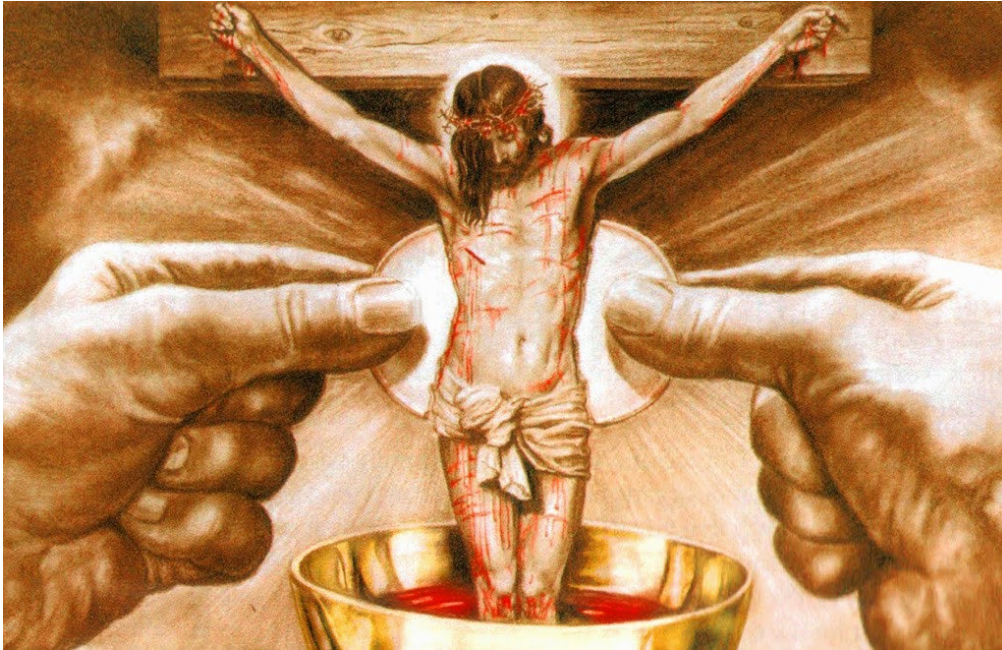


'I CAME TO BRING FIRE'
SOLEMNITY OF THE BODY AND BLOOD OF CHRIST, JUNE 14th



“Jesus said to the Jewish crowds: ‘I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.’

The Jews quarreled among themselves, saying, ‘How can this man give us his flesh to eat?’

Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.

For my flesh is true food, and my blood is true drink.

Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.

This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.” (John 6:51-58)

I. WHO FEEDS ON ME WILL HAVE LIFE BECAUSE OF ME:

Petition: Bread from Heaven, true food and true life, feed me with yourself, so I may become totally yours and I remain in You always and You to remain in me. O dear Lord and God, give me your divine life, your flesh and your blood, that I may always live from You, with You, in You, and for You.

We feed on Christ eating Him, so believing and coming to Him, ***“Whoever comes to me will never be hungry, and whoever believes in me will never be***

thirsty” (Jn 6:35) We do this at Mass and in adoration of Jesus in the Most Holy Sacrament of the Altar.

The Eucharist is the perpetuation of the humble Gift of God to us. God gives Himself totally to us in the Divine Person of His Only Begotten Son, Jesus.

He is the Living-Bread, the true Bread from Heaven given by the Father.

The goal of the celebration of the Most Holy Body and Blood of Christ is to give adoration, worship and honor *“in spirit and truth”* to the real and substantial presence of Christ under the Sacred Species, whether during the Mass or after it.

The Most Holy Eucharist **is the Center-point, the Source and the Summit of the life of the Church: it is that in which the very author of grace, Jesus Christ, is**

truly, really and substantially contained under the species; and this should be so for every Christian because the whole good of the Church, Jesus Christ is here.

Through worship and adoration of the most life-giving Sacrament of the Holy Eucharist the faithful are called to plunge themselves into the love of God and let God take possession of their minds and hearts; not by any lengthy investigation or thought, but by a certain insight given by faith and trust.

Through adoration of Jesus, Son of God, in the Monstrance we accomplish the act of supreme worship of God-with-us, Emmanuel. Our relationship with God is effectively developed and steadily increased by means of this. Through this worship the believing soul acknowledges its Creator who completely transcends nature, recognizes his dominion, his Almighty power, his unconditional love, and strives humbly and trustfully to enter into a deeper relationship of friendship with Him. Moreover, this adoration is expressed and manifested also through our body when is offered as a *“living sacrifice, holy, pleasing to God”* (cf. Rm 12:1), ***“because in all acts of worship, what is external has reference to what is internal as to its motive, therefore external adoration is the expression of internal; just as by making use of bodily signs of humility our desire to submit ourselves to God is aroused”*** (cf. St Thomas Aquinas, II-II, 84, a. 2).

The truths of faith that are contained in the Mystery of the Eucharist are wonderful. The realities about God that are revealed to the devout soul are rich and profound. The relations of love that are created through this Mystery of the real Presence of Jesus with the Church, His Bride, are essential for Her, are in fact Her very life. Worship and adoration of this wondrous Sacrament





creates, involves and unites the whole Body of Christ, that is, the whole Church; and at the same time, requests of each adorer a most personal and vital gift of himself. When this happens the effects and fruits of this Sacrament of love are magnificent and indispensable.

In this Sacrament of love our Redemption is accomplished, it is given to us in freedom from our sins, as He is the Lamb that takes away the sins of the world. Our intimate union with Christ is deepened, and the unity of the Mystical Body is built up; this is the union with the Source of grace, and it brings the fruits of the Spirit, the joy, the peace, the strength, the comfort and consolation that flow constantly from Him to souls in adoration.

The greatness of the Eucharist deserves our constant exaltation, praise and contemplation, our external and internal worship, our individual, family and collective worship.

Come to Him, adorers, come to Him! He is substantially Present and hidden in the divine Sacrament of his love. Jesus Christ is here! Come to Him and learn from Him, who is meek and humble of heart. He will refresh you and provide rest to your soul. Come and adore, prostrate your souls before this sublime Mystery of infinite love. Come and eat! Come and Drink! You are eating God, you are drinking the living water. *“Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David.”* (Is 55:1-3)

II. WHOEVER EATS MY FLESH REMAINS IN ME AND I IN HIM:

Petition: My God, You long to be in me, and me in You, that I might be in your love and You in my love. O Jesus, love of my life, unite me to Yourself, and I, a poor nothing, will be transformed in all Glory. Jesus, I want, I desire, and it is my determined resolution, to remain in You and You in me. Grant me what I ask and through your divine Mercy let me remain always in your love.

It is nonsensical to ‘eat’ the Risen One, present under the sign of bread and wine, as if it were a simple piece of bread. To eat this Bread is to

communicate, to enter into an intimate communion with the person of the living Lord. This communion, this act of ‘eating’, is truly an encounter between two persons; it is allowing our lives to be penetrated by the life of the One who is the Lord, of the One who is my Creator and Redeemer. *“Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.”* (Jn 6:56)

The purpose of this communion, of this partaking, is the assimilation of my life with His, my transformation and conformation into Him who is living Love. Therefore, this communion implies adoration, it implies the will to follow Christ, to follow the One who goes ahead of us; and it implies that we remain in Him, in His love, and power. We eat Him in order to become Him, we are assimilated into Him. His words are Spirit and Life, they are words of eternal life, they are Almighty words that transform those who believe.

He is the bread of life, which means that *“Who believes in me will never be thirsty; and whoever comes to him will never be hungry”* (Jn 6:35)

Do we believe in Him, the Son of God, the Messiah?

III. MY JESUS; WHAT DO I WANT?

O, My Jesus! What do I want? I want to love you.
I want whatever is in me, to give it entirely to You.
Without having any other pleasure but to please You.
Without having any other fear but to lose You.

I want to forget everything and to know You
I want to give up everything and to look only for You.
I want to lose everything and to find You
I want to ignore everything for tasting You.

O, my Jesus, I want to love You.
I want to plunge into the sweet abyss of your wounds;
and in your divine wounds of love burn in love.

I want, in the One I love, to be transformed;
I want to die to myself, for living your life;
Losing myself in You, my Jesus, and no longer finding me.

