



The Intercessors

WATCH AND PRAY

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## INTERCESSORS' QUARTERLY LETTER

### THE MEAL: THE EUCHARIST AND INTERCESSION

Dear Intercessor Friends,

Here we are on the road to Emmaus, a symbol of our journey in faith. The disciples, moving away from Jerusalem, left behind them their faith and their hope in Jesus, the one whom they believed could save his people Israel; but unfortunately, it was not be!

Their disappointment is great. Dejected and without hope, they decided to abandon everything and left Jerusalem. Are there not many of these disciples of Emmaus today who abandon the faith, because they are disappointed by men and dejected by trials?

Dear Intercessors, like Jesus who approaches and walks with the disciples of Emmaus, let us become close to these brothers and sisters, these families and these discouraged couples, by carrying them daily in our humble prayers; isn't this what Christ recommends to us to do? God calls us. God calls out to us ... now.

**Françoise & Luc DJOKA,**

**Responsible Couple for the Eurafrica Zone & members of the EIAl.**

## FATHER PAUL-DOMINIQUE MARCOVITS' SPIRITUAL LETTER

### Intercession and The Eucharist



*"Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight." (Lk 24:30-31).*

How could they not be upset? After a long journey filled with questioning and listening to this man they have not yet recognised, everything is finally becomes clearer. They see this Jesus who they thought was dead and who they missed so much. At the same time, they see that their history, the history of everyone and of the world, is explained, takes on meaning, finds its place, its light, its peace. Finally they see. Jesus is resurrected and leads us all into the eternal life of the Father.

Of all the Lord's appearances after his resurrection, this one touches us deeply: what the disciples of Emmaus experience, we ourselves experience at each Eucharistic celebration: on the road to Em-

maus, the disciples listen to the explanations of the master: at Mass, we listen to the Lord through the readings and the homily. At Emmaus, the disciples discover their Lord at the breaking of bread: at Mass, we adore Christ present at the altar and we commune with the consecrated bread. At Emmaus, the Lord can disappear from their sight because now he is totally present in them, living in their hearts, just as we ourselves believe it to be so after having received communion.

We must still emphasise a fundamental aspect of our life with the Lord. The disciples came with heavy hearts and left with light hearts. We too come to Mass with concerns of all kinds, our own, those of others. What do we do? Because these worries do not leave us and they must not leave us, it is a part of our life, of the lives of others. So what do we do? We place our worries and those of others, our life and that of others, we place everything on the paten with the host, we place everything in the chalice with the wine. Then the great change takes place: the bread and the wine become the Body and Blood of Christ and our lives pass with the life of Christ into the eternal life of the Father:

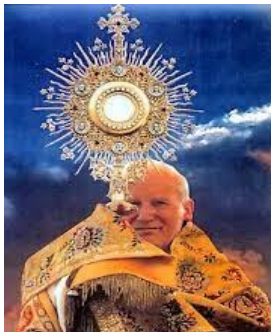
*“Didn’t Christ have to suffer this to enter into His glory?”* » The Lord offers everything to the Father. Therefore in this story of the pilgrims of Emmaus, there is a great movement towards the life of God, of the Father, the source of all things. The intercession to which we are called and which we experience every day is this great movement, this momentum, this march towards the Father, the source of all blessing for everyone in this world. Our intercession embraces the prayer of Christ manifested in the Eucharistic prayer at the altar. But it also embraces the prayer of Christ manifested on the altar of our heart. Saint John Chrysostom says in fact, *“The altar is everywhere, in every square, on every street corner.”* »

Everything ends in a surge of faith. The disciples said, *“Did not our heart burn within us while He talked to us on the road, and while He opened the Scriptures to us?”* At Mass, we sing, with burning hearts, *“Through him, with him and in him, to you God the Father Almighty, in the unity of the Holy Spirit, all honor and all glory for ever and ever.”* All the problems are not resolved, far from it! But the Lord carries them with us.

**Father Paul-Dominique Marcovits, o.p.,**  
Spiritual Counsellor to the Intercessors.

## **“THEY RECOGNISED HIM IN THE BREAKING OF BREAD”** (Lk, 24:35)

**“Stay with us Lord,...”** Lk 24: 29.



“It is significant that the two disciples on the road to Emmaus, duly prepared by our Lord’s words, recognised him at table through the simple gesture of the “breaking of bread”. When minds are enlightened and hearts are enkindled, signs begin to “speak”.

The Eucharist unfolds in a dynamic context of signs containing a rich and luminous message. Through these signs the mystery in some way opens up before the eyes of the believer.

As I emphasised in my Encyclical *Ecclesia de Eucharistia*, it is important that no dimension of this sacrament should be neglected. We are constantly tempted to reduce the Eucharist to our own dimensions, while in reality *it is we who must open ourselves up to the dimensions of the Mystery*. “The Eucharist is too great a gift to tolerate ambiguity and depreciation”.

There is no doubt that the most evident dimension of the Eucharist is that it is a *meal*. The Eucharist was born, on the evening of Holy Thursday, in the setting of the Passover meal.

*Being a meal* is part of its very structure. “Take, eat... Then he took a cup and... gave it to them, saying: Drink from it, all of you” (Mt 26:26, 27). As such, it expresses the fellowship which God wishes to establish with us and which we ourselves must build with one another.

Yet it must not be forgotten that the Eucharistic meal also has a profoundly and primarily *sacrificial* meaning. In the Eucharist, Christ makes present to us anew *the sacrifice offered once for all on Golgotha*.

Present in the Eucharist as the Risen Lord, he nonetheless bears the marks of his passion, of which every Mass is a “memorial”, as the Liturgy reminds us in the acclamation following the consecration: “We announce your death, Lord, we proclaim your resurrection...”.

At the same time, while the Eucharist makes present what occurred in the past, it also *impels us towards the future, when Christ will come again* at the end of history.

This “eschatological” aspect makes the Sacrament of the Eucharist an event which draws us into itself and fills our Christian journey with hope.”

**Excerpt from the Apostolic Letter *Mane Nobiscum Domine*, (Paragraphs 14 & 15)**  
**of the Holy Father John Paul II f**  
**or the Year of the Eucharist, October 2004 –**  
**October 2005.**

## THE EUCHARIST AS A SOURCE OF LOVE



blood of this same resurrected Son, so that divine life may grow in us.

Let us read, if you will, and as if for the first time, with a heart ready for wonder, the admirable words of Christ on the Eucharist, considered as a sacrament, which Saint John relates to us. They cannot fail to arouse in us astonishment, admiration, joyful faith, gratitude:

*"He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me."*

(Jn 6 :56-57).

When we read this extraordinary page, how can we not sense the exceptional grandeur of the marriage of two Christians? Husband and wife, you who eat the flesh of Christ, who drink His blood, who live in your soul and in your body the life of Christ, who abide in Him, and He in you, how could you not love each other with a love completely different from that of other people, a resurrected love?

Can you look at each other, share your sorrows and your joys, give yourselves to each other with all your heart and with all your body, help each other along the way, without having the feeling that you are experiencing a very great mystery there? The union between two beings is worth what they share. Now you who draw from the Eucharist the very life of Christ, it is this, this life of Christ, that you must first share. And this life in you is joyful knowledge of the Father, an outpouring

of filial love. But it is also love of creatures, of all creatures: the admiration, the pity, the tenderness of the Lord inhabit you.

And since it is God's will that you love one another with a privileged love, **your love for your spouse is the first to be transformed by the grace of the Eucharist.**

It brings purification, refinement, a newness of life. It leads you to desire, for the one you love, infinitely more than what the most loving spouses but ignorant of the promise of Christ aspire for each other, I mean the love and joy of God, holiness. Even more radical is the transformation of your love through the action of the Eucharist.

For you, God accomplishes what He had promised through Ezekiel, *"I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh."* (Ez 36 :26), Christ's heart of flesh, that He himself told us was *gentle and humble* (Mt 11:29). Could this new love risk eliminating human attractions and feelings? Rest assured, it does not replace what, apart from sin, it finds in you; this love uses it and deifies it.

This love uses all the resources of human love to express and communicate. Isn't this what we see in the life of Christ himself? How human is his divine love! There we find the infinitely nuanced range of all the feelings that can blossom in a person's soul.

In you, this new heart is the crucible where all your feelings undergo a recasting: they are purified there, they draw from it a brand new vigour and substance; far from being dehumanised they are, one could say, superhumanised."

**MARRIAGE AND THE EUCHARIST,**  
L'Anneau d'Or, Special Issue, "Marriage, a Path to God," n. 111-112, May-August 1963, Excerpts.

## THE INTERCESSORS

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<https://equipes-notre-dame.com/en/who-are-the-intercessors/>

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## THE INTERCESSORS' GUIDE



The International Team for the Animation of the Intercessors (E.I.A.I.), together with the help of their Spiritual Counsellor, Father P.D. Marcovits, wished to clarify the Intercessors' mission today with a "Guide":

**What is this Mission and where does it come from?**

**What is the Prayer of Intercession?**

**How to Experience it: What is the Commitment? What are the Challenges?**

People are called more than ever to turn their hearts and souls towards the Holy Trinity, to fix their gaze, their faith, their hope on it. The Intercessors, with humility and confidence,

respond to this call and put themselves at the service of the Church to listen, welcome and place on the merciful heart of the Lord all the intentions entrusted to them. This guide, deliberately reduced to eight pages, will be able to answer Team Members' questions and make the power of intercession better known today in the Church and in the world.

*Aude & Olivier de la Motte.*

## GENERAL INTENTION

**Lord, make me an instrument of your peace:**

where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

where there is sadness, joy.

O divine Master, grant that I may not so much seek

to be consoled as to console,

to be understood as to understand,

to be loved as to love.

For it is in giving that we receive,

it is in pardoning that we are pardoned,

and it is in dying that we are born to eternal life. Amen.

*Saint Francis of Assisi*

## THE HOLY FATHER'S INTENTION

**For migrants fleeing their homes**

We pray that migrants fleeing from war or hunger, forced to undertake journeys full of danger and violence, find welcome and new opportunities in the countries that receive them.