**Corpus Christi, Cycle. C.II.2025**

**Today we celebrate Corpus Christi-** that is- the Most Holy Body and Blood of Jesus Christ. Jesus gives His body and blood as a gift. The Catechism of the Catholic Church-(1328-32) highlights the different aspects of the Eucharist. It is called the **Eucharist or Thanksgiving,** the Lord Supper, **the Breaking of the Br**ead, the memorial of Lords’ passion and Resurrection, the **Holy sacrifice,** the Sacred Mysteries, the **Most Blessed Sacrame**nt, the Holy communion, the **Bread of ange**ls, the Bread from Heaven and Holy Mass. It is impossible to capture the “inexhaustible richness of this Sacrament by simply name it,and so we look to God’s word for further meaning and understanding. That is the focus of toady’s’ Readings.

 The Holy Eucharist promotes the Spirit of religion which is a bond and exchange with God. **Through the Holy Sacrifice of the Eucharist,** a worthy sacrifice is offered to God in adoration, thanksgiving, satisfaction and supplication. **The Eucharistic worship** is the center of all religion; it gives a sacred warmth to all religious functions. And they all tend to the Eucharist. The Eucharist strengthens our faith. It is in fact the celebration of the mystery of faith. Intimately connected with the Eucharistic mystery are the mysteries on incarnation, Redemption and Holy Trinity. It is therefore an intensive and continuous exercise of faith. The Eucharist is also the sacrament of hope. It is for us a “**pledge of future glory**”. It is a fountain of water that reaches up to the eternal life. **Our union with the Eucharistic Jesus prepares us for our union with Him in paradise**.

**In Today’s First Read**ing bread and wine are exchanged and a fellowship is formed between two strangers. **In the Gospel,** Jesus feeds the hungry with bread provided by His divine power. **In many ways we are like the Gospel crowd**. We too have come with our hopes and needs to encounter Jesus who creates a **Eucharistic world where all experience his real presence while he nourishes us both physically and spiritually**. The Church calls the Eucharist the source and submit of our faith. It is source because Jesus is the source of our faith, and it is submit as our faith is ultimately about a sharing in His Resurrection and life.

There is vast difference between giving what one has and can, and what one is. So in the **Second Reading from St. Pauls’ letter to the Corinthians, J**esus gives Himself as food and drink and disposes Himself as food and drink for all those who desire to have Him thus. **Bread is life’s’ most basic nourishment.** Bread is life. Bread broken together forms instant communion. This primordial significance of bread, the link between life and bread, is known to everyone.

**Life belongs to God**. It is God’s concern to maintain life. Any wonder then if God’s Son, who came that we may have life in abundance, **who called Himself life and bread of life, willed to remain with us as bread of li**fe? That is the Eucharist; God’s concern for mans’ well-being in the most plain, concrete, down-to-earth language-**bread**.

**Jesus is given to the wor**ld. He was chosen, blessed and broken to be given. Jesus’ life and death are life for others. The beloved son of God, chosen from all eternity, was broken on the cross so that this one life could multiply and become bread for people of all places and times; **As God’s beloved children we have to believe that our little lives, when lived as God’s chosen and blessed children, are broken to be given to others.** We too have to become bread for the world. When we live our brokenness under His blessing, our lives will continue to bear fruit from generation to generation. That is the story of the saints- they died, but they continue to be alive in the hearts of those who live after them- and this can be our story too.

Whenever we come together around the table, take bread, bless it, break it, and give it to one another. Saying, “**The body of Christ”,** we know that Jesus is among us. He is among us not as a vague memory of a person who lived long ago but **as a real life-giving presence that transforms us. By eating the body of Chris**t, we become the living Christ and we are enabled to discover our own closeness and blessedness, acknowledge our brokenness, and live our life for others. Thus we, like Jesus Himself, become food for the world. As we eat of his body and drink of his blood, we are healed, transformed, strengthened, comforted and united with the entire body of Christ, throughout the world- and even in heaven itself. Truly, Our God has given us a precious gift in his own body and blood.

In short we can say that the **Holy Eucharist contains the whole of the Church’s spiritual treasure, namely Christ Himself, our Passover and living bread, who gives life to all men by His flesh, made living and vivified by the Holy Spirit**. Here we are joining the saints and angels in the **worship of the One** who has loved us without condition. Here in the signs of the bread and wine, Christ meets our most basic needs: **to be loved and to be nourished.**