

*Jesus, Word of God the Father,  
gives us the “words”  
to live and pray*



*Lectio Divina  
2022 - 2023*

# ***LECTIO DIVINA***

**Year 2022 - 23**

**JESUS, WORD OF GOD THE FATHER,  
GIVES US THE "WORDS"  
TO LIVE AND PRAY**



## **SOURCES OF REFERENCE:**

**Sacred Scriptures: New Testament**

**The paraphrase of the Our Father of St. Francis**

**Catechism of the Catholic Church**

***“Blessed are those who hear the word of God and keep it!”  
(Lk 11: 28)***

*Dearest sisters,*

*the beatitude that Jesus proclaims for those who listen to the Word of God and put it into practice is a gift and an opportunity that we have been receiving for years with the precious instrument of the Lectio Divina, shared as a community.*

*Every year, it is offered to us for the journey of on-going formation within the community, so that it may find light and strength from the Word which is “a lamp to our steps and a light on our path”.*

*In the human, social, world history that we are living in these dark and confused times, the Word of God becomes for us and for the humanity of today the only source from which we can draw strength, hope, commitment to the true Good, for an authentic journey of conversion, for a positive and providential vision of the future.*

*As Jesus, the Word of the Father says, God who created us, who loved us with His eternal love, knows what we need.*

*The words to be said are not important, but the Word to be welcomed so that He may transform our existence, our experience, our relationships, the very vision of life, of the world, of the “other”, giving us a new gaze that knows how to perceive the “beauty” and the “good” in everything.*

*The theme of the path of this year’s Lectio Divina is:*

***Jesus, Word of the Father, gives us the “words” to live and pray”***

*and focuses our attention on the prayer of the Our Father, already inspired as a prayer in preparation for our coming General Chapter 2023.*

*The lectio are ten, following the parts of the Our Father and are composed as follows:*

- *A passage from the New Testament*
- *The paraphrase of the Our Father of St. Francis*
- *The reflection of the Our Father taken from the Catechism of the Catholic Church*

*In each Lectio we also find the indications for the initial prayer: the Our Father and a brief invocation to the Holy Spirit, and the final prayer which is always in reference to the words of the Our Father and which was composed by some reflections of Pope Emeritus Benedict XVI and Pope Francis.*

*Dearest Sisters, there are many gifts of grace that are placed at our disposal to nourish our consecrated life in the dimensions of spiritual, fraternal and missionary life.*

*Lectio Divina too, must have a strong missionary and fraternal dimension that makes us persons and communities “fruitful” by the Word in order to be able to transmit it, with our lives, to the many brothers and sisters who draw near to us and who must be able to see in our gaze that: “God is with us!”, He does not abandon us, He will remain with us until the end of time, according to His Promise.*

*Fraternal greetings*

*General Council*

*Rome 4 October 2022*

*Solemnity of St Francis of Assisi*

*Prot. N. 86/2022*

## 1. OUR FATHER

Beginning Prayer: *Our Father...*  
Invocation: *Come Holy Spirit,  
Spirit of the Father and the Son,*  
ALL: *teach us to live and pray.*

### **From the letter of St. Paul to the Romans (Rm. 8:14-21)**

*For those who are led by the Spirit of God are children of God.  
For you did not receive a spirit of slavery to fall back into fear, but you  
received a spirit of adoption, through which we cry, "Abba, Father!"  
The Spirit itself bears witness with our spirit that we are children of  
God, and if children, then heirs, heirs of God and joint heirs with  
Christ, if only we suffer with him so that we may also be glorified  
with him.*

*I consider that the sufferings of this present time are as nothing  
compared with the glory to be revealed for us.*

*For creation awaits with eager expectation the revelation of the  
children of God; for creation was made subject to futility, not of its  
own accord but because of the one who subjected it, in hope that  
creation itself would be set free from slavery to corruption and share  
in the glorious freedom of the children of God.*

**The Word of God**

### ***The paraphrase of the Our Father by St. Francis***

**Our Father: Most Holy,**  
our Creator and Redeemer, our Savior and our Comforter.

## *From the Catechism of the Catholic Church*

When we say “our” Father, we recognize first that all his promises of love announced by the prophets are fulfilled in the new and eternal covenant in his Christ: we have become “his” people and he is henceforth “our” God. This new relationship is the purely gratuitous gift of belonging to each other: we are to respond to “grace and truth” given us in Jesus Christ with love and faithfulness.

if we pray the Our Father sincerely, we leave individualism behind, because the love that we receive frees us from it.

The “our” at the beginning of the Lord’s Prayer, ... excludes no one. If we are to say it truthfully, our divisions and oppositions have to be overcome.

The baptized cannot pray to “our” Father without bringing before him all those for whom he gave his beloved Son. God’s love has no bounds, neither should our prayer.

(CCC 2787, 2792, 2793)

## *Closing prayer*

**“Lord, teach us to pray”.**

We ask you Lord to be able to live the incessant prayer of the heart, learning to listen to your voice and to thank you for all your gifts, living the Our Father as a “school of prayer”.

Father help us to relate to you

by calling you Abbà, Father. Teach us to abandon ourselves with faith to Your Providence, to establish authentic relationships as brothers and sisters. We want to commit ourselves to live every moment of this day and always to give glory to Your Name. Amen



## 2. WHO ARE IN HEAVEN

Beginning Prayer: *Our Father...*  
Invocation: *Come Holy Spirit,  
Spirit, who fills the universe.*  
ALL: *Come into our hearts..*

### **From the letter of St. Paul to the Ephesians (Ef 3: 14-21)**

*For this reason I kneel before the Father, from whom every family in heaven and on earth is named, that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self, and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones 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.*

*Now to him who is able to accomplish far more than all we ask or imagine, by the power at work within us, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.*

**The Word of God**

### ***The paraphrase of the Our Father by St. Francis***

#### **Who art in Heaven:**

in the angels and the saints. Who gives them light so that they may have knowledge, because Thou, Lord, are Light. Who inflames them so that they may love, because Thou, Lord, are Love.

Who lives continually in them and who fills them so that they may be happy, because Thou, Lord, are the Supreme Good, the Eternal Good, and it is from Thee that all good comes, and without Thee there is no good.



## *From the Catechism of the Catholic Church*

This biblical expression does not mean a place (“space”), but a way of being; it does not mean that God is distant, but majestic. Our Father is not “elsewhere”: he transcends everything we can conceive of his holiness. It is precisely because he is thrice holy that he is so close to the humble and contrite heart.

“Our Father who art in heaven” is rightly understood to mean that God is in the hearts of the just, as in his holy temple. At the same time, it means that those who pray should desire the one they invoke to dwell in them. “Heaven” could also be those who bear the image of the heavenly world, and in whom God dwells and tarries”. (CCC 2794)



## *Closing prayer*

1. You, Father, are in heaven as your blessed and eternal abode and also for your children, we pray: **Make of us Your dwelling place**
2. You, Father, are in the heart of every human being who has no peace until he finds himself in you, let us pray:
3. You, Father, are in the experience of all your creatures to assure them that they are never alone, let us pray:
4. You, Father, are present in the fragility and weakness of all human being who are sinners so that they may receive mercy and forgiveness, let us pray:
5. You, Father, are present in the poor, weak and sick people to be their comfort and safety, we pray:



### 3. HALLOWED BE THY NAME

Beginning Prayer: **Our Father...**

Invocation: **Come Holy Spirit. Sanctifier Spirit,**

All: **teach us to live and pray.**

#### **From the Gospel of Matthew (Mt. 5:43-48)**

*You have heard that it was said, 'You shall love your neighbor and hate your enemy.'*

*But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust.*

*For if you love those who love you, what recompense will you have? Do not the tax collectors do the same?*

*And if you greet your brothers only, what is unusual about that? Do not the pagans do the same?*

*So be perfect, just as your heavenly Father is perfect.*

#### **The Word of the Lord**

#### ***The paraphrase of the Our Father by St. Francis***

##### **Hallowed be Thy Name:**

May our knowledge of Thee become ever clearer, so that we may realize the extent of Thy benefits, the steadfastness of Thy promises, the sublimity of Thy Majesty and the depth of Thy judgments.

## *From the Catechism of the Catholic Church*

The sanctification of his name among the nations depends inseparably on our life and our prayer: We ask God to hallow his name, which by its own holiness saves and makes holy all creation .... It is this name that gives salvation to a lost world. But we ask that this name of God should be hallowed in us through our actions.

For God's name is blessed when we live well, but is blasphemed when we live wickedly. ...

We ask then that, just as the name of God is holy, so we may obtain his holiness in our souls.

When we say "hallowed be thy name," we ask that it should be hallowed in us, who are in him; but also in others whom God's grace still awaits, that we may obey the precept that obliges us to pray for everyone, even our enemies.

That is why we do not say expressly "hallowed be thy name 'in us,'" for we ask that it be so in all men. (CCC 2814)

## *Closing prayer*

**Our Father, hallowed be your name,**

May he be respected and loved, by me and by the whole world, also through me, in my commitment to set a good example, to lead Your Name even to those who do not yet truly know You.

Hallowed be your name. Your name is "love".

May love be sanctified on earth, by everyone, all over the world.

May love sanctify the earth, transform and transfigure this history of ours. Amen.



## 4. THY KINGDOM COME

Beginning Prayer: *Our Father...*  
Invocation: *Come Holy Spirit.*  
*Spirit of grace and of prayer,*  
All: *come and reign in us and around us.*

### From the letter of St. Paul to the Galatians (Gal. 5: 16-25)

*I say, then: live by the Spirit and you will certainly not gratify the desire of the flesh. For the flesh has desires against the Spirit, and the Spirit against the flesh; these are opposed to each other, so that you may not do what you want.*

*But if you are guided by the Spirit, you are not under the law.*

*Now the works of the flesh are obvious: immorality, impurity, licentiousness, idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies, and the like. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.*

*In contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control.*

*Against such there is no law.*

*Now those who belong to Christ (Jesus) have crucified their flesh with its passions and desires.*

*If we live in the Spirit, let us also follow the Spirit.*

**The Word of God**

### *The paraphrase of the Our Father by St. Francis*

**Thy Kingdom come:**

so that Thou may reign in us by Thy grace and bring us to Thy Kingdom, where we shall see Thee clearly, love Thee perfectly, be blessed in Thy company and enjoy Thee forever.

## *From the Catechism of the Catholic Church*

In the Lord's Prayer, "thy kingdom come" refers primarily to the final coming of the reign of God through Christ's return.

But, far from distracting the Church from her mission in this present world, this desire commits her to it all the more strongly.

Since Pentecost, the coming of that Reign is the work of the Spirit of the Lord who "complete(s) his work on earth and brings us the fullness of grace."

"The kingdom of God (is) righteousness and peace and joy in the Holy Spirit." The end-time in which we live is the age of the outpouring of the Spirit. Ever since Pentecost, a decisive battle has been joined between "the flesh" and the Spirit. (CCC 2818, 2819)



## *Closing prayer*

**Our Father, your kingdom come.**

Your kingdom come.

Yours, the one where the poor are princes and the children enter first. And may it be more beautiful than all dreams, more intense than all the tears of those who lived and died to reach it.

May Your Creation, the Blessed Hope, be fulfilled in our hearts and in the world, and return our Savior Jesus Christ! Amen

## 5. THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN

Beginning Prayer: *Our Father...*

Invocation: *Come Holy Spirit,*

*Spirit that instills in us the fire of your love,*

All: *make us docile to Your Holy Will.*

### **From the first letter of St Paul to Timothy (1Tm 2: 1-6)**

*First of all, then, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone, for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity. This is good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth.*

*For there is one God. There is also one mediator between God and the human race, Christ Jesus, himself human, who gave himself as ransom for all. This was the testimony at the proper time.*

### **The Word of God**

#### ***The paraphrase of the Our Father by St. Francis***

##### **Thy Will be done on earth as it is in Heaven:**

so that we may love Thee with our whole heart by always thinking of Thee; with our whole mind by directing our whole intention towards Thee and seeking Thy glory in everything; and with all our strength by spending all our powers and affections of soul and body in the service of Thy Love alone. And may we love our neighbours as ourselves, encouraging them all to love Thee as best we can, rejoicing as the good fortune of others, just as it were our own, and sympathizing with their misfortunes, while giving offense to no one.

## *From the Catechism of the Catholic Church*

“Although he was a Son, [Jesus] learned obedience through what he suffered.” How much more reason have we sinful creatures to learn obedience - we who in him have become children of adoption. We ask our Father to unite our will to his Son’s, in order to fulfill his will, his plan of salvation for the life of the world. We are radically incapable of this, but united with Jesus and with the power of his Holy Spirit, we can surrender our will to him and decide to choose what his Son has always chosen: to do what is pleasing to the Father:

In committing ourselves to [Christ], we can become one spirit with him, and thereby accomplish his will, in such wise that it will be perfect on earth as it is in heaven. (CCC 2825)



### *Closing prayer*

**Our Father, your will be done,**

which is the will of Salvation, even in our misunderstanding of Your ways.

Help us to accept your Will, fill us with trust in You, give us the hope and consolation of your love and unite our will to that of your Son, so that your plan of salvation may be fulfilled in the life of the world.

Amen

## 6.GIVE US THIS DAY OUR DAILY BREAD

Beginning Prayer: *Our Father...*

Invocation: *Come Holy Spirit, Lord and giver of life,*

All: *come and remain in us.*

### From the Gospel of Luke (Lk 9: 10-17)

*Jesus took the apostles and withdrew in private to a town called Bethsaida. The crowds, meanwhile, learned of this and followed him. He received them and spoke to them about the kingdom of God, and he healed those who needed to be cured.*

*As the day was drawing to a close, the Twelve approached him and said, "Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here." He said to them, "Give them some food yourselves." They replied, "Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people."*

*Now the men there numbered about five thousand. Then he said to his disciples, "Have them sit down in groups of (about) fifty."*

*They did so and made them all sit down. Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd.*

*They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.*

**The Word of the Lord**

### *The paraphrase of the Our Father by St. Francis*

**Give us this day our daily bread:** Thy own beloved Son, our Lord Jesus Christ, to remind us of the love He showed for us and to help us understand and appreciate it and everything that He did or said or suffered.



## *From the Catechism of the Catholic Church*

“Give us”: the trust of children who look to their Father for everything is beautiful. “He makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.” He gives to all the living “their food in due season.” Jesus teaches us this petition, because it glorifies our Father by acknowledging how good he is, beyond all goodness.

(CCC 2828).

“This day” is also an expression of trust taught us by the Lord, which we would never have presumed to invent. Since it refers above all to his Word and to the Body of his Son, this “today” is not only that of our mortal time, but also the “today” of God. If you receive the bread each day, each day is today for you. If Christ is yours today, he rises for you every day.

(CCC 2836)

« The Eucharist is our daily bread. the power belonging to this divine food makes it a bond of union. Its effect is then understood as unity, so that, gathered into his Body and made members of him, we may become what we receive.... This also is our daily bread: the readings you hear each day in church and the hymns you hear and sing.

All these are necessities for our pilgrimage». (CCC 2837)

## *Closing prayer*

**Our Father, give us today our daily bread,**

Our bread and that of all our brothers and sisters, overcoming our divisions and our selfishness. Give us what is real necessary, the earthly nourishment for our sustenance, and deliver us from useless desires. Above all, give us the Bread of life, the Word of God and the Body of Christ, the eternal table prepared for us and for many from the beginning of time. Amen



## 7. AND FORGIVE US OUR TRESPASSES

Beginning Prayer: **Our Father...**

Invocation: **Come Holy Spirit.**

*Spirit of mercy and forgiveness,*

All: **give us a heart, poor and humble, rich only of You.**

### **From the Gospel of Luke (Lk 18: 9-14)**

*Jesus addressed this parable to those who were convinced of their own righteousness and despised everyone else.*

*“Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, ‘O God, I thank you that I am not like the rest of humanity - greedy, dishonest, adulterous - or even like this tax collector. I fast twice a week, and I pay tithes on my whole income.’*

*But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, ‘O God, be merciful to me a sinner.’ I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”*

**The Word of the Lord**

### ***The paraphrase of the Our Father by St. Francis***

**And forgive us our trespasses:** in Thy infinite Mercy, and by the power of the Passion of Thy Son, our Lord Jesus Christ, together with the merits and the intercession of the Blessed Virgin Mary and all your saints.

## *From the Catechism of the Catholic Church*

With bold confidence, we began praying to our Father. In begging him that his name be hallowed, we were in fact asking him that we ourselves might be always made more holy.

But though we are clothed with the baptismal garment, we do not cease to sin, to turn away from God.

Now, in this new petition, we return to him like the prodigal son and, like the tax collector, recognize that we are sinners before him.

Our petition begins with a “confession” of our wretchedness and his mercy. Our hope is firm because, in his Son, “we have redemption, the forgiveness of sins.”

We find the efficacious and undoubted sign of his forgiveness in the sacraments of his Church.

(CCC 2839)

### *Closing prayer*

**Our Father, forgive us  
our trespasses.**

Take away our sins from us,  
merciful Father.

Embrace our frailty and give us the certainty that, no matter how hard the trials, great our weakness, heavy the suffering of our sins, we will never fall out of your hands, Father rich in tenderness; those hands that have created us, support and accompany us on the path of life, because they are guided by an infinite and faithful love. Amen



## 8. AS WE FORGIVE THOSE WHO TRESPASS AGAINST US

Beginning Prayer: *Our Father...*

Invocation: *come Holy Spirit, Spirit of peace and meekness,*

All: *make us instruments of your love.*

### From the letter of St. Paul to the Ephesians

(Ef. 4: 23-27, 29-32)

*Be renewed in the spirit of your minds, and put on the new self, created in God's way in righteousness and holiness of truth.*

*Therefore, putting away falsehood, speak the truth, each one to his neighbor, for we are members one of another.*

*Be angry but do not sin; do not let the sun set on your anger, and do not leave room for the devil.*

*No foul language should come out of your mouths, but only such as is good for needed edification, that it may impart grace to those who hear.*

*And do not grieve the holy Spirit of God, with which you were sealed for the day of redemption.*

*All bitterness, fury, anger, shouting, and reviling must be removed from you, along with all malice. (And) be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ.*

**The Word of God**

### *The paraphrase of the Our Father by St. Francis*

**As we forgive those who trespass against us:** and if we do not forgive perfectly, Lord, make us forgive perfectly, so that we may indeed love our enemies for love of Thee, and pray fervently to Thee for them, returning no one evil for evil, anxious only to serve everybody in Thee.

## *From the Catechism of the Catholic Church*

« as we forgive those who trespass against us »

This “as” is not unique in Jesus’ teaching: “You, therefore, must be perfect, as your heavenly Father is perfect”; “Be merciful, even as your Father is merciful”.

A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”

It is impossible to keep the Lord’s commandment by imitating the divine model from outside; there has to be a vital participation, coming from the depths of the heart, in the holiness and the mercy and the love of our God. Only the Spirit by whom we live can make “ours” the same mind that was in Christ Jesus. Then the unity of forgiveness becomes possible and we find ourselves “forgiving one another, as God in Christ forgave” us. (CCC 2842)



## *Closing prayer*

**Our father, forgive us our trespasses,  
as we forgive those who trespass against us.**

God the Father, You never tire of always offering Your forgiveness every time we ask for it. It is a full, total forgiveness, with which you give us the certainty that, although we can fall back into the same sins, You do not stop loving us.

We, on the other hand, often live locked up in grudge and are incapable of forgiveness. We ask St. Francis to intercede for us, so that we never renounce being humble signs of forgiveness and instruments of mercy!! Amen.

## 9. AND LEAD US NOT INTO TEMPTATION

Beginning Prayer: *Our Father...*

Invocation: *Come Holy Spirit,  
Spirit of Counsel and strength,*

All: *give us wisdom and discernment.*

### **From the first letter of St Peter (1Pt. 5: 6-11)**

*Humble yourselves under the mighty hand of God, that he may exalt you in due time.*

*Cast all your worries upon him because he cares for you.*

*Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for (someone) to devour.*

*Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings.*

*The God of all grace who called you to his eternal glory through Christ (Jesus) will himself restore, confirm, strengthen, and establish you after you have suffered a little.*

*To him be dominion forever. Amen.*

**The Word of God**

### ***The paraphrase of the Our Father by St. Francis***

**And lead us not into temptation:**

hidden or obvious, sudden or unforeseen.

## *From the Catechism of the Catholic Church*

This petition goes to the root of the preceding one, for our sins result from our consenting to temptation...

It is difficult to translate the Greek verb used by a single English word: the Greek means both “do not allow us to enter into temptation” and “do not let us yield to temptation.”

“God cannot be tempted by evil and he himself tempts no one”; on the contrary, he wants to set us free from evil. We ask him not to allow us to take the way that leads to sin. We are engaged in the battle “between flesh and spirit”; this petition implores the Spirit of discernment and strength. (CCC. 2846)

« Lead us not into temptation” implies a decision of the heart: “For where your treasure is, there will your heart be also.... No one can serve two masters.» (CCC 2848)

### *Closing prayer*

Our father,  
do not abandon us at the mercy  
of the road that leads to sin, along  
which, without you, we would be  
lost.

Reach out and grasp us; send us  
the Spirit of discernment and  
fortitude and the grace of vigilance  
and final perseverance. Amen





## 10. BUT DELIVER US FROM EVIL. AMEN

Beginning Prayer: *Our Father...*

Invocation: *Come Holy Spirit. Giver of every good,*

All: *teach us to choose You above all things.*

### From the Gospel of John (Jn. 17:6-15)

*"I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me.*

*I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them.*

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

*When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled.*

*But now I am coming to you. I speak this in the world so that they may share my joy completely. I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. I do not ask that you take them out of the world but that you keep them from the evil one.*

### The World of the Lord

### *The paraphrase of the Our Father by St. Francis*

**But deliver us from evil:** Present, past, or to come.

## *From the Catechism of the Catholic Church*

The last petition to our Father is also included in Jesus' prayer: "I am not asking you to take them out of the world, but I ask you to protect them from the evil one." It touches each of us personally, but it is always "we" who pray, in communion with the whole Church, for the deliverance of the whole human family...

In this petition, evil is not an abstraction, but refers to a person, Satan, the Evil One, the angel who opposes God... God's plan and his work of salvation accomplished in Christ.

The Lord who has taken away your sin and pardoned your faults also protects you and keeps you from the wiles of your adversary the devil... One who entrusts himself to God does not dread the devil. "If God is for us, who is against us?"

When we ask to be delivered from the Evil One, we pray as well to be freed from all evils, present, past, and future, of which he is the author or instigator. In this final petition, the Church brings before the Father all the distress of the world. (CCC. 2850, 2851, 2852- 2854)

## *Closing prayer*

« Deliver us Lord, from every evil and grant us peace in our day.  
In your mercy keep us free from sin and protect us from all anxiety  
as we wait in joyful hope for the coming of our Savior, Jesus Christ».  
Amen







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