**SUNDAY 06 JUNE – MOST HOLY BODY AND BLOOD OF CHRIST**

**"Take it; this is my body." "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God."**

**The Holy Mass is for us expiatory sacrifice, sacrifice of communion, celebration of the covenant with the Father, in Christ’s blood, in the sanctification of the Holy Spirit. He obtains from the Father their forgiveness and their remission. In this sacrifice of Christ, offered to the Father, by the Priest, every faithful participating in the Holy Mass is invited to offer, he too, in Christ, with Christ, for Christ, his life in sacrifice so that sins may be forgiven and man may become true son of the Father in his Son Christ Jesus through the work of the Holy Spirit.**

**The body and the blood of Christ that we take receiving the Eucharist are true sacrifice of communion. Eating the body of Christ, we do not only eat Christ, drink his blood, becoming one only body and one blood with Jesus the Lord, we also eat all the body of Christ that is the Church, becoming one only thing, one only life, one only blood, with every baptized in Christ Jesus.**

**That is not all yet, though. Jesus, making himself flesh, besides having taken a personal body and spirit, has made himself brother of every other man. Indeed He, besides being son of Abraham and son of David, is also true son of Adam. Becoming true brother of every other man, he was constituted by God Saviour and Redeemer of the humankind, of all humanity. We in Christ, becoming his true body, besides reason of nature – we are from the flesh and blood of Adam – also because of very high Christological reasons – we are one only body, one only blood, one only life with Christ – we must, we too, let ourselves be made by the Father sacrifice for the forgiveness of the sins of the world.**

**The Holy Mass is also celebration of the Covenant. The covenant that is celebrated is not, however, between the individual and the Lord our God. It is between the Church, New People of God, and the Lord. One reads the Word of the Lord, Christ Jesus is immolated, in Christ Jesus every member of his body is called to be immolated, letting himself be made, by God our Father, victim of expiation in Christ for the sins of the Church and of the world. Offered the sacrifice, the body is eaten and the blood drunk. It is the eternal seal of our commitment. From this instant we want to live as true body of the Lord, ruled and moved by the Holy Spirit and led by It toward an always purer and holier obedience to every Word of our covenant that is the Gospel of Christ Jesus.**

**The truth celebrated in the sacrament must become truth in the life of every individual participating in this mystery that is sacrifice, communion, covenant. The Apostle Paul sees a strong contradiction between the celebration of the Supper of the Lord and the life of the community members and the complaint with Words of fire: “When you meet in one place, then, it is not to eat the Lord's supper, for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk. Do you not have houses in which you can eat and drink? Or do you show contempt for the church of God and make those who have nothing feel ashamed? What can I say to you? Shall I praise you? In this matter I do not praise you.**

**For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying. If we discerned ourselves, we would not be under judgment; but since we are judged by (the) Lord, we are being disciplined so that we may not be condemned along with the world. Therefore, my brothers, when you come together to eat, wait for one another. If anyone is hungry, he should eat at home, so that your meetings may not result in judgment. The other matters I shall set in order when I come. (1Cor 11, 20-34)**

**One cannot celebrate the Eucharist with sin in the heart. Sin is not only the material transgression of Christ’s Law, on which foundation the covenant has been stipulated in the blood of Christ Jesus. Sin is also every vice cultivated in the heart. Sin is every vain word proceeding from our mouth. Sin is the closure of one’s heart to forgiveness, to mercy, to piety. Sin is the evil will cultivated in the heart against brothers. Sin is the pride and conceit of being us the righteous, the saint, the immaculate ones, while the others are sinners for which there is no mercy by the Lord. Sin is the style of the Pharisee and of the scribe with which we lead our life. Sin is calumny, the reckless judgement, gossip, the disdain toward every man.**

**Approaching the Eucharist with the sin in the heart, we despise the body and the blood of Christ. We receive them with the mouth, but our heart might ever receive them, being it occupied by sin. One celebrates and receives the Eucharist to eliminate the sin from the heart, surely not to cultivate it and give it strength, increasing its power day after day. One cannot hate the brother that one eats in the Eucharist. If this happens, it is sign that, eating the body of Christ, we eat our condemnation. We have despised, we despise the blood of life.**

**Let us read the text of Mk 14,12-16,22-26**

**On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him.**

**Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"' Then he will show you a large upper room furnished and ready. Make the preparations for us there."The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.**

**While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body."Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.**

**The Eucharist is the mystery of the mystery. In the body of Christ, God himself becomes body, blood, life of man. If the Christian approached this sacrament with purity of faith and love, his life would turn in true life of God. If we had faith and love for this sacrament, we would not ask it, as one does today, with the will of remaining in our sins. The body of Christ is without sin. Whoever receives it must want to be pure as the body of Christ is pure. Today one wants to build a humanism without the mystery of Christ any longer. There is no more vain work.**

**Mother of God, teach us to approach the body of Christ in purity of faith and love, to become life of Christ for the redemption of the world. Amen.**