



Pastoral Letter

Lent 2022

Eucharistic Prayer



Pope Francis celebrating Mass

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For centuries, the Season of Lent has held an important place in the life of the Church. For those who wish to be baptized, it is the last phase of their preparation which will end at Easter, when they will receive the three sacraments of Christian initiation: Baptism, Confirmation, and Eucharist.

This Season, which comes around every year, also allows those who have already been baptized to deepen their Christian life, to renew it through a more intense effort of conversion, that is to say, through a more solid adherence to their faith and the search for a more perfect coherence with the Gospel.

- 1- To achieve this, the Church has chosen three main works that Jesus himself mentions in the Gospel of Ash Wednesday (Mt 6:1-6.16-18): fasting, almsgiving and prayer. Fasting is a work on ourselves: by depriving ourselves of certain things, we regain control of ourselves and escape the dependencies that enslave us. Prayer opens us to God and makes us more attentive to him. As for almsgiving, it turns us towards others and makes us respond to their real needs.
- 2- These three means are united; they depend on each other and influence each other. Thus, we work on ourselves, but by opening ourselves to God and to others; we open ourselves to God, but by learning to see ourselves and others with his eyes and in his light; we care for others, but in God's way because we find in him the true measure of true love and the strength that animates us. To illustrate these three means, the image of a tricycle comes to mind: the young child learns his first lessons on it: we remain little children in our Christian journey and we need a spiritual tricycle: fasting, prayer and almsgiving!
- 3- For several months, the Covid-19 pandemic has profoundly changed our existence. We may have lived this time as a prolonged and forced Lent: indeed, we had to deprive ourselves of certain things (which constitutes a form of fasting); we became more aware of the needs of others (i.e. sick people, elders, hospital staff); we may also have given a greater place to God, by praying more. However, access to church and the sacraments was made more difficult, with the consequent risk of perceiving their necessity less.



- 4- In this line, I wish, as a Bishop, that during Lent 2022 the life of prayer, especially liturgical prayer, be increased among the faithful. To this end, I am inspired by an important event that has touched French-speaking Catholics throughout the world. On November 28, the first Sunday of Advent, a new French translation of the *Roman Missal* came into effect throughout the French-speaking world. The English-speaking community had received its own translation exactly ten years ago; this delay is explained by the fact that the French-speaking countries wanted to translate not only the Missal, but also the whole Bible, in what is called a 'liturgical translation', that is to say a translation that is faithful to the biblical texts, of course, but intended to be proclaimed aloud, and thus accessible to the listeners. The English-speaking faithful can take advantage of this anniversary to rediscover their own texts, whose beauty is often forgotten through routine use.
- 5- In front of liturgical texts, a proverb summarizes the Church's position: *the law of prayer is the law of faith*. This means that in her official and universal prayer, the Church expresses her faith, she presents the mystery of God and his plan of salvation for humanity. In the liturgical texts chosen and prayed by the Church, every person can find a major place that transmits the authentic faith; he or she can also draw from them true nourishment for his or her own faith life. By praying attentively the official liturgical texts, each person can then nourish and enrich his or her own perception of the mystery of faith.
- 6- As we know, the Eucharistic Prayer is the heart of the Mass. In it, pronounced by the priest who acts in the person of Christ the Head of his Mystical Body, the Church gives thanks to God the Father, Son and Holy Spirit; she proclaims the divine action in Creation and Redemption; she manifests the union of the Church on earth with that in heaven and in purgatory; she makes present the Paschal Mystery of Christ, anticipated at the Last Supper and realized by his death on the cross and his resurrection; under the action of the Holy Spirit, each person can then transform his or her own existence into the image of Christ and contribute to extending his work of salvation to the whole world. The faithful join in the Eucharistic Prayer through inner spiritual union and communal interventions: the initial dialogue of the Preface, the singing of the Sanctus, the anamnesis, and the great *Amen*.
- 7- As the representative of the Bishops of Canada on the *Commission épiscopale francophone pour les traductions liturgiques (CEFTL)*, I participated in the recent French translation of the Missal; by looking more closely at the texts that the Church uses in her official prayer, I have perceived even more strongly the links that exist between the prayer of the Church and this fundamental source that is the Word of God.
- 8- In this line, the Eucharistic Prayer IV, in use since 1969, holds of great spiritual richness. In this Lenten Season, I think that each member of the faithful could meditate on its

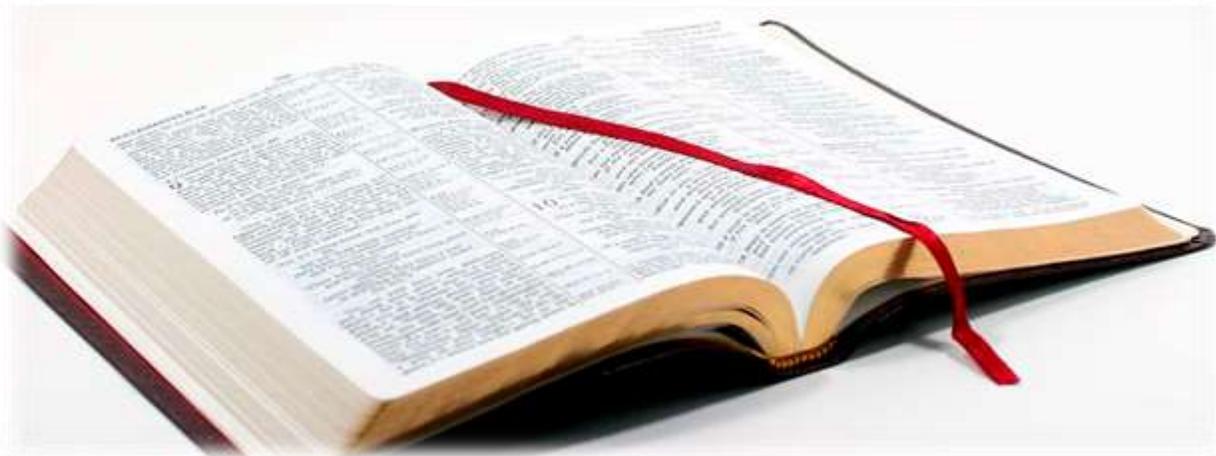


content and taste its deep connection with the Word of God from which it draws its inspiration.

- 9-** This present Pastoral Letter is thus intended as a kind of meditation, a '*lectio divina*' of this liturgical text. To do this, I have divided the Eucharistic prayer into 15 parts.
- a) Each day, one can read a section of the official liturgical text that I have put in bold type.
 - b) Then we read the few echoes of the Word of God that I quote in italics: we will be able to see that some passages or words of the Church's prayer are textual quotations from the Bible. We reread these biblical phrases slowly, in a kind of spiritual 'chewing', as we do with food: we don't swallow it all at once, but we separate the morsels and grind them under our teeth several times; by resaying the prayers and the Word slowly and repeating them several times, our intelligence assimilates them and they can descend more easily and more effectively into our hearts.
 - c) We finish by becoming aware of the echoes that these prayers and words arouse in our hearts. We can then enter into a personal conversation with God, thanking him for his mystery which we deepen, making our requests to him, interceding for the needs of others.
- 10-** St. Teresa of Avila said that a person who devotes 15 minutes a day to prayer makes great progress on the path to holiness. Lent favours such a practice; with the division that I propose, my Pastoral Letter can be a useful resource in this regard for several days.
- 11-** In addition, it is possible to live this process in community, for example by gathering with other faithful before the Blessed Sacrament. One person reads the liturgical text in bold type; another reads the biblical verses in italics; there is a pause of silence to encourage the personal interiorization for those present.
- 12-** If someone wishes to find in his or her Bible the few verses that I quote, here is a guide to the abbreviations used.

Act (Acts of the Apostles)
 Col (Epistle of Saint Paul to the Colossians)
 Ep (Epistle of Saint Paul to the Ephesians)
 Ex (Book of Exodus)
 Ez (Book of the prophet Ezekiel)
 Gal (Epistle of Saint Paul to the Galatians)
 Gn (Book of Genesis)
 Hos (Book of the prophet Hosea)
 Is (Book of the prophet Isaiah)
 Jn (Gospel of John)

Jer (Book of the prophet Jeremiah)
Lk (Gospel of Saint Luke)
Lv (Book of Leviticus)
Mk (Gospel of Mark)
Mt (Gospel of Matthew)
Phil (Epistle of Saint Paul to the Philippians)
Ps (Psalms)
Rom (Epistle of Saint Paul to the Romans)
Rev (Revelation of John)
Titus (Epistle of Saint Paul to Titus)
Wis (Book of Wisdom)
I Cor (1st Epistle of Saint Paul to the Corinthians)
II Cor (2nd Epistle of Saint Paul to the Corinthians)
I Jn (1st Epistle of Saint John)
I Pt (1st Epistle of Saint Peter)
II Pt (2nd Epistle of Saint Peter)
I Th (1st Letter to the Thessalonians)
I Tm (1st Epistle of Saint Paul to Timothy)
II Tm (2nd Epistle of Saint Paul to Timothy).



As an introduction, let's take the time to read slowly chapter 17 of the Gospel of St. John, which many call "*the priestly prayer of Jesus*".

Jesus' Priestly Prayer: Gospel of Saint John, chapter 17

"After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you,

² since you have given him authority over all people,^[a] to give eternal life to all whom you have given him.

³ And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.

⁴ I glorified you on earth by finishing the work that you gave me to do.

⁵ So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

⁶ "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.

⁷ Now they know that everything you have given me is from you;

⁸ for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me.

⁹ I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours.

¹⁰ All mine are yours, and yours are mine; and I have been glorified in them.

¹¹ And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.

¹² While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled.

¹³ But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves.

¹⁴ I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world.

¹⁵ I am not asking you to take them out of the world, but I ask you to protect them from the evil one.

¹⁶ They do not belong to the world, just as I do not belong to the world.

17 Sanctify them in the truth; your word is truth.

18 As you have sent me into the world, so I have sent them into the world.

19 And for their sakes I sanctify myself, so that they also may be sanctified in truth.

20 "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word,

21 that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.

22 The glory that you have given me I have given them, so that they may be one, as we are one,

23 I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.

24 Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

25 "Righteous Father, the world does not know you, but I know you; and these know that you have sent me.

26 I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

13-

Meditation :

- a. Jesus addresses God as his Father: *abba*, Aramaic for 'Daddy'! Note that this name recurs in verses 1.5.11.21.24.25; the Father is 'holy' (v. 11) and 'just' (v. 25).
- b. Jesus came to reveal the *name of the Father*: Moses had asked God for his name (Ex 3:14); he had received a mysterious name (*I am He who I am*). Jesus reveals the one God who is *Father*, the one who wants to be close to us, to adopt us as his children.
- c. Jesus describes eternal life: knowing God and the one he sent, Christ. Knowing God is different from knowing the names of the capitals of the world, which makes little difference to our daily lives; it is about entering into a relationship with God: we can know God, as spouses know each other.
- d. Jesus is aware that Evil is always at work in the world.
- e. By his sacrifice, Jesus sanctifies humanity.

- f. Jesus prays for his apostles gathered around him and for all those who will believe.
- g. He wants us to be united in him and among ourselves.

EUCCHARISTIC PRAYER IV

Day 1: First Meditation

It is truly right to give you thanks,

"At that same hour Jesus rejoiced in the Holy Spirit" (Lk 10: 21)

truly just to give you **glory, Father most holy,**

"The heavens are telling the glory of God" (Ps 19: 1)

"Glory to God in the highest heaven" (Lk 2: 14)

"the glory of the God of Israel was coming from the east" (Ez 43: 2)

Father: Jn 17: 1.5.11.24.25.

Father: Jn 17: 1.5.21.24

Holy Father: Jn 17: 11

Righteous Father: Jn 17: 25

"I thank you, Father, Lord of heaven and earth" (Lk 10: 21; Mt 11: 25)

"Father, if you are willing, remove this cup from me" (Lk 22, 42)

"Father, I thank you for having heard me" (Jn 11: 41).

"And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" (Ga 4: 6)

for you are the **one God living and true,**

"you, the only true God" (Jn 17: 3).

"I AM has sent me to you" (Ex 3, 14)

"You shall have no other gods before me. You shall not make for yourself an idol" (Ex 19: 3-4)

"You turned to God from idols, to serve a living and true God" (I Th 1: 10).

"He is God not of the dead, but of the living" (Mt 22: 32).

existing before all ages and abiding for all eternity,

dwelling in unapproachable light.

« *The Lord is my light* » (Ps 27, 1)

“the light of your countenance, for you delighted in them” (Ps: 44, 3)

“the true light, which enlightens everyone, was coming into the world” (Jn 1: 9)

Day 2: Second Meditation

Yet you, who alone are good, the source of life,

“God saw that it was good” (Gn 1: 10)

“No one is good but God alone” (Lk 18: 19)

have made all that is,

“in the beginning when God created the heavens and the earth” (Gn 1:1; Jn 1: 1)

so that you might fill your creatures with blessings

“He has blessed us in Christ with every spiritual blessing in the heavenly places” (E 1: 3)

and bring joy to many of them by the glory of your light.

And so, in your presence are countless hosts of Angels,

“they numbered myriads of myriads and thousands of thousands” (Rev 5: 11)

who serve you day and night and,

gazing upon the glory of your face,

“in heaven their angels continually see the face of my Father in heaven” (Mt 18: 10)

glorify you without ceasing.

With them we, too, confess your name in exultation,

“I made your name known to them” (Jn 17: 26).

giving voice to every creature under heaven,

as we acclaim:

Day 3: Third Meditation

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

« Seraphim were stationed above; each of them had six wings: with two they covered their faces, with two they covered their feet and with two they hovered. One cried out to the other: « Holy, Holy, Holy is the Lord of hosts. All the earth is filled with his glory » (Is 6: 2-3).

« The four living creatures, each of them with six wings, were covered with eyes inside and out. Day and night they do not stop exclaiming: Holy, Holy, Holy is the Lord God almighty, who was, and who is and who is to come » (Apo 4, 8)

« You shall be holy, for I the LORD your God am holy» (Lv 19: 2; I Pt 1, 15-16).

“I thank you, Father, Lord of heaven and earth” (Mt 11: 25)

« Your will be done, on earth as it is in heaven. » (Mt 6: 10)

« the God who made the world and everything in it, he who is Lord of heaven and earth» (Act 17: 24)

« Glory to God in the highest heaven” (Lk 2: 14).

« Blessed is he who comes in the name of the Lord » (Ps 118: 26)

“Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven “(Palm Sunday: Lk 19: 38)

Day 4 : Fourth Meditation

**We give you praise, Father most holy,
for you are great**

“O LORD, our Sovereign, how majestic is your name in all the earth!” (Ps 8: 2)

"For the LORD, the Most High, is awesome" (Ps 47: 3)

"Great is the LORD and greatly to be praised" (Ps 48: 3; 96: 4; 145: 3)

"What God is great as our God?" (Ps 77: 14).

"For you are great and do wondrous deeds" (Ps 86: 10)

Great = Magnus. "Magnificat anima mea Dominus" (Lk 1: 46).

**and you have fashioned all your works
in wisdom and in love.**

"Who have made all things by your word, and by your wisdom have formed humankind" (Wis 9: 2-3)

"It is he who made the earth by his power, who established the world by his wisdom, and by his understanding stretched out the heavens" (Jr 10:12)

You formed man in your own image

"Let us make humankind in our image, according to our likeness" (Gn 1: 26-27)

and entrusted the whole world to his care,

"The LORD God took the man and put him in the garden of Eden to till it and keep it" (Gn 2: 15)

so that in serving you alone, the Creator,

"you shall have no other gods before me" (Ex 20: 3)

he might have dominion over all creatures.

"Let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth" (Gn 1: 26)

Day 5: Fifth Meditation

And when through disobedience he had lost your friendship,

"by the one man's disobedience the many were made sinners" (Rm 5: 19)

you did not abandon him to the domain of death.

"death no longer has dominion over him" (Rm 6:9).

For you came in mercy to the aid of all,

"God, who is rich in mercy, out of the great love with which he loved us" (Ep 2:4)

"He saved us, not because of any works of righteousness that we had done, but according to his mercy" (Titus 3: 5)

so that those who seek might find you.

*“so that they would search for God and perhaps grope for him and find him”
(Act 17: 27).*

Time and again you offered them covenants

Adam, Noah, Abraham, Moses, Jeremiah...

and through the prophets

4 great and 12 small

“I led them with cords of human kindness, with bands of love” (Hos 11: 4)

“Long ago God spoke to our ancestors in many and various ways by the prophets” (He 1: 1)

taught them to look forward to salvation.

Day 6: Sixth Meditation

And you so loved the world, Father most holy,

“For God so loved the world” (Jn 3: 16)

that in the fullness of time

“when the fullness of time had come, God sent his Son, born of a woman” (Ga 4: 4)

“as a plan for the fullness of time, to gather up all things in him,” (Ep 1:10)

you sent your Only Begotten Son to be our Saviour.

“He gave his only Son” (Jn 3: 16).

*“Because you have done this, and have not withheld your son, your only son”
(Gn 22: 16: Abraham and Isaac)*

“Finally, he sent his son to them, saying, ‘They will respect my son’ (Mt 21: 37).

“You are to name him Jesus, for he will save his people from their sins” (Mt 1: 21).

“We have our hope set on the living God, who is the Savior of all people” (I Tm 4, 1).

Day 7: Seventh Meditation

Made incarnate by the Holy Spirit

‘And the Word became flesh” (Jn 1: 14)

“You will conceive in your womb and bear a son... The Holy Spirit will come upon you, and the power of the Most High will overshadow you” (Lk 1: 31.35)

and born of the Virgin Mary,

“She gave birth to her firstborn son” (Lk 2: 7)

“God sent his Son, born of a woman” (Ga 4: 4)

he shared our human nature

“Taking the form of a slave, being born in human likeness (Ph 2: 7)

in all things but sin.

“Which of you convicts me of sin?” (Jn 8: 46)

**To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.**

“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free” (Lk 4: 18; Is 61: 1-2).

Day 8: Eight Meditation

To accomplish your plan,

“This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord” (Ep 3: 11)

he gave himself up to death,

“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: 18)

“I live by faith in the Son of God, who loved me and gave himself for me” (Ga 2: 20)

and, rising from the dead,

he destroyed death and restored life.

“who abolished death and brought life and immortality to light through the gospel” (II Tm 1: 10).

And that we might live no longer for ourselves

but for him who died and rose again for us,

“And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them” (II Cor 5: 15).

“So you also must consider yourselves dead to sin and alive to God in Christ Jesus” (Rm 6, 11).

“You are not your own? For you were bought with a price”. (I Cor 6: 20)

**he sent the Holy Spirit from you, Father,
as the first fruits for those who believe,**

“I will ask the Father, and he will give you another Advocate, to be with you forever” (Jn 14: 16).

“When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father” (Jn 15: 26)

“Because God’s love has been poured into our hearts through the Holy Spirit that has been given to us” (Rm 5: 5)

“because you are children, God has sent the Spirit of his Son into our^[b] hearts, crying, “Abba¹ Father! » (Ga 4 :6).

**so that, bringing to perfection his work in the world,
he might sanctify creation to the full.**

« In the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit» (Rm 15: 16).

« God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth» (2 Th 2: 13).

« Sanctify them in the truth; your word is truth. And for their sakes I sanctify myself, so that they also may be sanctified in truth. (Jn 17: 17.19).

Day 9: Ninth Meditation

**Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,
that they may become
the Body and Blood of our Lord Jesus Christ
which he himself left us as an eternal covenant.**

“I received from the Lord what I also handed on to you,” (I Co 11: 23)

“This is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people” (Jr 31: 33).

**For when the hour had come
for him to be glorified by you, Father most holy,**

*“Father, the hour has come; glorify your Son so that the Son may glorify you,”
(Jn 17: 1)*

**having loved his own who were in the world,
he loved them to the end:**

“Having loved his own who were in the world, he loved them to the end” (Jn 13: 1)

and while they were at supper,

(Jn 17:1 writes: “*he looked up to heaven*”: words kept in the Roman Canon).

he took bread, blessed and broke it,

and gave it to his disciples,

TAKE THIS, ALL OF YOU, AND EAT OF IT,

FOR THIS IS MY BODY,

WHICH WILL BE GIVEN UP FOR YOU.

“While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body» (Mt 26: 26).

“While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body” (Mk 14: 22)

“Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me”. (Lk 22: 19)

“The Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, “This is my body that is for you”” (I Cor 11, 23-24).

Day 10: Tenth Meditation

In a similar way,

taking the chalice filled with the fruit of the vine,

he gave thanks,

and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,

FOR THIS IS THE CHALICE OF MY BLOOD,

THE BLOOD OF THE NEW AND ETERNAL COVENANT,

WHICH WILL BE Poured OUT FOR YOU AND FOR MANY

**FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**

“Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins” (Mt 26, 27).

“Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, “This is my blood of the covenant, which is poured out for many” (Mk 14: 23-24).

“And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood”. (Lk 22: 120)

“In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” (I Cor 11: 25).

He took the bread, broke it and gave it: multiplication of loaves: Mt 14: 14-33; Mk 6: 34-52; Lk 8: 10-17; Jn 6: 11-14.

“When he was at the table with them, he took bread, blessed and broke it, and gave it to them” (disciples of Emmaus: Lk 24: 30).

“Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 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» (Jn 6: 53-56).

I The mystery of Faith

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

II When we eat this Bread and drink this Cup,

we proclaim your Death, O Lord, until you come again.

« For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes» (I Cor 11: 26).

**III Save us, Saviour of the world,
for by your Cross and Resurrection you have set us free.**

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| Day 11: Eleventh Meditation |
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**Therefore, O Lord,
as we now celebrate the memorial of our redemption,**

“Do this in memory of me”.

**we remember Christ's Death
and his descent to the realm of the dead,
we proclaim his Resurrection**

“For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scripture” (I Cor 15: 3-4).

“He had also descended into the lower parts of the earth” (Ep 4: 9).

and his Ascension to your right hand,

*“He who descended is the same one who ascended far above all the heavens”
(Ep 4: 10)*

“The LORD says to my lord, “Sit at my right hand until I make your enemies your footstool” (Ps 110: 1)

and, as we await his coming in glory,

“This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven” (Act 1: 11).

“while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ” (Titus 2, 13).

**we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the whole world.**

“He is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.” (1 Jn 2: 2).

“He has appeared once for all at the end of the age to remove sin by the sacrifice of himself”. (He 9: 26).

“Christ had offered for all time a single sacrifice for sins, “he sat down at the right hand of God” (He 10: 12).

“Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God” (Ep 5: 2).

Day 12: Twelfth Meditation

**Look, O Lord, upon the Sacrifice
which you yourself have provided for your Church,
and grant in your loving kindness
to all who partake of this one Bread and one Chalice
that, gathered into one body by the Holy Spirit,**

“That they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.” (Jn 17: 21-23).

**they may truly become a living sacrifice in Christ
to the praise of your glory.**

“For their sakes I sanctify myself, so that they also may be sanctified in truth.” (Jn 17: 19).

“I appeal to you therefore, brothers and sisters by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Rm 12: 1).

« Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name» (He 13, 15).

« like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ» (1 Pt 2, 5).

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| Day 13: Thirteenth Meditation |
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**Therefore, Lord, remember now
all for whom we offer this sacrifice:**

“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word” (Jn 17: 20).

“I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior” (1 Tm 2, 1-3).

especially your servant N. our Pope,

“when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship” (Ga 2, 9).

**N. our Bishop, *
and the whole Order of Bishops,
all the clergy, those who take part in this offering,
those gathered here before you,**

“That there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers « (1 Cor 12: 25-28).

your entire people, and all who seek you with a sincere heart.

« who desires everyone to be saved and to come to the knowledge of the truth» (1 Tm 2, 4).

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| Day 14 : Fourteenth Meditation |
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**Remember also
those who have died in the peace of your Christ
and all the dead, whose faith you alone have known.**

“Blessed are the dead who from now on die in the Lord” (Rev 14: 13).

“In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom” (2 Tm 4, 1).

**To all of us, your children,
grant, O merciful Father,**

“See what love the Father has given us, that we should be called children of God; and that is what we are. (1 Jn 3: 1).

that we may enter into a heavenly inheritance

“give eternal life to all whom you have given him” (Jn 17: 2).

“when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance” (Mt 21: 38).

“Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world” (Mt 25: 34).

with the Blessed Virgin Mary, Mother of God,

“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” (Lk 1; 31-32).

“from now on all generations will call me blessed” (Lk 1: 48).

“There was a wedding in Cana of Galilee, and the mother of Jesus was there” (Jn 2: 1).

“Standing near the cross of Jesus were his mother, and his mother’s sister” (Jn 19: 25)

“All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus” (Act 1:14).

with blessed Joseph, her Spouse

“He went to be registered with Mary, to whom he was engaged” (Lk 2: 5).

“Is not this Joseph’s son?” (Lk 4: 22)

**and with your Apostles and Saints
in your kingdom**

“Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world” (Mt 25: 34).

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| Day 15: Fifteenth Meditation |
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**There, with the whole of creation,
freed from the corruption of sin and death,**

“Deliver us from evil » (Mt 6: 13).

*« We were dead through our trespasses, made us alive together with Christ»
(Ep 2: 5).*

may we glorify you through Christ our Lord,

“Glorify your Son so that the Son may glorify you” (Jn 17: 1).

through whom you bestow on the world all that is good.

*“There is one God; there is also one mediator between God and humankind,
Christ Jesus, himself human, who gave himself a ransom for all” (I Tm 2: 5).*

*“Come to me, all you that are weary and are carrying heavy burdens, and I
will give you rest” (Mt 11: 28)*

*“One of the soldiers pierced his side with a spear, and at once blood and
water came out. » (Jn 19: 34).*

“Out of the believer’s heart shall flow rivers of living water.” (Jn 7: 38; Ez 47).

Through him, and with him, and in him,

O God, almighty Father,

in the unity of the Holy Spirit,

all glory and honour is yours,

for ever and ever.

Amen.

Glory to the Father

To the Son

And to the Holy Spirit.

“Baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Mt 28, 19).

*“I bow my knees before the Father, from whom every family in heaven and on earth takes its
name. I pray that, according to the riches of his glory, he may grant that you may be strengthened
in your inner being with power through his Spirit, and that Christ may dwell in your hearts through
faith, as you are being rooted and grounded in love. I pray that you may have the power to
comprehend, with all the saints, what is the breadth and length and height and depth, and to*

know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God". (Ep 3: 14-19)

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At the end of this meditation on Eucharistic Prayer IV, we have become aware of the great value of the texts that the Church proposes in her official liturgy and which are truly inspired by the Word of God itself.

We can become dizzy before the greatness of the mystery of God, Father, Son and Holy Spirit, of the infinite love that is at the source of everything, as shown by the Creation of the universe, the Incarnation of the Son of God, and the Redemption offered to all humanity.

We can see more clearly how the Eucharist brings us ever more deeply into this great mystery.

Perhaps we feel as if we are in front of an ocean that surrounds us on all sides and into which we can dive. Let us be inspired by Saint Ephrem, quoted in the Liturgy of the Hours of the 6th Monday of Ordinary Time:

« Lord, who can comprehend even one of your words? We lose more of it than we grasp, like those who drink from a living spring...

+ Serge Poitras

✠ Serge Poitras
Bishop of Timmins
February 22, 2022, in the Feast of the Chair of Saint Peter

And so, whenever anyone discovers some part of the treasure, he should not think that he has exhausted God's word. Instead he should feel that this is all that he was able to find of the wealth contained in it. ...

Be thankful then for what you have received, and do not be saddened at all that such an abundance still remains. What you have received and attained is your present share, while what is left will be your heritage. For what you could not take at one time because of your weakness, you will be able to grasp at another if you only persevere. So, do not foolishly try to drain in one draught what cannot be consumed all at once, and do not cease out of faintheartedness from what you will be able to absorb as time goes on".

May the Blessed Virgin Mary, who "was reflecting in her heart" (Lk 1:19; 2:51), accompany us so that we pray with ever greater understanding and gratitude the prayers that the Church offers in the Eucharistic liturgy.

