

Preston, Sunday 22<sup>nd</sup> June 2025

## External Solemnity of Corpus Christi

*2<sup>nd</sup> Sunday after Pentecost*

“Homo quidam fecit coenam magnam, et vocavit multos.”<sup>1</sup>

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.”<sup>2</sup>

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.

“The Sacred Heart, the Blessed Eucharist, Love, are one and the same thing! In the Tabernacle we find the Host; in the Host, Jesus; in Jesus His Heart; in His Heart, Love, Infinite Love, divine Charity, God, the principle of life, living and vivifying. But more still; the ineffable miracle of the Eucharist can be explained only by love; by the love of God, yes, but by the love of Jesus, God and Man. Now the love of Jesus is the love of His Heart: it is His Heart, to sum up all in one word. Thus, the Blessed Eucharist is explained only by the Sacred Heart.

The Blessed Eucharist is the sublime completion of the love of Jesus for man. It is the highest, the last expression, the paroxysm, if one may so express it, of this incomprehensible love. Nevertheless, without the Eucharist we could

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<sup>1</sup> Lk., XIV, 16; 2<sup>nd</sup> Sunday after Pentecost, Gospel.

<sup>2</sup> Ludolph of Saxony, *Life of Christ*, Vol. 4, Chp. LXXXI. Translated with [www.deepl.com](http://www.deepl.com).

have believed in love: the Incarnation would have been sufficient for that. A single drop of the cup of His bitter passion would have been more than superabundant to prove to us this love. We would have been able to love the Heart of Jesus, we would have been bound to love it, to believe It sovereignly good, even if It had not gone to this divine excess of the Eucharist. But because He has invented this marvel how we should love this Sacred Heart, so divinely tender, so inexplicably delicate and liberal, and dare we say it, so madly inflamed with love for Its creature! Yes, the Blessed Eucharist augments, inflames our love for the divine Heart.”

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.”<sup>3</sup>

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.

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<sup>3</sup> Lk., XIV, 18-20.