during his passion, Jesus was to be stripped of his clothes (cf. *Jn* 19.1-2, 23); good shepherd, he was to lay down his life for his sheep (cf. *Jn* 10.11, 15, 18).

**To allow Jesus to cleanse us.** Simon Peter, who was already opposed – in the name of the disciples – to the idea of a suffering Messiah (cf. *Mk* 8.31-33), again was against the fact that Jesus could wash his feet, “*Lord, are you going to wash my feet? ... You will never wash my feet*” (*Jn* 13.6, 8). Simon Peter did not truly understand the meaning of the gesture of Jesus. Jesus said, “*You do not know now what I am doing, but later you will understand. ... Unless I wash you, you have no share with me*” (*Jn* 13.7, 8). Later, indeed, Simon Peter understood the idea of a suffering Messiah, the fact of being saved or “cleansed” by the blood of Jesus on the Cross. Jesus indeed wanted to “cleanse” his disciples, non only their feet (which should walk and enter the kingdom), but also their whole being: he wanted to save them all. Here, it was all about being saved by Jesus (a name that means “God-saves”), or allowing him to save us. No one can save him/herself; everyone is invited to accept the salvation offered by Jesus through his sacrifice on the Cross (cf. *Lk* 23.42-43; *Jn* 10.9; 12.47; *Rom* 10.9). In order to interact with Jesus, Simon Peter accepted a complete bath (= baptism) from Jesus, “*Lord, not my feet only but also my hands and my head*” (*Jn* 13.9). Simon Peter allowed Jesus to cleanse, that is, to save his whole being. Through Baptism (= bath), each of us is “bathed”, immersed in the divine life with Jesus, through Jesus, in his saving name.

**To follow the example of our Master and Lord.** Jesus then put on his robe (as he came back to life at his resurrection, cf. *Jn* 10.18) and returned to the table. In the account of the institution of the Eucharist (cf. *Lk* 22.14-20; *1 Cor* 11.23-26), Jesus invited his disciples to follow his example (“*Do this in memory of me*”). In John’s account of the last supper, Jesus also invited his disciples to follow his example, “*Do you know what I have done to you? ... If I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you also should do as I have done to you*” (*Jn* 13.12-15). The fraternal service, washing of each other’s feet, is a concrete gesture of fraternal love. Jesus said to his disciples, “*I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another*” (*Jn* 13.34-35). At the last supper (Eucharist) – according to the evangelist John – Jesus sent his disciples (each of us, baptized or “immersed” in his life) in mission, to serve one another. “*Whoever wants to be first must be last of all and servant of all*” (*Mk* 9.35), said Jesus.

### PRAYING

#### **Praise**

- Lord and Master, you loved to the end your own who were in the world, blessed are you.

**R. Blessed are you, Lord.**

- Lord and Master, you got up from the table to serve, blessed are you. **R.**



- Lord and Master, you have been among us, mortals, as one who serves, blessed are you. *R.*
- Lord and Master, you washed the feet of your disciples, blessed are you. *R.*
- Lord and Master, you cleanse us from our sins, blessed are you. *R.*
- Lord and Master, you have prepared a place for us in your Father's dwelling, blessed are you. *R.*
- Lord and Master, you are the Word and the Bread of Life, blessed are you. *R.*
- Lord and Master, by words and actions, you taught us to love one another, blessed are you. *R.*

### **Intercession**

- For the Church and its pastors, we pray to the Lord.

#### ***R. Lord, hear our prayer.***

- For the sick, the poor, the most needy, we pray to the Lord. *R.*
- For those who need to forgive and to be forgiven, we pray to the Lord. *R.*
- For those who rely on our prayer and those who have no one to pray for them, we pray to the Lord. *R.*
- For each one of us, we pray to the Lord. *R.*

N.B. The *Litanies of the holy Eucharist* or the *Litanies of the Precious Blood* may also be recited.

### **Our Father.**

### **SINGING**

- No Greater Love (See: *CBW III*, 599).
- Ubi Caritas (See: *CBW III*, 67).
- Where True Love and Charity Are Found (See: *CBW III*, 376).

See Section 4 – *Suggestions for Hymns*

### **COMMITTING OURSELVES**

- Follow the example of Christ: dedicate yourself to the service of others. Let us learn to help each other.
- Practice charity. Paul, apostle, reminds us that Eucharistic celebration (the Lord's supper) should lead all Christians to share and to practice charity, paying attention to the most needy (cf. *1Cor 11.17-22, 27-34*).
- Commit yourself for building a more just and more fraternal society. Through concrete fraternal action, fight against all forms of poverty in our world (for example: help to fight against sicknesses in developing countries; care for homebound or old people; don't be indifferent to the problems of unemployed and immigrants). "*By this everyone will know that you are my disciples, if you have love for one another*" (*Jn 13.35*). "*Truly I tell you, just as you did it to one of the least of these brothers and sisters of mine, you did it to me. ... Truly I tell you, just as you did not do it to one of the least of these brothers and sisters of mine, you did not do it to me*" (*Mt 25.40, 46*). This is also the criteria for judging how authentic our Eucharistic celebrations are; if, on the one hand, only



## Annexes

those attending Mass may encounter Christ under the sign (real presence) of the Bread, on the other, all mortals may encounter him in their neighbours, especially in any needy person.

- Accept to be needy. Let others help you.



## 3.9

### THE PASSION OF JESUS CHRIST (Good Friday)

To say “yes” to God up to the end

#### OCCASION

- ▶ Lent
- ▶ ...

#### LISTENING TO GOD’S WORD

- *Isa 42.1-7 (First oracle of the Servant of the Lord: he will not cry or lift up his voice, or make it heard in the street)*
- *Isa 49.1-6 (Second oracle of the Servant of the Lord: I will give you as a light to the nations, that my salvation may reach to the end of the earth)*
- *Isa 50.4-9a (Third oracle of the Servant of the Lord: I did not hide my face from insult and spitting)*
- *Isa 52.13 – 53.12 (Fourth oracle of the Servant of the Lord: he was wounded for our transgressions, crushed for our iniquities)*
- *Ps 22 [21].7-8, 16-19, 22-23 (R. My God, my God, why have you forsaken me? See: CBW III, 63)*
- *Ps 31 [30].2, 6, 12-13, 15-17, 25 (R. Into your hands, O Lord, I commend my spirit. See: CBW III, 70)*
- *Ph 2.6-11 (Jesus humbled himself. Therefore God highly exalted him.)*
- *Mt 26.14 – 27.66 (The passion of Jesus Christ)*
- *Mk 14.1 – 15.47 (The passion of Jesus Christ)*
- *Lk 22.14 – 23.56 (The passion of Jesus Christ)*
- *Jn 18.1 – 19.42 (The passion of Jesus Christ)*

#### MEDITATING

***Following Jesus, step by step, at the Hour of Passion.*** Meditation may be made on one or more moments of the passion of Jesus.

***Jesus was arrested*** (cf. *Jn 18.1-12*). Can we, mortals, really arrest God? Even though he is arrested Jesus kept control of the events. He had said to his disciples, “*The Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again*” (*Jn 10.17-18*). Even when he was arrested, Jesus was the one who took the initiative; he asked, “*Whom are you looking for?*” (*Jn 18.4, 7*). They replied: “*Jesus of Nazareth*” (*Jn 18.5, 7*). Jesus then said, “*I am he*” (*Jn 18.5, 8*), that is, the name of God (cf. *Ex 3.14*); “*they stepped back and fell to the*



## Annexes

ground” (Jn 18.6), since Jesus, by saying “*I am he*”, was confirming to be God, the Conqueror, Master of all. Jesus, the good Shepherd, cared for his sheep (his disciples), even in that moment of danger; to those who came to arrest him, he said, “*I told you that I am he. So if you are looking for me, let these men go*” (Jn 18.8).

**Jesus was questioned by the High Priest and denied by Peter** (cf. Jn 18.13-37). The whole issue revolved around the identity of Jesus. Who was he really? Questioned on his identity, Jesus responded with calm and courage: “*I have spoken openly to the world ... Why do you ask me? Ask those who heard what I said to them: they know what I said*” (Jn 18.20, 21). Jesus had said enough. His listeners, his disciples, were the ones who should say who he was, who Jesus was. Each one of us has been invited to witness in the trial against Jesus, to stand for or against him. Questioned on his identity (of disciple of Jesus), Peter relied on himself alone and fell down: fearful, he denied Jesus three times (Jn 18.17, 25, 27) ... confirming the doubt expressed by Jesus on his enthusiastic faith: “*Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times*” (Jn 13.38). In order to “repair” Peter’s denial, Jesus, risen from the dead, invited him to confess his love again, three times: “*Yes, Lord; you know that I love you*” (cf. Jn 21.15, 16, 17). That was Peter’s experience. What is my experience today in the trial against Jesus? What is my answer? Am I standing for or against him? Who is he, for me? Who do I say he is?

**Jesus was condemned by Pilate, under the pressure of Jewish authorities** (cf. Jn 18.28 – 19.16). Three times Pilate stated that Jesus was innocent: “*I find no case against him*” (Jn 18.38; 19.4, 6). He even proposed to release Jesus (cf. Jn 19.12), but the Jewish authorities argued saying, “*If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor*” (Jn 19.12). The trial went therefore on the title “King of the Jews”. Pilate was ready to give this title to Jesus, but the crowd cried out, “*Away with him!*”, and the chief priests argued surprisingly saying, “*We have no king but the emperor*” (Jn 19.15), even though the true “King of the Jews” was God himself (cf. *Judg* 8.23; *1 Sam* 8.7; ...), represented by a Jewish king (anointed by God through the High Priest)!

**The crucifixion of a King** (cf. Jn 19.17-22). Jesus was crucified among wrongdoers, he who had done nothing wrong, he against whom there was no case! The reason for his unjust condemnation is written on his Cross, “*Jesus of Nazareth, the King of the Jews*” (Jn 19.19); because of the title “*King of the Jews*”, Jesus was persecuted since his birth (cf. *Mt* 2.1-23) and was finally executed! Indeed, he was a King, a heavenly King (cf. Jn 18.38), a King who reigned among us by his infinite love, laying down his life for those he loved.

**Jesus fulfilled all that was written about him** (cf. Jn 19.23-30). Jesus fulfilled what was said about him in the Scriptures (cf. *Lk* 24.27, 45-46). The psalmist, for instance, had written, “*My hands and feet have shriveled ... they divide my clothes among themselves, and for my clothing*”



*they cast lots*" (Ps 22 [21].16, 18). The evangelist John notes that this has been fulfilled: the soldiers divided Jesus' clothes into four parts, one for each soldier, and they also cast lots for the seamless tunic, woven in one piece (cf. *Jn* 19.23-24). The psalmist had written, "... *for my thirst they gave me vinegar to drink*" (Ps 69 [68].21). The evangelist John notes that this has been fulfilled: after Jesus said that he was thirsty, the soldiers held to Jesus' mouth a sponge full of sour wine (cf. *Jn* 19.28-30). Jesus died saying, "*It is finished*" (*Jn* 19.30), that is, "All is fulfilled".

***The last mystery*** (cf. *Jn* 19.31-37). In regards to the paschal lamb in the Jewish tradition, it was written, "*It shall be eaten in one house; you shall not take any of the animal outside the house, and you shall not break any of its bones*" (Ex 12.46; cf. *Num* 9.12). The evangelist John notes that the soldiers "*did not break his legs*" (*Jn* 19.33): Jesus was a real paschal lamb – sacrificed on [the altar of] the Cross – whose blood was shed for our salvation; from his pierced side "at once blood and water came out" (*Jn* 19.34), an early sign of the Baptism (cf. *Jn* 3.5) and of the Eucharist (cf. *Jn* 6.54).

***The courage of Jesus' friends, to bury his dead body*** (cf. *Jn* 19.38-42). Joseph of Arimathea asked Pilate to let him take away the body of Jesus, in order to bury it. Pilate gave him permission. So Joseph came and removed his body. He was helped by Nicodemus (cf. *Jn* 19.39), who had been invited by Jesus to be born again from water and Spirit to enter the kingdom of God (cf. *Jn* 3.3-8). They used a mixture of myrrh (a gift offered by the Magi, since Jesus' birth, cf. *Mt* 2.11) and aloes, for his burial. If the first Adam had been excluded from the garden (cf. *Gen* 3.24), Jesus, new Adam, is buried in (or went back into) a garden (cf. *Jn* 19.41).

### PRAYING

#### ***Praise***

- You are the Way, the Truth and the Life,

***R. Blessed are you, Lord.***

- Your blood was shed for our salvation, *R.*
- You laid down your life for humankind, *R.*
- You are our Lord and our God, *R.*
- You allow us to stand and to live again, *R.*

#### ***Intercession***

Jesus crucified, from your pierced side, blood and water came out, have mercy on us.

***R. Kyrie, eleison.***

Or:

***R. Remember us when you come into your kingdom.***



## Annexes

- Jesus, holy temple of God, dwelling place of the Most High, gate of heaven, have mercy on us. *R.*
- Jesus, friend of humankind, brother of the poor, master of all, have mercy on us. *R.*
- Jesus, our peace and our reconciliation, relief of all who suffer, rest of our souls, have mercy on us. *R.*
- Jesus, good shepherd, lamb of God who takes away the sins of the world, have mercy on us. *R.*
- Jesus, obedient to the point of death, pierced by the spear, wrapped with the spices in linen cloths, have mercy on us. *R.*

### Or:

Lord Jesus, who was betrayed by the kiss of Judas Iscariot in the Garden of Gethsemane:

*R.* Hear us and have mercy.

- Lord Jesus, who was condemned to death for us by Pontius Pilate: *R.*
- Lord Jesus, who was flogged for us at the pillar: *R.*
- Lord Jesus, who was crowned with thorns for us, mocked and insulted: *R.*
- Lord Jesus, who carried the cross to Golgotha for us: *R.*
- Lord Jesus, who was crucified for us: *R.*
- Lord Jesus, who was buried for us in the tomb: *R.*
- Lord Jesus, who rose for us on the third day: *R.*
- Lord Jesus, who flooded the world with the light of the Holy Spirit: *R.*

N.B. The *Litanies of the holy Eucharist* or the *Litanies of the Precious Blood* or the *Litanies of the Sacred Heart of Jesus* may also be recited.

### ***Our Father.***

### **SINGING**

- Hail Our Savior's Glorious Body (*CBW III*, 68B)
- Holy God (*CBW III*, 558)
- Jesus, the Lord (*CBW III*, 432)
- No Greater Love (*CBW III*, 599)
- Pange, Lingua, Gloriosi (*CBW III*, 68)

See Section 4 – *Suggestions for Hymns*

### **COMMITTING OURSELVES**



## Appendix

- Carry your cross every day.
- Like Simon of Cyrene, let us carry the burdens of one another.
- Follow Jesus, assuming the consequences of your commitment or option.





## 3.10

### THE ABSENCE OF JESUS (Holy Saturday)

To believe despite everything

#### OCCASION

- ▶ Lent
- ▶ Anniversary of a death
- ▶ ...

“For centuries, a number of ecclesial communities celebrate the memorial of the Blessed Virgin on Saturday as a kind of introduction to the Lord’s Day. As they prepare to celebrate the weekly remembrance of the Lord’s resurrection, these communities look with great reverence to the Blessed Virgin, who, alone of all his disciples, on that ‘great Sabbath’ when Christ lay in the tomb, kept watch with full faith and hope and awaited his resurrection.<sup>8</sup> This ‘ancient (...) and humble memorial’<sup>9</sup> of Mary recurring each week is in a certain way a reminder of the unfailing presence of the Blessed Virgin in the life of the Church”.<sup>10</sup>

#### LISTENING TO GOD’S WORD

There is no biblical account on the faith experience of the Virgin Mary, Mother of Jesus, after the events of his Passion and Death, before his Resurrection. From the Gospel of John, we know: that she stood at the foot of the Cross on which Jesus, her Son, was crucified (cf. *Jn* 19.25-27); that the beloved disciple “took her in his own home” (*Jn* 19.27); and that with other women she joined the Apostles in prayer (cf. *Acts* 1.14), before the coming of the Holy Spirit on Pentecost day. From the evangelists, we also know that a number of women – Mary could be part of them –, who followed Jesus from Galilee, were present at the tomb of Jesus for the burial of his body (cf. *Mt* 27.61; *Mk* 15.47; *Lk* 23.55-56) and on the day after the Sabbath, the first day of the week (cf. *Mt* 28.1f.; *Mk* 16.1f.; *Lk* 24.1f.; *Jn* 20.1s.).

From the evangelist Luke, we also know that, during the events of the infancy of Jesus, Mary treasured all events “and pondered them in her heart” (*Lk* 2.19, 51). We may suppose that the Mother of Jesus, who was close to her crucified Son (cf. *Jn* 19.25-27), had the opportunity to hear his [seven] last words and to ponder them in her heart:

- “Father, forgive them: for they do not know what they are doing” (*Lk* 23.34);
- “My God, my God, why have you forsaken me?” (*Mt* 27.46; *Mk* 15.34; cf. *Ps* 22 [21].2);

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<sup>8</sup> See Hubert of Romans, *De vita regulari*, ch. 24 (*Why Saturday is the day assigned to the Blessed Virgin*), vol. II (A. Befani, Rome 1889) pp. 72-73.

<sup>9</sup> Paul VI, Apostolic Exhortation *Marialis cultus* (1974) no. 9: AAS 66 (1974) p. 122; DOL 467, no. 3907.

<sup>10</sup> *Masses of the Blessed Virgin Mary*, General Introduction, no. 36.



- *"Truly I tell you, today you will be with me in Paradise"* (Lk 23.43);
- *"Woman, here is your son. ... Here is your mother"* (Jn 19.26, 27);
- *"I am thirsty"* (Jn 19.28; Ps 69 [68].22);
- *"Father, into your hands I commend my spirit"* (Lk 23.46);
- *"It is finished"* (Jn 19.30).

### MEDITATING

**The prayer for forgiveness:** *"Father, forgive them: for they do not know what they are doing"* (Lk 23.34). On the mountain, Jesus, new Moses, said, *"Love your enemies and pray for those who persecute you ... For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?"* (Mt 5.44, 46). It is not easy to surpass the "an eye for an eye" law (cf. Mt 5.38; Jn 18.22-23), to turn the other cheek to the one who just struck you on the right cheek (cf. Mt 5.39), to answer evil by doing good, to forgive until seventy-seven times (cf. Mt 18.22), that is, always, at all times.

**The cry of desperation:** *"My God, my God, why have you forsaken me?"* (Mt 27.46; Mk 15.34; cf. Ps 22 [21].2). Jesus well knew God's promise made to Jacob: *"Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you"* (Gen 28.15). However, for a moment, on the Cross, he felt abandoned and repeated the words of the desperate psalmist (cf. Ps 22 [21].2). In front of evil, violence or great suffering, it is difficult to resist the temptation of despairing; for a moment, Jesus, suffering on the Cross, was the voice of all desperate on earth.

**The promise of salvation:** *"Truly I tell you, today you will be with me in Paradise"* (Lk 23.43). Jesus came to seek out and to save the lost (Lk 19.10), to give hope back to those who are desperate, depressed under the weight of their faults (cf. Jn 8.10-11). He reassured his disciples by this promise: *"If I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also"* (Jn 14.3).

**Making a new family, the Church:** *"Woman, here is your son. ... Here is your mother"* (Jn 19.26, 27). To the crowd gathered around him, Jesus presented his listeners as members of his family, saying, *"Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother"* (Mt 12.49-50). His mother and the beloved disciple, who followed him from his first sign at Cana (cf. Jn 2.11) up to the Cross (cf. Jn 19.25), are therefore part of this new family, the Church, based on faith, on a close relationship with Christ, who came to gather into one (cf. Acts 4.32) all dispersed children of God (cf. Jn 11.52).

**The cry of a thirsty man:** *"I am thirsty"* (Jn 19.28; Ps 69 [68].22). At Jacob's well, Jesus asked for a drink from a sceptical Samaritan woman and said to her, *"If you knew the gift of God, and*



## Annexes

who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water" (Jn 4.10). At the last supper, he will give to his disciples a cup of wine, the new Wine (cf. Jn 2.1-11), saying, "Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven". On the Cross, after he died, "one of the soldiers pierced his side with a spear, and at once blood and water came out" (Jn 19.34).

**All in God's hands:** "Father, into your hands I commend my spirit" (Lk 23.46). Jesus said to his disciples, "Nevertheless I tell you the truth: it is your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. ... When the Spirit of truth comes, he will guide you into all the truth" (Jn 16.7, 13). On the Cross, by dying, Jesus gave us his Spirit (cf. Jn 19.30); risen from the dead, he breathed on his disciples, giving them a new breath of life (cf. Jn 20, 22-23; Gn 2, 7).

**The awareness of having fulfilled God's will:** "It is finished" (Jn 19.30), that is, "It is fulfilled". Jesus taught his disciples that he came to fulfill the Law and the Prophets (cf. Mt 5.17): "Truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished" (Mt 5.18). Jesus taught his disciples to fully fulfill God's will and to pray to him saying: " Our Father who art in heaven ... thy will be done on earth as it is heaven ... " (Mt 6.9, 10).

**Mary and the new tomb:** "Now there was a garden in the place where he [Jesus] was crucified, and in the garden there was a new tomb in which no one had ever been laid" (Jn 19.41). From a virgin (new) womb (the one of Mary; cf. Lk 1.34), the body of Jesus was born; from a virgin (new) tomb, the body of Jesus will be born again ...<sup>11</sup>

*Text by Romanos the Melodist (6<sup>th</sup> century): My Son and my God, n<sup>os</sup> 1-4. 4-6. 13.*

### **[Mary]. Where is this rapid step taking You, my Son?**

Where is this rapid step taking You, my Son?  
Is there yet another wedding at Cana?  
Are you hastening there to turn the water into wine?  
Shall I go with you, my Child,  
or shall I wait for you?  
Speak some word to me, O Word:  
do not pass me by in silence.  
You have preserved my virginity,  
and you are my Son and God.  
I didn't expect, my Child,  
to see you in that condition,  
and never would I have believed

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<sup>11</sup> See: Saint Maxime (bishop) of Turin, *Discours* 38, 4.



that the impious could come to such fury  
that they could treat you so unjustly.  
Because their children are still shouting about you:  
"Hosanna to the Son of David!  
Blessed is the one  
who comes in the name of the Lord!" (*Mt 21.9*).  
The branches of the tree spread in the path  
attest above all to the cheering of these criminals in your honour.  
And now,  
through whom the worst happened?  
Alas! I want to know  
why my light is extinguished,  
why they tied my Son and my God to the Cross!  
You walked, my Child, towards an unjust murder,  
and nobody shared your suffering.  
Peter didn't accompany you,  
he who was saying:  
"Lord, I am ready to go with you  
to prison and to death" (*Lk 22.33*).  
He left you, that Thomas who shouted  
"Let us also go, that we may die with him" (*Jn 11.16*).  
And also the others, the intimate ones and the sons,  
who are to judge the twelve tribes, where are they now?  
Of them all,  
there is no one any more.  
But you,  
you died for us all,  
my Child, alone!  
That is your salary  
for having saved all people,  
for having loved all people,  
my Son and my God.

### **[Jesus]. Why do you cry, Mother?**

Why do you cry, Mother?  
Why are you so hurt  
with other women?  
If I hadn't suffered,  
if I hadn't died,  
how could I have saved Adam?  
If I haven't dwelt in the tomb,  
how could I have brought back to life  
those who are in hell?  
Yes, you know well,  
they crucified me unjustly.  
But why do you cry, Mother?  
Rather shout saying:  
"It is willingly  
that he has suffered,  
my Son and my God".  
Calm, Mother, calm your pain:  
these wailings are not worthy of you.  
You have been called "full of grace" (*Lk 1.28*)!  
Don't bury this title



## Annexes

under sobs.  
Don't imitate the foolish bridesmaids (cf. *Mt* 25.1-13),  
O sensible bridesmaid.  
You are in the midst of my wedding hall,  
don't act though, with faint soul,  
as if you were standing outside.  
Call on those who are in the wedding hall,  
since they are your servants.  
Everybody will rush up to you, trembling,  
and will listen to you, O Holy one,  
when you will say:  
"Where is my Son and my God?"  
Don't make the Passion day bitter,  
since it is for it  
that I, the Sweetness,  
descended from heaven like manna,  
no longer on the Mount Sinai,  
but in your womb.  
In that womb, I have been enfleshed,  
as it was prophesied by David.  
Understand well, O noble Woman:  
That "coagulated mountain", is I,  
since I am the Word,  
made flesh in you.  
In that flesh, I suffered,  
in it also, I save.  
So don't cry, Mother,  
rather shout saying:  
"It is willingly  
that he endured his Passion,  
my Son and my God".  
Be patient a little longer, Mother,  
and you will see how, like a physician.  
I undress and reach the place where they lie.  
I treat their wounds,  
cutting with the lance their calluses and their scabs.  
And I take [the] vinegar, I apply it as astringent to the wound,  
when with the probe of the nails  
I have investigated the cut  
I shall plug it with the cloak.  
And, with my cross as a splint,  
I shall make use of it, Mother, so that you may chant with understanding,  
"By suffering he has abolished suffering,  
my Son and my God".

### PRAYING

### *Praise*



- Since you are the Way, the Truth and the Life,

*R. Blessed are you, Lord!*

- Since you shed your blood for our salvation, *R.*
- Since you laid down your life for us, out of your love for humanity, *R.*
- Since you are our Lord and our God, *R.*
- Since you make us anew, *R.*

### ***Intercession***

- By the mystery of your incarnation,

*R. Deliver us, Lord!*

- By your birth and infancy, *R.*
- By your work and fatigue, *R.*
- By your encounters with sinners, *R.*
- By your passion and agony, *R.*
- By your unjust conviction, *R.*
- By your solitude and your Cross, *R.*
- By your death and burial, *R.*
- By your resurrection and your ascension, *R.*
- By the gift of the Holy Spirit, *R.*
- By your joy and your glory, *R.*

N.B. The Sorrowful Mysteries of the Rosary may also be recited.

### **SINGING**

- Stabat Mater dolorosa (See: *CBW III*, 694).

See Section 4 – *Suggestions for Hymns*

### ***Stabat Mater dolorosa***

*Stabat Mater dolorosa* is considered to be one of the seven greatest Latin hymns of all time.. It is based on the prophecy of Symeon who, at the presentation of Jesus in the temple, said to Mary, “A sword will pierce your own soul too” (Lk 2.35). Probably written by Jacopone of Todi (1230-1306) in the context of the (13<sup>th</sup> century) Franciscan devotion to the crucified Christ, this hymn is



## Annexes

often associated to the Stations of the Cross Croix (*Via crucis*). Since 1727, it has been inserted as sequence in the Mass of Our Lady of Sorrows (September 15).

At the Cross her station keeping,  
stood the mournful Mother weeping,  
close to Jesus to the last.

*Stabat Mater dolorosa  
iuxta Crucem lacrimosa,  
dum pendebat Filius.*

Through her heart, His sorrow sharing,  
all His bitter anguish bearing,  
now at length the sword has passed.

*Cuius animam gementem,  
contristatam et dolentem  
pertransivit gladius.*

O how sad and sore distressed  
was that Mother, highly blest,  
of the sole-begotten One.

*O quam tristis et afflicta  
fuit illa benedicta,  
mater Unigeniti!*

Christ above in torment hangs,  
she beneath beholds the pangs  
of her dying glorious Son.

*Quae maerebat et dolebat,  
pia Mater, dum videbat  
nati poenas inclyti.*

Is there one who would not weep,  
whelmed in miseries so deep,  
Christ's dear Mother to behold?

*Quis est homo qui non fleret,  
matrem Christi si videret  
in tanto supplicio?*

Can the human heart refrain  
from partaking in her pain,  
in that Mother's pain untold?

*Quis non posset contristari  
Christi Matrem contemplari  
dolentem cum Filio?*

Bruised, derided, cursed, defiled,  
she beheld her tender Child  
All with scourges rent:

*Pro peccatis suae gentis  
vidit Iesum in tormentis,  
et flagellis subditum.*

For the sins of His own nation,  
saw Him hang in desolation,  
Till His spirit forth He sent.

*Vidit suum dulcem Natum  
moriendo desolatum,  
dum emisit spiritum.*

O thou Mother! fount of love!  
Touch my spirit from above,  
make my heart with thine accord:

*Eia, Mater, fons amoris  
me sentire vim doloris  
fac, ut tecum lugeam.*



Make me feel as thou hast felt;  
make my soul to glow and melt  
with the love of Christ my Lord.

*Fac, ut ardeat cor meum  
in amando Christum Deum  
ut sibi complaceam.*

Holy Mother! pierce me through,  
in my heart each wound renew  
of my Savior crucified:

*Sancta Mater, istud agas,  
crucifixi fige plagas  
cordi meo valide.*

Let me share with thee His pain,  
who for all my sins was slain,  
who for me in torments died.

*Tui Nati vulnerati,  
tam dignati pro me pati,  
poenas mecum divide.*

Let me mingle tears with thee,  
mourning Him who mourned for me,  
all the days that I may live:

*Fac me tecum pie flere,  
crucifixo condolere,  
donec ego vixero.*

By the Cross with thee to stay,  
there with thee to weep and pray,  
is all I ask of thee to give.

*luxta Crucem tecum stare,  
et me tibi sociare  
in planctu desidero.*

Virgin of all virgins blest!,  
Listen to my fond request:  
let me share thy grief divine;

*Virgo virginum praeclara,  
mihi iam non sis amara,  
fac me tecum plangere.*

Let me, to my latest breath,  
in my body bear the death  
of that dying Son of thine.

*Fac, ut portem Christi mortem,  
passionis fac consortem,  
et plagas recolare.*

Wounded with His every wound,  
steep my soul till it hath swooned,  
in His very Blood away;

*Fac me plagis vulnerari,  
fac me Cruce inebriari,  
et cruore Filii.*

Be to me, O Virgin, nigh,  
lest in flames I burn and die,  
in His awful Judgment Day.

*Flammis ne urar succensus,  
per te, Virgo, sim defensus  
in die iudicii.*





## Annexes

Christ, when Thou shalt call me hence,  
by Thy Mother my defense,  
by Thy Cross my victory;

*Christe, cum sit hinc exire,  
da per Matrem me venire  
ad palmam victoriae.*

While my body here decays,  
may my soul Thy goodness praise,  
safe in paradise with Thee. Amen.

*Quando corpus morietur,  
fac, ut animae donetur  
paradisi gloria. Amen.*

N.B. The *Litanies of the holy Eucharist* or the *Litanies of the Precious Blood* or the *Litanies of the Sacred Heart of Jesus* or the *Biblical Litanies to the Blessed Virgin Mary* may also be recited.

***Our Father.***

### **COMMITTING OURSELVES**

- Like the Mother of the Crucified, keep standing, believe despite everything.
- Keep quiet. Allow God to speak. His Word may give life ... again.



## 3.11

### THE RESURRECTION (Easter)

To raise up, to live again, to be reborn with Christ

#### OCCASION

- ▶ Easter Season
- ▶ Ordinary Time
- ▶ ...

#### LISTENING TO GOD'S WORD

- Acts 2.22-36 (*This Jesus God raised up, and of that all of us are witnesses*)
- Ps 16.1-2, 5, 7-11 (*R. Lord, you will show us the path of life. See: CBW III, 94*)
- 1 Cor 15.12-19 (*Christ is proclaimed as raised from the dead*)
- Mt 28.1-20 (*He has been raised from the dead, and indeed he is going ahead of you to Galilee*)
- Mk 16.1-20 (*You are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here*)
- Lk 24.1-53 (*Why do you look for the living among the dead ? He is not here, but has risen*)
- Jn 20.1-31 (*He saw and believed*)

#### MEDITATING

##### ***The resurrection, a surprising and promising event!***

A meditation may be made on some elements of the evangelical account on the resurrection of Christ.

*The first day of the week, a new creation, a new world* (cf. Jn 20.1). The four evangelists mention that Jesus' resurrection took place on the day after the Sabbath, on the first day of the week. From that moment, for Jesus' disciples, that day, called the Lord's day, became more meaningful and important than the Sabbath. While the Sabbath (cf. Gen 2.2-3) was recalling the first creation (cf. Gen 1.1 – 2.4), the following day, for the Christians (cf. Rev 1.10), became the memorial day in which Christ had risen from the dead and made all things new. Indeed, the Risen Lord, "*will wipe every tear from their eyes. Death will be no more, mourning and crying and pain will be no more, for the first things have passed away*" (Rev 21.4). The door to Paradise, the access to everlasting happiness with God, will be re-opened to all (cf. Gen 3.23-24; 1 Cor 15.12-19).

*A new "Body" of Christ, discovered by some women.* The four evangelists mention that some women were the first to discover the event (cf. Mt 28.1; Mk 16.1; Lk 23.55 — 24.10; Jn 20.1):



## Annexes

Christ is risen! His tomb is empty! Three evangelists (Matthew, Mark and Luke) explain their visit to the tomb, early on the first day of the week, by the fact that they intend to embalm the dead body of Jesus, which was buried in a hurry because the Sabbath was about to begin. The evangelist John, for his part, notes that the body of Jesus has been embalmed in a proper way (cf. *Jn* 19.39-40) and allows us to understand that Mary Magdalene went to Jesus' tomb for bereavement (as it is done in *Jn* 11.31). Mary Magdalene saw that the stone closing the tomb had been removed from the tomb and went to inform Simon Peter saying, "*They have taken the Lord out of the tomb, and we do not know where they have laid him*" (*Jn* 20.13; cf. *Jn* 20.2). The risen Jesus, whom Mary first mistakes as the gardener (cf. *Jn* 20.15), opened her eyes by saying her name and sent her to go to his brothers and to say to them that he was ascending to his Father (cf. *Jn* 20.17). Mary Magdalene was led to discover a different "body" of Jesus, a different way in which the Risen Lord would be present to his disciples, from now on. This new true presence of Jesus to his disciples may be seen in the Eucharist !

*Love leads to faith, to believe despite all.* The evangelist John mentions that the disciple whom Jesus loved (cf. *Jn* 20.2) ran faster than Simon Peter to Jesus' tomb, but that he waited for Simon Peter to first enter in the tomb. Some commentators explained the fact that the beloved disciple ran faster because he was younger. This may be true, but there may be more than that. Simon Peter was overcome by a more passionate disciple, who seems to have been closer to Jesus. We may think of the previous events. At the last supper, Simon Peter, through this beloved disciple, tried to know from Jesus who was the one who would betray him (cf. *Jn* 13.24-26). Simon Peter was able to enter the court of the High Priest through this same beloved disciple who was known by the High Priest (cf. *Jn* 18.12, 15-16). While this same beloved disciple followed Jesus up to the foot of his Cross (cf. *Jn* 19.25-27), Peter, on his part, did not follow Jesus to the end, but denied him. Indeed, this other disciple appears to have been closer to Jesus; he followed him at all cost to Calvary. This may explain why he seems to have been more inclined than Simon Peter to believe in the resurrection. After Simon Peter had entered Jesus' tomb, the beloved disciple entered the empty tomb; "*he saw and believed*" (*Jn* 20.8). He saw externally the same things as Simon Peter, but he saw internally these things in a different way, with passion (for Christ), with faith. Indeed, "*we see better with the heart; the essential is invisible to the eyes*". Out of his passionate love for Jesus, this beloved disciple ran faster than Peter to the tomb and was the first to believe (while seeing the empty tomb) in Jesus' resurrection. "*Blessed are those who have not seen and yet have come to believe*" (cf. *Jn* 20.29); blessed are those who look at the events with their hearts; they see beyond the external of things. After the resurrection of Jesus, this same beloved disciple was to stay until the coming of Jesus (cf. *Jn* 21.21-23).

### ***The apparition of the Living One to his disciples***

*From an old world to a new world.* The evangelist John notes the fear of Jesus' disciples after the events of his passion and death: "*When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them*" (*Jn* 20.19). The expression "the first day of the week" evokes a new beginning, a new creation, a new world. Sunday, first day of the week, is the day of the resurrection, the first day of a new creation. The disciples locked the doors; they are "dead" from fear. Jesus, the Risen One, came anyway and stood among them, as he had promised, "*I am with you always, to the end of the age*" (*Mt* 28.20); "*Where two or three are gathered in my name, I am there among them*" (*Mt* 18.20). Still today, everytime the Christian community gathers in his name, Jesus, the Living One, stands among his disciples, comforts them and makes them live again. "*If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved*" (*Rom* 10.9).

*The Merciful One.* Jesus, risen from the dead, appeared to his disciples and said to them, "*Peace be with you*" (*Jn* 20.19, 26). This is, first of all, the usual Jewish greeting: "*Shalom*". It is also the realization of a wish he expressed a few days before (cf. *Jn* 14.27; 16.33), on the occasion of his



speech at what appears to have been the last supper. However, there is a deeper meaning in the greeting of Jesus. *"Peace be with you"* (Jn 20.19, 26) were the words that the disciples needed to hear from Jesus after they had denied (Peter) or abandoned their Master in front of the terrible events of Jesus' passion. By greeting his disciples with the words *"Peace be with you"* (Jn 20.19, 26), Jesus, risen from the dead, forgave them and even made them ministers of his forgiving message, *"Peace be with you. As the Father has sent me, so I send you"* (Jn 20.21). Like the Creator did to create the first human being (cf. Gen 2.7), Jesus, risen from the dead, breathed on his disciples saying, *"Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained"* (Jn 20.23). In other words, Jesus, the Living One, invited his own to share the forgiveness he had granted them; he made them ministers of this forgiveness, as he had taught them to do through the prayer he had taught them, " ... forgive us our trespasses as we forgive those who trespass against us ..." (Mt 6.12).

*Thomas, our "twin" brother.* Thomas, who was called the Twin (cf. Jn 20.24), was not among the Twelve when Jesus, risen from the dead, appeared to them. This is also our case: two thousand years later, we too were not present, among the apostles, when the risen Jesus first appeared to his disciples. Should we trust the witness of others, of those who have seen him? Should we simply believe in Jesus' resurrection, without any special apparition? Thomas, like us, was not present and did not want to believe unless he could see and touch Jesus, *"Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe"* (Jn 20.25). The evangelist John accounts that, a week later (again on the first day of the week), the risen Jesus appeared again to this disciples and Thomas was with them. Jesus said to Thomas, *"Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe"* (Jn 20.27). Thomas answered him, *"My Lord and my God!"* (Jn 20.28). Jesus said to him, *"Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe"* (Jn 20.29). This beatitude (*"Blessed are those who have not seen and yet have come to believe"*) is directed to Thomas, indeed, but also to all of us, all of those who, like Thomas, did not experience an apparition of the Risen Lord and therefore had to rely on the witness of other disciples. Today, we are called to rely on the witness of the Church (of all age) and to believe in Jesus' resurrection. The evangelist John, the beloved disciple, wrote his Gospel so that we *"may come to believe that Jesus is the Messiah, the Son of God"*, and that through believing we *"may have life in his name"* (Jn 20.31). By our faith in Jesus' resurrection, we are to be born from God (cf. 1 Jn 5.1) ... and we are to conquer the world (cf. 1 Jn 5.4-5)! This beatitude (*"Blessed are those who have not seen and yet have come to believe"*) also calls to mind us, in the Church, an example of faith: Mary, mother of the Jesus, the Crucified One and the Risen One, in front of whom Elizabeth said, *"... blessed is she who believed ..."* (Lk 1.45).

### ***Through Jesus' resurrection God changes all***

*A new beginning, a new creation, "very early on the first day of the week ..."* (Mk 16.2). The vigil prayer of the Church during the night from Saturday to Sunday will always bring to mind Jesus' resurrection, through which God made all things new. From the darkness of death and unhappiness, we passed to the light of life and everlasting happiness, through Jesus' resurrection.

*God's deed only.* On that morning, some women (Mary Magdalene, Mary, mother of James, and Salome) went to Jesus' tomb, asking themselves, *"Who will roll away the stone for us from the entrance to the tomb?"* (Mk 16.3). They first saw that the stone, which was very large, had already been rolled back (cf. Mk 16.4). Christ's resurrection [= to roll back the stone, to deliver Christ from death] is not a human deed, a simple invention by women, but a true event, surprising, impossible for mortals, but made possible by God only. Death [= the very large stone which closed the tomb] could not keep Christ prisoner of the tomb.



## Annexes

*Beginning again, living again. "You are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him" (Mk 16.6). Jesus, risen, is to be found among his disciples (even though some of them abandoned or denied him). "He is going ahead of you to Galilee" (Mk 16.7). All had begun in the Galilee of the nations; all is to begin there, in Galilee, far from the centre (Jerusalem and its temple). Jesus Christ died and was raised up ... to save all humanity.*

### PRAYING

#### **Praise**

- You call us to live like beloved sons and daughters of your Father. Praise be to you.

#### **R. Praise be to you, Lord Jesus Christ !**

- You gather us all with you as brothers and sisters. Praise be to you. *R.*
- You conquered hatred, contempt and indifference. Praise be to you. *R.*
- You entrust to us a world to renew with your love. Praise be to you. *R.*

#### **Intercession**

- Your Spirit comes to cleanse us, have mercy on us.

#### **R. Have mercy on us, Lord.**

- Your Spirit comes to enlighten us, have mercy on us. *R.*
- Your Spirit comes to make us holy, have mercy on us. *R.*
- Your Spirit comes to make us strong, have mercy on us. *R.*
- Your Spirit comes to forgive us, have mercy on us. *R.*
- Your Spirit comes to adopt us as children, have mercy on us. *R.*

Or, in Easter Season:

- Through your resurrection, you have broken the doors of the realm of the dead. Lord, come to save us.

#### **R. Save us, Lord of the Living.**

- You were not corrupted. Lamb of God, come save us. *R.*
- Your body, which rested in hope, raised up. Christ, come save us. *R.*
- By passing from this world to the Father, you showed us the way of life. Jesus, come save us. *R.*
- Your heart exulted and your soul rejoiced. Christ, come save us. *R.*
- You promised us fullness of life and everlasting joy. Son of God, come save us. *R.*

N.B. The *Litanies of the holy Eucharist* or the Glorious Mysteries of the Rosary may also be recited.

#### **Our Father.**



## SINGING

- Christ Is Alive (*CBW III*, 384)
- That Easter Day with Joy Was Bright (*CBW III*, 392)
- The Strife is O'er (*CBW III*, 395)
- This is the Feast of Victory (*CBW III*, 396)

See Section 4 – *Suggestions for Hymns*

- Be Joyful, Mary, Heav'nly Queen (*CBW III*, 460)
- Sequence for Easter (*CBW III*, 690)

## COMMITTING OURSELVES

- Stand up, for you are saved.
- Look at events in your life with faith.
- Proclaim forgiveness and peace. Be a minister of Christ's Good News of forgiveness and peace.
- Allow women to proclaim and promote life, the Good News of the Living Christ.

"Because you have seen," said Jesus, "you believe; blessed are they who have not seen and yet believe (Jn 20.29)." Was Jesus not talking about us? Not only was he speaking of us, but of those also who shall come after us. For after He had departed from the sight of mortals, that faith would be established in the hearts, and whosoever believed, believed even when they didn't see Him. Great has been the merit of their faith; for reaching that faith, they approached him not with the touching of their hands, but through the movement of a pious heart.

Saint Augustine (354-430), *Sermon on the Recovery of Sight by the Blind*, no. 2.



## 3.12

### THE DISCIPLES OF EMMAUS

To recognize the Christ  
while meditating on the Scriptures and at the breaking of the bread

#### OCCASION

- ▶ Easter Season
- ▶ Ordinary Time
- ▶ ...

#### LISTENING TO GOD'S WORD

- Acts 2.14, 22-33 (*God raised him up, having freed him from death*)
- 1 Pet 1.17-21 (*You were ransomed with the precious blood of Christ, like that of a lamb without defect or blemish*)
- Ps 16.1-2, 5, 7-11 (*R. Lord, you will show us the path of life. See: CBW III, 94*)
- Lk 24.13-35 (*Jesus had been made known to them in the breaking of the bread*)

#### MEDITATING

##### ***A journey to faith in the Risen One***

*Sharing each other's experience.* Cleopas and his friend were coming back from Jerusalem and going to Emmaus, "looking sad" (Lk 24.17), "talking with each other about all these things that had happened" (Lk 24.14): Jesus of Nazareth, "who was a prophet mighty in deed and word before God and all the people" (Lk 24.19), had been condemned to death and crucified. "We had hoped that he was the one to redeem Israel" (Lk 24.21), said Cleopas. A lot of hope was put in Jesus, but, now, all seemed to be finished, except that astounding news which came from some women who said that his tomb was found empty and that he was risen (cf. Lk 24.22-23). Jesus walked with the disciples of Emmaus and listened to them. At some point in our life, we have to find the words to express what we are living and experiencing, to share not only our joys and victories, but also our difficulties, our delusions, our incomprehension, our lack of faith. Through (the attentive listening of) our neighbour, Jesus may join us, walk with us and listen to us with compassion.

*Breaking the Bread of the Word/Scriptures.* Like he did for the disciples of Emmaus, Jesus may tell us today, "Oh, how foolish you are and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" (Lk 24.25-26). Then, beginning with Moses (Pentateuch) and the prophets, he may still explain and interpret for us the things about himself in all the Scriptures (cf. Lk 24.27). We cannot understand who Jesus is without knowing the Scriptures. "To ignore the Scriptures is to ignore Christ" (Saint Jerome). We cannot understand Jesus' whole life, his passion and death, without knowing the rest of the Scriptures, what had been previously said about him.



*Breaking the Bread of Life.* It was almost evening. The disciples insisted that their mysterious companion (Jesus, risen from the dead!) remain with them. When Jesus “*was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him*” (Lk 22.30-31). At evening meal, with the disciples of Emmaus, Jesus repeated the same gestures made at his last supper (cf. Lk 22.19). This is how they recognized him. They “*got up and returned to Jerusalem*” (Lk 22.33) and they shared what they had experienced.

In today’s Eucharist, we reflect this experience. As we gather, we may share our joys and sorrows, our convictions and our doubts. Jesus listens to us. Through the proclamation of the Scriptures (Liturgy of the Word of Life), then, he teaches us. We may give our assent (profession of faith) and pray, aware of all needs of the Church and of the world (prayer of the faithful), asking him to stay with us. We then gather around the Eucharistic table (Liturgy of the Bread of Life) and give thanks to the Lord. Then, at the breaking of the bread, we may recognize him and welcome him in a special and intimate way (Holy Communion). He lays down himself for each of us. Then, we may get up and return to our home and work, sharing what we have experienced.

### PRAYING

#### *Praise*

- You join us in our journey. Blessed are you, Lord.

#### **R. Praise be to you, Lord Jesus Christ!**

- You walk with us, at all times. Blessed are you, Lord. *R.*
- You know our joys and our sorrows. Blessed are you, Lord. *R.*
- You were mentioned in the songs of the psalmists. Blessed are you, Lord. *R.*
- You were prefigured by Moses. Blessed are you, Lord. *R.*
- You were announced by the prophets. Blessed are you, Lord. *R.*
- You suffered to enter into your glory. Blessed are you, Lord. *R.*
- You are the humble and universal Master. Blessed are you, Lord. *R.*
- You help us to understand the Scriptures. Blessed are you, Lord. *R.*
- Your light gives hope to our hearts. Blessed are you, Lord. *R.*
- You help us to believe in what seems to be simply impossible, in the victory over death, over darkness. Blessed are you, Lord. *R.*
- You open our eyes at the breaking of the bread. Blessed are you, Lord. *R.*

#### *Intercession*

- When our eyes are unable to recognize you, have mercy on us.

#### **R. Stay with us, Lord Jesus.**

- When our minds doubt and when our hearts are full of sadness, have mercy on us. *R.*
- When we remember our dreams with delusionment, have mercy on us. *R.*
- When evening comes in our lives and when we do not know where to go, have mercy on us. *R.*
- When we choose other ways and stray far from you, have mercy on us. *R.*

N.B. The *Litanies of the holy Eucharist* or the *Litanies of the Precious Blood* or the *Litanies of the Holy Name of Jesus* may also be recited.





# Annexes

## ***Our Father.***

### **SINGING**

- Christ Is Alive (*CBW III*, 384)
- That Easter Day with Joy Was Bright (*CBW III*, 392)
- The Strife is O'er (*CBW III*, 395)
- This is the Feast of Victory (*CBW III*, 396)

See Section 4 – *Suggestions for Hymns*

- Be Joyful, Mary, Heav'nly Queen (*CBW III*, 460)
- Sequence for Easter (*CBW III*, 690)

### **COMMITTING OURSELVES**

- Remembering the experience of the Disciples of Emmaus with the Risen Lord, read, meditate on and pray over the Scriptures. Experience the *Lectio divina*.
- Take part regularly in the Eucharistic celebration, the “breaking of Bread”.
- After Mass (coming back from the Eucharistic celebration), dare to share what you received at the Lord's Table.



## 4. Suggestions for Hymns

### Hymns for Eucharistic adoration:

#### **French**

Jesus le Christ  
La ténèbre  
Qui regarde vers Dieu  
Bénissez le Seigneur  
Toi, tu nous aimes  
Dans nos obscurités  
Dieu ne peut que donner  
Mon âme se repose  
Qui mange ma chair

#### **English**

Numbers refer to *Catholic Book of Worship III (CBW III)*.

425 All you who seek a comfort sure  
426 Alleluia! Sing to Jesus  
427 At the name of Jesus  
525 Christ, from whom all blessings flow  
431 Christ, you are the fullness  
688 Come Adore / Tantum Ergo  
476 Come and journey with a Savior  
482 Eye has not seen  
413 Filled with the Spirit's power  
603 Gift of finest wheat  
501 God, whose love in Jesus found us  
363 Healer of our every ill  
520 Here I am, Lord  
521 How great, the sign of God's love  
424 I come with joy to meet my Lord  
529 In Christ there is no East or West  
365 Jesus, Lord  
490 Like a shepherd  
517 Lord Jesus, we must know you  
497 Lord of all hopefulness  
507 Lord, whose love in humble service  
474 Lord, you search me and you know me  
625 Love divine all loves excelling  
689 O Saving Victim / O Salutaris  
582 Praise the one who breaks the darkness  
442 Praise to you, O Christ, our Savior  
693 Sequence – The Body and Blood of Christ  
405 Sing of one who walks beside us  
393 Something which is known



## Annexes

526 The Church's one foundation  
436 The Lord Jesus Christ  
489 The Lord, my shepherd, rules my life  
488 The Lord's my shepherd  
439 The master came to bring good news  
443 There's a wideness in God's mercy  
402 We who once were dead  
376 Where true love and charity are found  
487 You are near  
441 You are the way

Or:

Bless the Lord  
Wait for the Lord  
Stay with me

### *International*

Adoramus te, O Christe  
Laudate omnes gentes  
Laudate Dominum  
O Christe Domine Jesu  
Nada te turbe  
Crucem tuam  
Tu sei sorgente viva  
Ubi caritas, Deus ibi est

### Hymns for prayer:

558 Holy God  
555 Holy God, we praise your name  
472 Immortal, invisible, God only wise  
432 Jesus, the Lord  
596 Let all mortal flesh keep silence

### Hymns of praise:

543 All creatures of our God and king  
62 All glory, praise and honor  
578 All people that on earth do dwell  
683 All power is yours  
547 All praise to God  
426 Alleluia! Sing to Jesus!  
480 Amazing grace  
684 Bless the Lord  
542 Celtic alleluia  
430 Christ is made the sure foundation  
577 Come, rejoice before your maker  
437 Crown him with many crowns  
531 For the beauty of the earth  
551 Give praise to the Lord  
560 God is love! The heavens are telling



559 God, who gives to life its goodness  
501 God, whose love in Jesus found us  
552 Great God, we lift our hearts  
555 Holy God, we praise your name  
553 How great is your name  
511 Joyful, joyful we adore you  
556 Let all creation bless the Lord  
589 Let all creation cry out to the Lord  
557 Let heaven rejoice  
498 Lord of creation, to you be all praise  
401 Praise the Lord, God's glories show  
571 Praise the Lord with the sound of trumpet  
567 Praise the Lord, you heavens adore him  
582 Praise the One who breaks the darkness  
400 Praise to God, in heaven above  
568 Praise to the Lord  
564 Praise to you, O Christ, our Savior  
563 Sing a new song  
566 Sing a new song to the Lord  
569 Sing to the Lord  
422 Sing we praises to the Father  
546 Strong is God's love for us  
438 To Jesus Christ, our sovereign king  
573 To you, our holy God  
633 We praise you, O Lord  
632 Wondrous is your name

### Hymns for gathering:

578 All people that on earth do dwell  
583 As we gather at your table  
542 Canticle of the sun  
585 Christians, lift up your hearts  
581 Church of God  
646 Come and sing to God our Savior  
577 Come, rejoice before your maker  
584 Cry out with joy  
587 Gather us in  
591 God is alive!  
666 Now fades all earthly splendor  
13C O God of light  
405 Sing of one, who walks beside us  
10C Songs of the angels  
353 Take up your cross  
489 The Lord, my shepherd, rules my life  
519 To Abraham and Sarah  
373 Tree of life  
633 We praise you, O Lord  
495 We walk by faith  
402 We who once were dead  
618 Who calls you by name  
487 You are near  
441 You are the Way  
13D Your love is finer than life



# Annexes

## *(Youth/International)*

Cœur Eucharistique de Jesus.....	Louis-Martin Lanthier
Lumière du monde .....	Robert Lebel
We are one body.....	Dana Scallon (WYD Denver)
Song of the Cross .....	Susan Hookong-Taylor, Ana Tereza Da Costa)
Emmanuel	
Si tuvieras fé .....	Artemas-Chemin Neuf, Amérique du Sud
Christo te necessita para amar	
Que sea mi vida	
Yo quiero amigos	
Evenou Shalom	



## 5. Other prayers

### LITANIES

*The following litanies may be used as intercessions in a Liturgy of the Word, during Eucharistic adoration.*

#### → LITANIES OF THE HOLY EUCHARIST

*In its original form, this litany was published by the United States Catholic Conference in 1992.<sup>12</sup> Its invocations are mainly based on Scripture and Church teaching.*

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

[Christ, hear us,

Christ, graciously hear us.]

God, the Father of heaven,  
God the Son, Redeemer of the world,  
God, the Holy Spirit,  
Holy Trinity, one God,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Jesus, the Most High,  
Jesus, the holy One,  
Jesus, Word of God,  
Jesus, only Son of the Father,  
Jesus, Son of Mary,  
Jesus, crucified for us,  
Jesus, risen from the dead,  
Jesus, reigning in splendour,  
Jesus, coming in glory,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Jesus, our Lord and our God,  
Jesus, our hope,  
Jesus, our peace,  
Jesus, our Saviour,  
Jesus, our salvation,  
Jesus, our resurrection,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Jesus, Judge of all,  
Jesus, Lord of the Church,  
Jesus, Lord of creation,  
Jesus, life of the world,  
Jesus, freedom for the imprisoned,  
Jesus, joy of the sorrowing,  
Jesus, giver of the Spirit,  
Jesus, giver of good gifts,  
Jesus, source of new life,  
Jesus, Lord of life,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

<sup>12</sup> See: *Order for the Solemn Exposition of the Holy Eucharist* (United States Catholic Conference – The Liturgical Press, Collegeville, MN, 1993) pages 109-110 (text), 218-219 (text with music).



## Annexes

Jesus, eternal high priest,  
Jesus, priest and victim,  
Jesus, true Shepherd,  
Jesus, true Light,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Jesus, bread of heaven,  
Jesus, bread of life,  
Jesus, bread of thanksgiving,  
Jesus, life-giving bread,  
Jesus, holy manna,  
Jesus, new covenant,  
Jesus, food for everlasting life,  
Jesus, food for our journey,  
Jesus, holy banquet,  
Jesus, true sacrifice,  
Jesus, perfect sacrifice,  
Jesus, eternal sacrifice,  
Jesus, divine Victim,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Jesus, Mediator of the new covenant,  
Jesus, mystery of the altar,  
Jesus, mystery of faith,  
Jesus, medicine of immortality,  
Jesus, pledge of eternal glory,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Lamb of God, you take away the sins of the world,  
Lamb of God, you take away the sins of the world,  
Lamb of God, you take away the sins of the world,

spare us, O Lord.  
hear us, O Lord.  
have mercy on us.

### Let us pray.

Father,  
for your glory and our salvation  
you appointed Jesus Christ eternal High Priest.  
May the people he gained for you by his blood  
come to share in the power of his cross and resurrection  
by celebrating his memorial in this Eucharist,  
for he lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

*Roman Missal, Votive Mass of the Holy Eucharist*

### → LITANIES OF THE PRECIOUS BLOOD

**This litany was approved by Blessed John XXIII (1958-1963) on February 24, 1960.<sup>13</sup>**

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

[Christ, hear us.

Christ, graciously hear us.]

God, the Father of heaven,

have mercy on us.

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<sup>13</sup> See: AAS 52 (1960) pages 412-413.



## Appendix

God the Son, Redeemer of the world, God, the Holy Spirit, Holy Trinity, one God,	have mercy on us. have mercy on us. have mercy on us.
Blood of Christ, only-begotten Son of the eternal Father, Blood of Christ, incarnate Word of God, Blood of Christ, of the new and eternal Covenant,	save us. save us. save us.
Blood of Christ, falling upon the earth in the agony, Blood of Christ, shed profusely in the scourging, Blood of Christ, flowing forth in the crowning with thorns,	save us. save us. save us.
Blood of Christ, poured out on the cross, Blood of Christ, price of our salvation, Blood of Christ, without which there is no forgiveness,	save us. save us. save us.
Blood of Christ, Eucharistic drink and refreshment of souls, Blood of Christ, stream of mercy, Blood of Christ, victor over demons,	save us. save us. save us.
Blood of Christ, courage of martyrs, Blood of Christ, strength of confessors, Blood of Christ, bringing forth virgins,	save us. save us. save us.
Blood of Christ, help of those in peril, Blood of Christ, relief of the burdened, Blood of Christ, solace in sorrow,	save us. save us. save us.
Blood of Christ, hope of the penitent, Blood of Christ, consolation of the dying, Blood of Christ, peace and tenderness of hearts,	save us. save us. save us.
Blood of Christ, pledge of eternal life, Blood of Christ, freeing souls from purgatory, Blood of Christ, most worthy of glory and honour,	save us. save us. save us.
Lamb of God, you take away the sins of the world, Lamb of God, you take away the sins of the world, Lamb of God, you take away the sins of the world,	spare us, O Lord. hear us, O Lord. have mercy on us.

### Let us pray.

Father,  
by the blood of your own Son  
you have set all people and saved us from death.  
Continue your work of love within us,  
that by constantly celebrating the mystery of our salvation  
we may reach the eternal life it promises.  
We ask this through Christ our Lord.

*Roman Missal, Votive Mass of the Precious Blood*





# Annexes

## → LITANIES OF THE SACRED HEART

In the Heart of Christ, divine and human lives are harmoniously united, in a complete and everlasting unity. Many of the invocations in this litany can be traced to the seventeenth century. The litany which is evidently biblical in character was approved in 1899 by Pope Leo XIII (1878-1903) for public use.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

[Christ, hear us.

Christ, graciously hear us.]

God, our Father in heaven,  
God, the Son, Redeemer of the world,  
God, the Holy Spirit,  
Holy Trinity, one God,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Heart of Jesus, Son of the eternal Father,  
Heart of Jesus, formed by the Holy Spirit  
in the womb of the virgin mother,  
Heart of Jesus,  
substantially united to the eternal Word,  
Heart of Jesus, infinite in majesty,  
Heart of Jesus, holy temple of God,  
Heart of Jesus, tabernacle of the Most High,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Heart of Jesus, house of God and gate of heaven,  
Heart of Jesus, burning furnace of charity,  
Heart of Jesus, source of justice and love,  
Heart of Jesus, full of goodness and love,  
Heart of Jesus, well-spring of all virtues,  
Heart of Jesus, worthy of all praise,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Heart of Jesus, king and center of all hearts,  
Heart of Jesus,  
treasure-house of wisdom and knowledge,  
Heart of Jesus,  
in whom dwells the fullness of God,  
Heart of Jesus,  
in whom the Father is well pleased,  
Heart of Jesus,  
from whose fullness we have all received,  
Heart of Jesus, desire of the everlasting hills,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Heart of Jesus, patient and full of mercy,  
Heart of Jesus, generous to all who turn to you,  
Heart of Jesus, fountain of life and holiness,

have mercy on us.  
have mercy on us.  
have mercy on us.

Heart of Jesus, atonement for our sins,  
Heart of Jesus, overwhelmed with insults,  
Heart of Jesus, broken for our sins,  
Heart of Jesus, obedient even to death,  
Heart of Jesus, pierced by a lance,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.



Heart of Jesus, source of all consolation, have mercy on us.

Heart of Jesus, our life and resurrection, have mercy on us.  
 Heart of Jesus, our peace and reconciliation, have mercy on us.  
 Heart of Jesus, victim for our sins, have mercy on us.  
 Heart of Jesus, salvation of all who trust in you, have mercy on us.  
 Heart of Jesus, hope of all who die in you, have mercy on us.  
 Heart of Jesus, delight of all the saints, have mercy on us.

Lamb of God, you take away the sins of the world, spare us, O Lord.  
 Lamb of God, you take away the sins of the world, hear us, O Lord.  
 Lamb of God, you take away the sins of the world, have mercy on us.

V. Jesus, gentle and humble of heart.  
 R. Touch our hearts and make them like your own.

### Let us pray.

God of love,  
 you set your heart upon the least of nations,  
 and in the heart of Jesus  
 you reveal your love to the merest of children.  
 Make us simple enough to receive your great love,  
 and strong enough to bear it to others.  
 Grant this through Christ our Lord.

*Sunday Celebration of the Word and Hours, Sacred Heart of Jesus.*

### → LITANIES OF THE HOLY NAME OF JESUS

The origins of this litany, a commentary on *Philippians 2.9-11*, can be traced back to the fifteenth century, and some of the invocations, in a more elaborate form, are in the Litany of our Blessed Saviour found in seventeenth century manuals. In its present form it was approved in 1886 by Pope Leo XIII (1878-1903) for use in the whole Church.

Lord, have mercy. Lord, have mercy.  
 Christ, have mercy. Christ, have mercy.  
 Lord, have mercy. Lord, have mercy.

[Christ, hear us. Christ, graciously hear us.]

God, the Father of heaven, have mercy on us.  
 God the Son, Redeemer of the world, have mercy on us.  
 God, the Holy Spirit, have mercy on us.  
 Holy Trinity, one God, have mercy on us.

Jesus, Son of the living God, have mercy on us.  
 Jesus, splendour of the Father, have mercy on us.  
 Jesus, brightness of eternal light, have mercy on us.  
 Jesus, king of glory, have mercy on us.  
 Jesus, dawn of justice, have mercy on us.

Jesus, Son of the Virgin Mary, have mercy on us.  
 Jesus, worthy of our love, have mercy on us.



## Annexes

Jesus, worthy of our wonder,	have mercy on us.
Jesus, mighty God, Jesus, father of the world to come, Jesus, prince of peace,	have mercy on us. have mercy on us. have mercy on us.
Jesus, all-powerful, Jesus, pattern of patience, Jesus, model of obedience,	have mercy on us. have mercy on us. have mercy on us.
Jesus, gentle and humble of heart, Jesus, lover of chastity, Jesus, lover of all people,	have mercy on us. have mercy on us. have mercy on us.
Jesus, God of peace, Jesus, author of life, Jesus, model of virtues,	have mercy on us. have mercy on us. have mercy on us.
Jesus, zealous for souls, Jesus, our God, Jesus, our refuge,	have mercy on us. have mercy on us. have mercy on us.
Jesus, father of the poor, Jesus, treasure of the faithful, Jesus, Good Shepherd,	have mercy on us. have mercy on us. have mercy on us.
Jesus, true light, Jesus, eternal wisdom, Jesus, infinite goodness,	have mercy on us. have mercy on us. have mercy on us.
Jesus, our way and our life, Jesus, joy of angels, Jesus, king of patriarchs,	have mercy on us. have mercy on us. have mercy on us.
Jesus, master of apostles, Jesus, teacher of evangelists, Jesus, strength of martyrs,	have mercy on us. have mercy on us. have mercy on us.
Jesus, light of confessors, Jesus, purity of virgins, Jesus, crown of all saints,	have mercy on us. have mercy on us. have mercy on us.
Be merciful, Be merciful,	spare us, O Jesus. hear us, O Jesus.
From all evil, From all sin, From your wrath, From the snares of the devil, From the spirit of infidelity, From everlasting death, From the neglect of your inspirations,	deliver us, O Jesus deliver us, O Jesus deliver us, O Jesus deliver us, O Jesus. deliver us, O Jesus. deliver us, O Jesus. deliver us, O Jesus.
Through the mystery of your incarnation, Through your nativity, Through your infancy,	deliver us, O Jesus. deliver us, O Jesus. deliver us, O Jesus.



Through your hidden life,	deliver us, O Jesus.
Through your public ministry,	deliver us, O Jesus.
Through your agony and passion,	deliver us, O Jesus.
Through your cross and abandonment,	deliver us, O Jesus.
Through your sufferings,	deliver us, O Jesus.
Through your death and burial,	deliver us, O Jesus.
Through your resurrection,	deliver us, O Jesus.
Through your ascension,	deliver us, O Jesus.
Through your institution of the holy Eucharist,	deliver us, O Jesus.
Through your joys,	deliver us, O Jesus.
Through your glory,	deliver us, O Jesus.

Lamb of God, you take away the sins of the world,	spare us, O Jesus.
Lamb of God, you take away the sins of the world,	hear us, O Jesus.
Lamb of God, you take away the sins of the world,	have mercy on us.

### Let us pray.

Lord,  
 may we who honour the holy name of Jesus  
 enjoy his friendship in this life  
 and be filled with eternal joy in his kingdom,  
 where he lives and reigns with you and the Holy Spirit,  
 one God, for ever and ever.

*Roman Missal, Votive Mass of the Holy Name of Jesus*

### → LITANIES OF LORETO

*The title "Litanies of Loreto" is given to the Litany which, in the first half of the sixteenth century, was sung in the sacred House of Loreto and which, because of the fame of the shrine and the intervention of some popes, spread in the Latin Church and became one of the most famous prayers to the Blessed Virgin Mary. However, the Litanies of Loreto do not have its origin in the famous shrine of Loreto: in their characteristic form and essential content, they already were present in a manuscript of the end of the twelfth century: Paris, Nat. lat. 5267.<sup>14</sup>*

Lord, have mercy.	Lord, have mercy.
Christ, have mercy.	Christ, have mercy.
Lord, have mercy.	Lord, have mercy.

Christ, hear us.	Christ, hear us.
Christ, graciously hear us.	Christ, graciously hear us.

God, the Father of heaven,	have mercy on us.
God the Son, Redeemer of the world,	have mercy on us.
God the Holy Spirit, the Paraclete,	have mercy on us.
Holy Trinity, One God,	have mercy on us.

Holy Mary,	pray for us.
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<sup>14</sup> Cf. G.G. MEERSSEMAN, *Der Hymnos Akathistos im Abendland*. II. Gruss-Psalter, Gruss-Orationem, Gaude-Andachten und Litaneien = Spicilegium Friburgense 3) (Universitätsverlag, Freiburg Schweiz 1960) p. 222-224.



## Annexes

Holy Mother of God,  
Holy Virgin of virgins, pray for us.  
pray for us.

Mother of Christ, pray for us.  
Mother of the Church, pray for us.  
Mother of divine grace, pray for us.  
Mother most pure, pray for us.  
Mother most chaste, pray for us.  
Mother ever virgin, pray for us.  
Immaculate mother, pray for us.  
Mother worthy of love, pray for us.  
Mother most admirable, pray for us.  
Mother of good counsel, pray for us.  
Mother of the Creator, pray for us.  
Mother of the Saviour, pray for us.

Prudent Virgin, pray for us.  
Virgin worthy of honour, pray for us.  
Virgin worthy of praise, pray for us.  
Powerful Virgin, pray for us.  
Clement Virgin, pray for us.  
Faithful Virgin, pray for us.

Mirror of perfection, pray for us.  
Seat of wisdom, pray for us.  
Source of joy, pray for us.  
Temple of the Holy Spirit, pray for us.  
Tabernacle of eternal glory, pray for us.  
Dwelling consecrated to God, pray for us.  
Mystical rose, pray for us.  
Tower of the holy city of David, pray for us.  
Impregnable fortress, pray for us.  
Sanctuary of divine presence, pray for us.  
Ark of the covenant, pray for us.  
Gate of heaven, pray for us.  
Morning star, pray for us.

Health of the sick, pray for us.  
Refuge of sinners, pray for us.  
Comforter of the afflicted, pray for us.  
Help of christians, pray for us.

Queen of angels, pray for us.  
Queen of patriarchs, pray for us.  
Queen of prophets, pray for us.  
Queen of the apostles, pray for us.  
Queen of martyrs, pray for us.  
Queen of confessors, pray for us.  
Queen of virgins, pray for us.  
Queen of all saints, pray for us.  
Queen conceived without sin, pray for us.  
Queen assumed into heaven, pray for us.  
Queen of the rosary, pray for us.  
Queen of peace, pray for us.

Lamb of God,



you take away the sins of the world,  
Lamb of God,  
you take away the sins of the world,  
Lamb of God,  
you take away the sins of the world,

forgive us, Lord.  
hear us, Lord.  
have mercy on us.

V. Pray for us, holy Mother of God.  
R. Make us worthy of the promises of Christ.

### ***Advent***

#### **Let us pray.**

God our Father,  
in the angel's message,  
you willed that the Word  
become incarnate in the virginal womb of Mary;  
grant that your people,  
which honours her as true Mother of God,  
may always enjoy her maternal intercession.  
(We make our prayer) through Christ our Lord.  
Amen.

### ***Christmas***

#### **Let us pray.**

God our Father,  
in the fruitful virginity of Mary,  
you have given to humanity the blessing of eternal salvation;  
grant that we may experience her intercession,  
since, through her,  
we have received the Author of life,  
Christ, your Son, who lives and reigns for ever and ever.  
Amen.

### ***Lent***

#### **Let us pray.**

God our Father,  
when Jesus, your Son, was raised up on the Cross,  
it was your will that Mary, his Mother, should stand there  
and suffer with him in her heart.  
Grant that, in union with her,  
your holy Church may share in the passion of Christ,  
and so be brought to the glory of his resurrection.  
Who lives and reigns for ever and ever.  
Amen.

### ***Easter***

#### **Let us pray.**

God our Father,



# Annexes

in the glorious resurrection of your Son,  
you have again given joy to the whole world;  
grant that, through the intercession of the Virgin Mary,  
we may share the endless joy of eternal life.  
(We make our prayer) through Christ our Lord.  
Amen.

## **Ordinary time**

### **Let us pray.**

Grant to your faithful, Lord, our God,  
that we may always enjoy health of body and spirit  
and, through the glorious intercession of holy Mary, ever virgin,  
save us from evils which sadden us now,  
and guide us to endless joy.  
(We make our prayer) through Christ our Lord.  
Amen.

### → **BIBLICAL LITANIES TO THE BLESSED VIRGIN MARY**

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

Christ, hear us.  
Christ, graciously hear us.

Christ, hear us.  
Christ, graciously hear us.

God the Father of heaven,  
God the Son, Redeemer of the world,  
God the Holy Spirit, the Paraclete,  
Holy Trinity, One God,

have mercy on us.  
have mercy on us.  
have mercy on us.  
have mercy on us.

Holy Mary, Mother of God,

pray for us.

New Eve,  
Mother of the living,  
Descendant of Abraham,  
Heiress of the promise,  
Shoot of Jesse,  
Daughter of Sion,

pray for us.  
pray for us.  
pray for us.  
pray for us.  
pray for us.  
pray for us.

Virgin soil,  
Ladder of Jacob,  
Burning bush,  
Tabernacle of the Most High,  
Ark of the covenant,  
Seat of the wisdom,  
City of God,  
Gate to the East,  
Source of living water,  
Dawn of salvation,

pray for us.  
pray for us.  
pray for us.  
pray for us.  
pray for us.  
pray for us.  
pray for us.  
pray for us.  
pray for us.  
pray for us.

Joy of Israel,  
Glory of Jerusalem,

pray for us.  
pray for us.



Honour of our people, Virgin of Nazareth, Virgin full of grace, Virgin overshadowed by the Spirit, Virgin giving birth,	pray for us. pray for us. pray for us. pray for us. pray for us.
Handmaid of the Lord, Handmaid of the Word, Humble and poor handmaid, Wife of Joseph, Blessed among women,	pray for us. pray for us. pray for us. pray for us. pray for us.
Mother of Jesus, Mother of Emmanuel, Mother of the Son of David, Mother of the Lord, Mother of the disciples,	pray for us. pray for us. pray for us. pray for us. pray for us.
Eager mother in the Visitation, Joyful mother at Bethlehem, Generous mother in the Temple, Exiled mother in Egypt, Anxious mother in Jerusalem, Provident mother at Cana, Resolute mother on Calvary, Prayerful mother in the Cenacle,	pray for us. pray for us. pray for us. pray for us. pray for us. pray for us. pray for us. pray for us.
Woman of the new Covenant, Woman adorned with the sun, Woman crowned with stars,	pray for us. pray for us. pray for us.
Queen at the right hand of the King,	pray for us.
Blessed are you who believed, Blessed are you who stored up the Word, Blessed are you who did the will of the Father,	we praise you. we bless you. we praise you for your glory.

### Let us pray.

God our Father, from one generation to the next,  
you revealed your love for humanity:  
we give you thanks because, when the appointed time came,  
through the blessed Virgin Mary,  
you gave us Jesus, your Son and our Saviour;  
grant us, we pray, the Spirit of truth  
in order to discern in the events of history  
the signs of hope and peace,  
to gather from the ups and downs of life  
the seeds of freedom and grace.  
We ask this through Christ our Lord. Amen.

## 6 Texts for Reflection





# Annexes

## 6.1 PLEDGE (explanations)

1. *Christian community.* Jesus gathered crowds around himself. As Good Shepherd, he fulfilled his first duty: gathering the lost sheep of the house of Israel (Mt 15.24). He re-established communion with persons separated from others because of sickness, evil, sin, envy, pride. He also said, “*I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd*” (Jn 10.16). Therefore he sent his disciples to do the same: “*Go therefore and make disciples of all nations*” (Mt 28.19).
2. *Word of God.* Speaking about her Son, at Cana, Mary said to the servants: “*Do whatever he tells you*” (Jn 2.5). Jesus, indeed, taught wisely. As new Moses, he taught/gave them a new commandment: “*Just as I have loved you, you also should love one another*” (Jn 13.34). He also invited his listeners to discover his new and spiritual family: “*My mother and my brothers and sisters are those who hear the word of God and do it*” (Lk 8.21). After his resurrection, his explanation based on Scriptures warmed up the heart of the disciples of Emmaus, who were deluded, and he invited them to again read and better understand the events of his passion and death.
3. *Ministry.* Jesus came among us bringing to all a Good News: God loves us; he wants to save us all (cf. Lk 4.14-21). Since the beginning of his ministry, he called some persons to follow him (cf. Mk 1.16-20); “*he sent them out to proclaim the kingdom of God*” (Lk 9.2; cf. Lk 10.1) and to make it visible through good deeds. However, this was not enough. Having compassion for the crowds who were harassed and helpless, like sheep without a shepherd (cf. Mt 9.36), Jesus said to his disciples: “*The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest*” (Lk 10.2).
4. *Holy Communion.* Speaking of himself as a new heavenly manna (cf. Ex 16.1-36), Jesus said: “*I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh*” (Jn 6.51). At the last supper, in his desire to love his own until the end (up to the gift of his own life), Jesus took a loaf of bread, and after blessing it he broke it, gave it to his disciples, and said, “*Take it and eat it; this is my body which will be given up for you*”. He did the same with the cup of wine, offering his blood, his own life.
5. *Caring for others.* Risen from the dead, Jesus sent out his disciples to proclaim the Good News of salvation to all nations, teaching them to obey everything that he had



commanded his disciples, and he assured his disciples of his presence at all times and everywhere: "*Remember, I am with you always, to the end of the age*" (Mt 28.20).

6. *Serving the most needy.* Through the parable of the last judgment, Jesus invited his disciples to comfort all needy people whom they may encounter, any person in need of food, drink, health, cloth, goods, freedom, for he said: "*Truly I tell you, just as you did it to one of the least of these brothers and sisters of mine, you did it to me*" (Mt 25, 40). In the events of the Passion, the mother of Jesus, with the beloved disciple, stood at the foot of the Cross of Jesus.

### 6.2 MEANING OF ADORATION

***Homily of Benedict XVI,  
on World Youth Day 2005, at Cologne (Marynfeld), on Sunday, 21 August 2005***

*Dear Young Friends,*

Yesterday evening we came together in the presence of the Sacred Host, in which Jesus becomes for us the bread that sustains and feeds us (cf. *Jn* 6.35), and there we began our inner journey of adoration. In the Eucharist, adoration must become union.

At the celebration of the Eucharist, we find ourselves in the "hour" of Jesus, to use the language of John's Gospel. Through the Eucharist this "hour" of Jesus becomes our own hour, his presence in our midst. Together with the disciples he celebrated the Passover of Israel, the memorial of God's liberating action that led Israel from slavery to freedom. Jesus follows the rites of Israel. He recites over the bread the prayer of praise and blessing.

But then something new happens. He thanks God not only for the great works of the past; he thanks him for his own exaltation, soon to be accomplished through the Cross and Resurrection, and he speaks to the disciples in words that sum up the whole of the Law and the Prophets: "This is my Body, given in sacrifice for you. This cup is the New Covenant in my Blood". He then distributes the bread and the cup, and instructs them to repeat his words and actions of that moment over and over again in his memory.

What is happening? How can Jesus distribute his Body and his Blood?

By making the bread into his Body and the wine into his Blood, he anticipates his death, he accepts it in his heart, and he transforms it into an action of love. What on the outside is simply brutal violence - the Crucifixion - from within becomes an act of total self-giving love. This is the substantial transformation which was accomplished at the Last Supper and was destined to set in motion a series of transformations leading ultimately to the transformation of the world when God will be all in all (cf. *1 Cor* 15.28).

In their hearts, people always and everywhere have somehow expected a change, a transformation of the world. Here now is the central act of transformation that alone can truly renew the world: violence is transformed into love, and death into life.

Since this act transmutes death into love, death as such is already conquered from within, the Resurrection is already present in it. Death is, so to speak, mortally wounded, so that it can no longer have the last word.

To use an image well known to us today, this is like inducing nuclear fission in the very heart of being - the victory of love over hatred, the victory of love over death. Only this intimate explosion of good conquering evil can then trigger off the series of transformations that little by little will change the world.

All other changes remain superficial and cannot save. For this reason we speak of redemption: what had to happen at the most intimate level has indeed happened, and we can enter into its dynamic. Jesus can distribute his Body, because he truly gives himself.



## Annexes

This first fundamental transformation of violence into love, of death into life, brings other changes in its wake. Bread and wine become his Body and Blood.

But it must not stop there; on the contrary, the process of transformation must now gather momentum. The Body and Blood of Christ are given to us so that we ourselves will be transformed in our turn. We are to become the Body of Christ, his own Flesh and Blood.

We all eat the one bread, and this means that we ourselves become one. In this way, adoration, as we said earlier, becomes union. 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.

I like to illustrate this new step urged upon us by the Last Supper by drawing out the different nuances of the word "adoration" in Greek and in Latin. The Greek word is *proskynesis*. It refers to the gesture of submission, the recognition of God as our true measure, supplying the norm that we choose to follow. It means that freedom is not simply about enjoying life in total autonomy, but rather about living by the measure of truth and goodness, so that we ourselves can become true and good. This gesture is necessary even if initially our yearning for freedom makes us inclined to resist it.

We can only fully accept it when we take the second step that the Last Supper proposes to us. The Latin word for adoration is *ad-oratio* - *mouth to mouth contact*, a kiss, an embrace, and hence, ultimately love. Submission becomes union, because he to whom we submit is Love. In this way submission acquires a meaning, because it does not impose anything on us from the outside, but liberates us deep within.

Let us return once more to the Last Supper. The new element to emerge here was the deeper meaning given to Israel's ancient prayer of blessing, which from that point on became the word of transformation, enabling us to participate in the "hour" of Christ. Jesus did not instruct us to repeat the Passover meal, which in any event, given that it is an anniversary, is not repeatable at will. He instructed us to enter into his "hour".

We enter into it through the sacred power of the words of consecration - a transformation brought about through the prayer of praise which places us in continuity with Israel and the whole of salvation history, and at the same time ushers in the new, to which the older prayer at its deepest level was pointing.

The new prayer - which the Church calls the "Eucharistic Prayer" - brings the Eucharist into being. It is the word of power which transforms the gifts of the earth in an entirely new way into God's gift of himself, and it draws us into this process of transformation. That is why we call this action "Eucharist", which is a translation of the Hebrew word *beracha* - thanksgiving, praise, blessing, and a transformation worked by the Lord: the presence of his "hour". Jesus' hour is the hour in which love triumphs. In other words: it is God who has triumphed, because he is Love.

Jesus' hour seeks to become our own hour and will indeed become so if we allow ourselves, through the celebration of the Eucharist, to be drawn into that process of transformation that the Lord intends to bring about. The Eucharist must become the centre of our lives.

If the Church tells us that the Eucharist is an essential part of Sunday, this is no mere positivism or thirst for power. On Easter morning, first the women and then the disciples had the grace of seeing the Lord. From that moment on, they knew that the first day of the week, Sunday, would be his day, the day of Christ the Lord. The day when creation began became the day when creation was renewed. Creation and redemption belong together. That is why Sunday is so important.

It is good that today, in many cultures, Sunday is a free day, and is often combined with Saturday so as to constitute a "week-end" of free time. Yet this free time is empty if God is not present.

Dear friends! Sometimes, our initial impression is that having to include time for Mass on a Sunday is rather inconvenient. But if you make the effort, you will realize that this is what gives a proper focus to your free time.

Do not be deterred from taking part in Sunday Mass, and help others to discover it too. This is because the Eucharist releases the joy that we need so much, and we must learn to grasp it ever more deeply, we must learn to love it.



Let us pledge ourselves to do this - it is worth the effort! Let us discover the intimate riches of the Church's liturgy and its true greatness: it is not we who are celebrating for ourselves, but it is the living God himself who is preparing a banquet for us.

Through your love for the Eucharist you will also rediscover the Sacrament of Reconciliation, in which the merciful goodness of God always allows us to make a fresh start in our lives.

Anyone who has discovered Christ must lead others to him. A great joy cannot be kept to oneself. It has to be passed on.

In vast areas of the world today there is a strange forgetfulness of God. It seems as if everything would be just the same even without him.

But at the same time there is a feeling of frustration, a sense of dissatisfaction with everyone and everything.

People tend to exclaim: "This cannot be what life is about!". Indeed not. And so, together with forgetfulness of God there is a kind of new explosion of religion. I have no wish to discredit all the manifestations of this phenomenon. There may be sincere joy in the discovery. But to tell the truth, religion often becomes almost a consumer product. People choose what they like, and some are even able to make a profit from it.

But religion sought on a "do-it-yourself" basis cannot ultimately help us. It may be comfortable, but at times of crisis we are left to ourselves.

Help people to discover the true star which points out the way to us: Jesus Christ! Let us seek to know him better and better, so as to be able to guide others to him with conviction.

This is why love for Sacred Scripture is so important, and in consequence, it is important to know the faith of the Church which opens up for us the meaning of Scripture. It is the Holy Spirit who guides the Church as her faith grows, causing her to enter ever more deeply into the truth (cf. *Jn* 16.13).

Beloved Pope John Paul II gave us a wonderful work in which the faith of centuries is explained synthetically: the [\*Catechism of the Catholic Church\*](#). I myself recently presented the Compendium of the Catechism, also prepared at the request of the late Holy Father. These are two fundamental texts which I recommend to all of you.

Obviously books alone are not enough. Form communities based on faith!

In recent decades, movements and communities have come to birth in which the power of the Gospel is keenly felt. Seek communion in faith, like fellow travellers who continue together to follow the path of the great pilgrimage that the Magi from the East first pointed out to us. The spontaneity of new communities is important, but it is also important to preserve communion with the Pope and with the Bishops. It is they who guarantee that we are not seeking private paths, but instead are living as God's great family, founded by the Lord through the Twelve Apostles.

Once again, I must return to the Eucharist. "Because there is one bread, we, though many, are one body", says St. Paul (*I Cor* 10.17). By this he meant: since we receive the same Lord and he gathers us together and draws us into himself, we ourselves are one.

This must be evident in our lives. It must be seen in our capacity to forgive. It must be seen in our sensitivity to the needs of others. It must be seen in our willingness to share. It must be seen in our commitment to our neighbours, both those close at hand and those physically far away, whom we nevertheless consider to be close.

Today, there are many forms of voluntary assistance, models of mutual service, of which our society has urgent need. We must not, for example, abandon the elderly to their solitude, we must not pass by when we meet people who are suffering. If we think and live according to our communion with Christ, then our eyes will be opened. Then we will no longer be content to scrape a living just for ourselves, but we will see where and how we are needed.

Living and acting thus, we will soon realize that it is much better to be useful and at the disposal of others than to be concerned only with the comforts that are offered to us.

I know that you as young people have great aspirations, that you want to pledge yourselves to build a better world. Let others see this, let the world see it, since this is exactly the witness that the world expects from the disciples of Jesus Christ; in this way, and through your love above all, the world will be able to discover the star that we follow as believers.

Let us go forward with Christ and let us live our lives as true worshippers of God! Amen.



## Annexes

VATICAN CITY, MAY 11, 2006 (VIS) - Benedict XVI today received the first group of bishops from the Canadian Conference of Catholic Bishops. The prelates, from Quebec, have just completed their "ad limina" visit.

The Pope affirmed that this visit, and those to follow, are giving him the opportunity to reflect upon "certain significant themes regarding the mission of the Church in Canadian society, which is marked by pluralism, subjectivism and increasing secularization."

The Holy Father recalled how in 2008 the city of Quebec will celebrate the fourth centenary of its foundation and, in the same year, host the International Eucharistic Congress. He called on city's diocese to "rediscover ... the place the Eucharist must occupy in the life of the Church," noting how in their reports the bishops had highlighted "the notable drop in religious practice over the last few years," and "the lack of young people at Eucharistic assemblies."

"The faithful," the Pope said, "must be convinced of the vital importance of regular participation in Sunday Mass, that their faith may grow and find coherent expression. In fact, the Eucharist, source and summit of Christian life, unites and conforms us to the Son of God. It also builds the Church, strengthening her in her unity as the Body of Christ. No Christian community can be built up if it does not have its root and its core in the celebration of the Eucharist."

"Apart from the drop in the number of priests," he went on, "which at times makes it impossible to celebrate Sunday Mass in certain places, what is particularly worrying is the place occupied by sacramentality in the life of the Church. The requirements of pastoral organization must not compromise authentic ecclesiology. ... The central role of the priest - who 'in persona Christi capitis,' teaches, sanctifies and rules the community - must not be diminished."

"The importance of the role of the laity, for whose generosity in serving Christian communities I am most grateful, must never obscure the absolutely irreplaceable ministry of priests in the life of the Church. Consequently, priestly ministry cannot be entrusted to others without effectively prejudicing the very authenticity of the Church's being. Moreover, how will young men want to become priests if the role of ordained ministry is not clearly defined and recognized?"

Despite these problems, "the thirst for renewal perceptible in the faithful is a sign of hope," said Pope Benedict, and he went on to refer to the "positive impact" on young Canadians of World Youth Day, celebrated in Toronto in 2002, and of the Year of the Eucharist, which awoke a fresh interest in Eucharistic adoration.

"If, as John Paul II wrote, Christianity in our time must distinguish itself above all for 'the art of prayer,' how can we not feel a renewed need to dwell in spiritual conversation ... before Christ present in the Most Holy Sacrament?"

The Pope then went on to thank Canadian institutes of consecrated life for the "apostolic and spiritual commitment of their members," highlighting how "consecrated life is a gift of God benefiting the entire Church and serving life in the world." Hence, it must take place in a context of "solid ecclesial communion." On this subject, Benedict XVI invited consecrated men and women "to work ever more closely with pastors, welcoming and spreading Church doctrine in all its integrity."

"You, as well as the whole Christian community," the Pope concluded, "have a primordial duty to transmit the call of the Lord fearlessly, to awaken vocations and to accompany young people along the path of discernment and commitment, in the joy of celibacy. In this spirit, you must take care over the catechesis of children and young people. ... Thus, I invite the Catholic community of Quebec to pay renewed attention to its adherence to the truth of Church teaching on theology and morals, two inseparable aspects of being a Christian in the world."

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7. References to the life of Canadian Blessed

8. Documents to duplicate

9. File for medias

*Form for the Pledge*

