

New Brighton, Sunday 10th June 2023

External Solemnity of Corpus Christi

2nd Sunday after Pentecost

“Homo quidam fecit coenam magnam, et vocavit multos.”¹

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

“A certain man gave a great supper, and he invited many.”

“This man, distinct from all others, is Jesus Christ who, being true God, deigned to become true man, to unite divinity and humanity in the one and same person. The great supper he has prepared is the incomprehensible happiness of heavenly glory that the Lord has reserved from all eternity to be, in his kingdom, the permanent meal of the saints. This meal, which must be the last, is rightly called a supper, because, just as the evening meal is the last of the day, so also the beatitude of the immortal life is granted only at the end of the present life, after which there is nothing more to hope for. A splendid feast indeed, a delicious supper, since its immensity and excellence infinitely surpass anything the human heart has ever felt or could ever imagine.”²

We are indeed invited to this great supper, and this Sunday within the Octave of the feast of the Blessed Sacrament is an immense opportunity, yearly given to us, to renew publicly and in our heart, our attachment, veneration, and adoration to the Blessed Sacrament.

This token of paradise, this promise of the eternal supper of the Lord is most of the time seen and understood as a personal gift, to every single Christian, which is true, of course. But the Blessed Sacrament was also given to us to be, not only the symbol, but the real bond of union between all true Christians. This Sacrament is the Sacrament of Charity who reunite into one what our sins divided into many. Let's listen the great benedictine Abbot Dom Guéranger on that matter:

“It is on this account, as we have already noticed, and cannot too strongly urge, that one should inveigh against the narrow-minded individualism which is now so much the fashion, of attaching more importance to the practices of private devotion, than to the solemnity of those great acts of the Liturgy, which form the very essence of religion. Thus, as we were just saying, it is by the sacrifice of the God-Man, that the entire creation is consummated in unity, and that true social life is founded upon God. God is one in his essence; the ineffable harmony of the Three Divine Persons does but bring out more clearly, by its sublime fecundity, this infinite Unity. The creature, on the contrary, is multiplicity; and the division, resulting from Adam's fall, has strongly emphasized this mark of

¹ Lk., XIV, 16; 2nd Sunday after Pentecost, Gospel.

² Ludolph of Saxony, *Life of Christ*, Vol. 4, Chp. LXXXI. Translated with www.deepl.com.

finite and borrowed being. And yet, having come forth from God's hands, it must return thither, it must, that is, procure his glory; and this it cannot do, save on the condition of there being removed that unhappy division, which separates it from both God and its fellow-creatures; its very multiplicity must reproduce, as it tends towards its Maker, an image of the fruitful harmony of the Three Divine Persons. "That they also, may be one in us, as we also are one":³ there is the grand revelation of God's intentions, when he produced creatures; and the revelation is made to us by the Angel of the great Counsel, who is come upon this earth, that he might carry out the divine plan. Now, what is it that brings all the several elements of the social body into oneness, by bringing them back to their Creator? It is religion. And what is the fundamental act of religion? Sacrifice. Sacrifice is both the means and scope of this magnificent unification in Christ; its perfect realization will mark the consummation of the eternal kingdom of the Father, who will have become, through his Christ, all in all."^{4 5}

This new union, realized and strengthened by this Holy Sacrament, is demonstrated by a communion of all visible members of the Church, devoutly walking behind the Priest, *alter Christus*, carrying in public procession the Blessed Sacrament. The invisible members, saints and angels, who are already enjoying the eternal last supper, are for sure present, and rejoice at the sight of such devotion and public praise of Our Lord Jesus Christ.

Let's not waste such opportunity to repair publicly the numerous offenses made against God's Dignity and the Blessed Sacrament, which may unfortunately include ours. Our attachment to the worldly things, as described in the Gospel of this Sunday within the Octave:

"I have bought a farm, and I must go out and see it; I pray you hold me excused." "I have bought five yoke of oxen, and I am on my way to try them; I pray you hold me excused." "I have married a wife, and therefore I cannot come."⁶

These disordered attachments must be removed and scrapped off our hearts and life. Jesus is calling his devoted servants to a sole and unique union with Him. He's inviting us to a communion of Hearts in a similar way of the unique Divine Life He's having with the Father and the Holy Ghost. He's inviting us to participate to the most beautiful treasure we could even dream of. Why should we stay apart? Let's joyfully answer His invitation to share with Him, Our Lady, the Angels and the Saints, the eternal last supper, resting forever to praise his Glory, Bounty and Mercy, in the Unity of the Divine Life of the Holy Trinity.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

³ Jn., XVII, 21-22.

⁴ I Cor., XV, 24-28.

⁵ Dom Guéranger, The Liturgical Year, Sunday within the Octave of Corpus Christi.

⁶ Lk., XIV, 18-20.