“He is now there, with his Flesh and with his Blood”

"This is my Body ...", and the immolation of Jesus took place, hidden under the appearances of the bread. He is now there, with his Flesh and with his Blood, with his Soul and with his Divinity. He is the same as on the day that Thomas placed his fingers in His glorious Wounds. And yet, on so many occasions, you saunter by, giving not even a hint of a greeting out of simple good manners that you would give to any person you knew when you

met him. You have much less faith than Thomas! (Furrow, 684)

September 3

The Creator has loved his creatures to such an extent. Our Lord Jesus Christ, as though all the other proofs of his mercy were insufficient, institutes the Eucharist so that he can always be close to us. We can only understand up to a point that he does so because Love moves him, who needs nothing, not to want to be separated from us. The Blessed Trinity has fallen in love with man, raised to the level of grace and made "to God's image and likeness" [1]. God has redeemed him from sin — from the sin of Adam, inherited by all his descendants, as well as from his personal sins — and desires ardently to dwell in his soul: "If anyone love

me, he will keep my word; and my Father will love him, and we will come to him and make our abode with him" [2].

The Blessed Trinity's love for man is made permanent in a sublime way through the Eucharist. Many years ago, we all learned from our catechism that the Eucharist can be considered as a sacrifice and as a sacrament; and that the sacrament is present to us both in communion and as a treasure on the altar, in the tabernacle. The Church dedicates another feast to the eucharistic mystery — the feast of the body of Christ, Corpus Christi, present in all the tabernacles of the world. (Christ is passing by, 84-85)

[1] Gen 1:26

[2] John 14:23

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