

From all parts of our large and diverse Archdiocese we came to Quebec as pilgrims. Men and women, young and old, deacons, priests and bishops we came. We gathered under the green flags and we gathered with sisters and brothers in faith as one community.

Here at Chateau Mont Ste. Anne our week of pilgrimage has been centred. At the heart is the Blessed Sacrament that meets you here and tonight we close the chapel. All pilgrimages come to an end, even and most so the pilgrimages of this life that we are on.

This night, at this hour, I am reminded of three other evenings that are key to our understanding of the Eucharist.

The first is the Upper Room on Holy Thursday, the Last Supper. We tread together the actions and words of Jesus that night when the Eucharist entered the life of all humanity. From that memorial meal of the Passover with his dear friends, Jesus set off. He did not remain at the table and the intimacy of the night. Off he went to the garden, to betrayal, to suffering, to death so that the Eucharist would have meaning. As Jeremiah prophesized, the days are coming (these are our days in Christ) for a new covenant, not one that will be broken, for it is with Christ and he will write it in our hearts. Our wonderful and grace-filled moments here in Quebec must also have then meaning in our usual lives back home – at work, in the parishes, in our families, in our consecrated life as religious, in our ministries. All holy experiences, all mountain top moments, must be brought to our everyday life, if it is to last, to have on-going meaning.

The second evening is the night of the Resurrection when the risen Lord, having accompanied and taught them on their pilgrimage back to Emmaus, broke the bread for the two disciples. Again, movement follows the intimate moment. They do not stay there to savour the experience but are up and back to Jerusalem. They were eager to witness, to share what had happened to them. We probably

feel the same way. But note the disciples in Jerusalem by then already knew that Jesus was alive - so the two also must listen to the others but with their *new* understanding. We also will find many others in the parish know what we have learned this week. We must also *listen* and *affirm* how others understand the very essence of what the Eucharist is – the gift of God for the life of the world. We are to share, yes, but also listen to others who also know.

The third evening is the last hours of each of our lives as like the sunset, our days here come to an end. The reading of the book of Revelation describes the heavenly liturgy that lies ahead. Our recognition of the presence of Jesus that we have through the Eucharist now will be replaced by direct contact with the Lamb who was slain for the life of the world. Then the reason for the Eucharist will reach its purpose, its end – whoever eats this bread will live forever and will not die. The Eucharist feeds us on our faith pilgrimage to the point when faith and hope disappear and all that remains is love.