

Day 15 Holy Candles through Daily Mass with Blessed Carlo Acutis

#3: Holy Candles through Daily Mass with Blessed Carlo Acutis

33 Days Total Consecration to Jesus in The Blessed Sacrament

✝️ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Let us pray

"Jesus, I—kiss your left hand, and I—wish to make reparation for all the illicit or blameworthy touches in your Presence, and I—beg You to press Me/and us always tightly to your Heart." (DW Prayer Book)

💡 My composed Prayer

🎵 Song 15
Our blessing cup

YouTube link:

https://youtu.be/H1xfEPFDlwk?si=K9SDePU8J4VaEw_F

👉 A third way that we can grow in becoming "holy candles" for Christ like Blessed Carlo Actuis is through devout participation in daily Mass. I use the words "devout participation" for a reason. As we learnt in the reflection on becoming "holy candles" for Christ, just showing up to daily Mass will in no way guarantee that you experience the positive effects of God's fiery love. We need to prepare our hearts and make them soft like wax candles so that our Lord's light and warmth will transform us into "holy candles" for Him.

💡 My Meditative Response

👉 With that being said, Blessed Carlo Acutis is a fantastic role model for what it

looks like to devoutly participate in daily Mass. After receiving his first Holy Communion one year early at the age of 7 on June 16, 1998, (due to a special request Carlo made to the Archbishop of Milan, Pasquale Macchi), Carlo went to Mass every single day up until his death at the age of 16.

💡 My Meditative Response

👉 When asked about the importance of daily Mass for her son, Carlo's mother, Antonia said: "For Carlo, daily Mass was not just an obligation but a joy. He looked forward to it every day and felt that he couldn't live without it." Even Carlo's friends were deeply impressed by his love for daily Mass. Mattia Russo, for example, said: "Carlo's love for the Eucharist was contagious. He would often invite his friends to come to Mass with him, and many of them began attending daily Mass as well."

💡 My Meditative Response

👉 One of Carlo's classmates, Marco Greco, who knew that Carlo went to Mass before class every day, said of him: "Carlo's example showed us that attending Mass daily is not just a pious practice, but a way of life. He lived his faith with such joy and enthusiasm that he inspired us all to love Jesus more."

💡 My Meditative Response

👉 Even Carlo's parish priest, Fr. Riccardo Lombardi, said of him: "Carlo's devotion to daily Mass was an inspiration to all of us. He showed us that the Eucharist is truly the source and summit of our faith." As a "holy candle" for Christ, Blessed Carlo continues to inspire thousands throughout the world as a "voice of hope" in this dark world to rekindle their Eucharistic love and attend daily Mass as the true source and summit of their lives. May we too allow ourselves to be inspired by Blessed Carlo Acutis!

💡 My Meditative Response

👉 To conclude: What is 1 thing you want to remember from this reflection?

💡 My Meditative Response

Day 16 Holy Water through Sacrament of Reconciliation with Blessed Pier Giorgio Frassati

#1: Holy Water through Sacrament of Reconciliation with Blessed Pier Giorgio Frassati

33 Days Total Consecration to Jesus in The Blessed Sacrament

✠ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.



Let us pray

"I—intend to make reparation for all the sacrileges, especially for the Masses poorly said. How many times, my love, are You compelled to descend from heaven into unworthy hands and hearts. Although You are nauseated in those hands, love forces You to stay. What is more, in some of your ministers You discover those who renew your Passion. On account of their enormous crimes and sacrileges they renew the deicide; Jesus, I—am frightened at the thought of it! But, alas, just as You were in the hands of the Jews during your Passion, so You remain in these unworthy hands like a meek lamb, awaiting again your death. O Jesus, how much You suffer! You yearn for a loving hand to free You from these sacrilegious hands. O Jesus, when You are in these hands I—bid You summon me/and us to You, to your side to offer reparation by covering You with the purity of angels and anointing You with your own virtues. By this means, the nausea You experience in those hands will be lessened, and I—offer You my/and our heart as a shelter and refuge. While You are in me/and us, I—will pray for Priests so that they may be your worthy ministers." (DW Prayer Book)



My composed Prayer



Song 16
The Body of Christ

YouTube link:

<https://youtu.be/-2q0Plu10kk?si=z2f371teqFBSImwq>

👉 One practical way that Blessed Pier Giorgio Frassati lived like “holy water” for Christ was in his frequent devotion to the Sacrament of Reconciliation. Among his friends, Blessed Pier Giorgio was known to regularly speak about how grateful he was for Confession. For example, in a letter to his friend Enrico Gamba, Frassati wrote: “I go to confession often because I am weak and I need the help of God’s grace to overcome my faults and sins. Confession is a source of healing and renewal for me, and I always leave the confessional feeling lighter and more at peace.”

💡 My Response

👉 What an encouraging statement! Although everyone else saw him as a heroic role model for living like Christ with “hands of love”, Blessed Pier Giorgio knew deep down inside how completely reliant he was upon God’s grace to live this way of life.

💡 My Meditative Response

👉 In another letter to a friend, Frassati wrote: “Confession is not just about acknowledging our sins, but also about receiving the grace needed to live a life of love and service to others.” For Blessed Pier Giorgio, the priests in the confessional always showed him Christ’s “hands of love” and inspired him to go and do likewise.

💡 My Meditative Response

👉 In a letter to his mother, Frassati wrote:

“I have a great love for priests, who are the hands and voice of Christ in the world. Through the sacrament of confession, they bring God’s mercy and forgiveness to us, and they help us to grow in holiness and love.”

💡 My Meditative Response

👉 For Blessed Pier Giorgio to truly live like “holy water” for Christ, he knew that he needed Christ to regularly purify him through his priests or else he would get dirty and be unable to share the abundant life of Jesus with others. Frassati’s commitment to frequenting the sacrament of Confession was also evident in his

advice to others. He encouraged his friends to go to the sacrament frequently, and he saw this sacrament as a means to encounter God's mercy and spread God's love to others.

💡 My Meditative Response

👉 In a letter to his sister, Luciana, Frassati wrote: "Confession is a sacrament of mercy and love, and we should not be afraid to approach it. God's mercy is greater than our sins, and he is always ready to forgive us and to help us grow in holiness." In effect, Frassati saw Confession as a guaranteed way for God's abundant mercy and love to turn us away from the self-centered Dead Sea way of life and into the self-sacrificial Sea of Galilee way of life. As a result, he tried his best to encourage others to frequent the sacrament as well.

💡 My Meditative Response

👉 Blessed Pier Giorgio Frassati's devotion to the sacrament of Reconciliation serves as a powerful example of the importance of humility, self-awareness, and spiritual renewal in the Christian life. His commitment to Confession was not just a personal practice, but a witness to others of the grace and mercy offered by God through the sacraments. Through his example, Frassati continues to inspire Catholics to seek God's forgiveness and to strive for holiness in their daily lives.

💡 My Meditative Response

👉 To conclude: What is 1 thing you want to remember from this reflection?

💡 My Meditative Response

Day 17. Holy Water through Eucharistic Adoration with Blessed Pier Giorgio Frassati

#2: Holy Water through Eucharistic Adoration with Blessed Pier Giorgio Frassati

33 Days Total Consecration to Jesus in The Blessed Sacrament

✝️ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Let us pray

"Jesus, I—kiss your left foot. I—offer reparation for those who receive You out of habit and without the proper dispositions. .."
(DW Prayer Book)

🗣️ My composed Prayer

🎵 Song 17

Look beyond the bread

YouTube link:

<https://youtu.be/YyEDjbauxaw?si=mBijAVzVWdNKf6wR>

👉 A second way that we can become "holy water" for Christ like Blessed Pier Giorgio Frassati is through promoting Eucharistic Adoration. One of the most inspiring stories about Blessed Pier Giorgio's devotion to the Eucharist is the night he convinced his friends to join him in Eucharistic adoration. During his university days, Pier Giorgio regularly played billiards with a group of friends who had little interest in religious matters or attending Mass. However, Pier Giorgio's commitment to living like "holy water" for Christ compelled him to invite his friends to experience

the abundant life that Jesus offers. He proposed a bet: if any of his friends could beat him at pool that night, he would give them whatever money he had in his pocket. But if Pier Giorgio won, his friends would have to accompany him to Eucharistic adoration that same evening.

Pier Giorgio remained undefeated, and after the game, he led his friends through the streets of Turin to the cathedral where they would spend the evening in Eucharistic adoration. Beforehand, Pier Giorgio had distributed pamphlets to his friends to help them understand how to pray during adoration. While his friends eventually grew tired and fell asleep, Pier Giorgio remained devotedly immersed in adoration. Such was his dedication to spending time with the Eucharistic Lord. Talk about a way to spend an all-nighter in university!

💡 My Meditative Response

👉 This story is a testament to Pier Giorgio's deep love for the Eucharist and his willingness to share it with others. Despite the fact that his friends had little interest in religion, he was determined to lead them to a greater understanding and experience of the faith. His example teaches us that we should be bold in inviting others to join us in the practice of our faith, and that we should not be afraid to offer incentives or make compromises in order to help others encounter Christ.

💡 My Meditative Response

👉 Furthermore, Pier Giorgio's commitment to spending time in adoration even when his friends were not able to fully participate reminds us of the importance of maintaining a personal relationship with the Eucharistic Lord, regardless of others' level of involvement.

💡 My Meditative Response

👉 Reflecting upon this experience, one priest from the Turin cathedral, Fr. Tommaso Castagno, recounted: "I remember Pier Giorgio well during adoration one night in the Turin cathedral: he was kneeling on the floor trying to pray as other young people were brushing past him as they went to and from Communion. Melted wax dripped from the candles onto his suit coat, and he didn't seem to notice it at all, so absorbed was he in his prayers. Then I understood what Communion and a Eucharistic life meant to him."

💡 My Meditative Response

👉 Pier Giorgio was so convinced about the transformative power of Eucharistic adoration to turn us into “holy water” for Christ that he would frequently do whatever he could to bring his friends and family members to Eucharistic adoration.

💡 My Meditative Response

👉 One of the signs of authentically living out our total consecration to Jesus in the Blessed Sacrament is a desire to give whatever time, talent, and treasure you have to bring others to Christ. This is the Sea of Galilee mindset. This is a Eucharistic life.

💡 My Meditative Response

👉 Many witnesses have also described the sight of Pier Giorgio receiving the Eucharist.

“I would see Pier Giorgio in church every morning, going to Communion and praying, always kneeling in his pew, so absorbed, so concentrated on what he was doing that I was sure that he wouldn’t have been disturbed if a bee would have stung him. Every time I saw him going to the altar to receive Communion, the thought occurred to me that one day I would like to attain his purity of spirit, so that I could receive the Sacrament with the same enthusiasm and intensity. I noticed how he faithfully spent a long time making his thanksgiving after Holy Communion, praying with such fervour that I was amazed.” – Attilio Amedeo

💡 My Meditative Response

👉 To conclude: What is 1 thing you want to remember from this reflection?

💡 My Meditative Response

Day 18. Holy Water through Marian Devotion with Blessed Pier Giorgio Frassati

#3: Holy Water through Marian Devotion with Blessed Pier Giorgio Frassati

33 Days Total Consecration to Jesus in The Blessed Sacrament

✝️ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Let us pray

"Jesus, I—kiss your right foot. I—offer reparation for those who, in receiving You, offend you. O please, I—beg You, when they dare to do this to renew the miracle You performed with Longinus. Just as You healed and converted him at the touch of the Blood which gushed forth from your Heart pierced by his lance, so at your Sacramental touch convert your offenders into loving worshippers and their offenses into [acts of] love" (DW Prayer Book)

🧠 My composed Prayer

🎵 Song 18
Communion Song

YouTube link:

<https://youtu.be/J1x6qdrix0k?si=92YZPrYoxW7uD1RN>

👉 A third way that we can become "holy water" for Christ like Blessed Pier Giorgio Frassati is through devotion to the Blessed Virgin Mary. Blessed Pier Giorgio Frassati had a deep devotion to the Virgin Mary, and it played a significant role in his life. In one of his letters to a friend, Pier Giorgio wrote about the importance of Blessed Mary in his life. He said: "I cannot help but love our heavenly Mother with all my heart. She is the most perfect example of humility and charity, and it is

through her that we are brought closer to her Son... In Blessed Mary we find everything that is pure, noble, and holy in human nature. Blessed Mary is the key to our spiritual life. She is our guide and our protector, and she leads us closer to her Son."

💡 My Meditative Response

👉 Indeed, Pier Giorgio saw Blessed Mary as the best example of what it looks like to live as "holy water" for Christ – pouring forth Jesus' abundant life to others with perfect humility and purity of soul. Pier Giorgio's devotion to Blessed Mary was also evident in his personal prayer life. He often prayed the Holy Rosary, and he encouraged his friends and family to do the same.

💡 My Meditative Response

👉 In one of his letters, he wrote: "The Holy Rosary is a powerful tool for strengthening our relationship with God and the Blessed Mother. It helps us to meditate on the mysteries of the faith and to grow in our love for Jesus and Blessed Mary... Love the Madonna and pray the Holy rosary, for her Holy rosary is the weapon against the evils of the world today."

💡 My Meditative Response

👉 Pier Giorgio's love for Blessed Mary was not just a personal devotion; it was also an inspiration for his work with the poor. He saw Blessed Mary's example of love and service as a model for his own life. In one of his letters, he wrote: "Blessed Mary is the perfect example of charity and service to others. It is through her that we can learn how to love others as Jesus loves us... Blessed Mary is the true star of evangelization, who shows us the way to bring Jesus to the world."

💡 My Meditative Response

👉 In conclusion, Blessed Pier Giorgio Frassati shows us that Marian devotion is an enormous help in living as "holy water" for Christ in our pursuit of the Sea of Galilee way of life. May we too be inspired to imitate Blessed Pier Giorgio in his great love and deep devotion to the Virgin Mother of God.

💡 My Meditative Response

👉 To conclude: What is 1 thing you want to remember from this reflection?

💡 My Meditative Response

Day 19. Summary of Bread That Is Broken by Fr. Wilfrid Stinissen, OCD
(part 1 of 2)

Day 19 = Summary of the book: "Bread That Is Broken by Fr. Wilfrid Stinissen, OCD
(Part 1 of 2)

33 Days Total Consecration to Jesus in The Blessed Sacrament

✝ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son
Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh,
Amen.



Let us pray

"Jesus, I—kiss your Heart into which all offenses pour, and I—offer reparation
for them all to requite You in love on behalf of all souls and to share always in your
sorrows." (DW Prayer Book)



My composed Prayer



Song 19

Holy God we Praise Thy name

YouTube link:

https://youtu.be/acrWftxlAvo?si=pz2J7OUfuO_OtiUN

Here are 2 key insights I Fr. Richard Conlin got from this fantastic book on the
Eucharist:

👉 1: We become what we eat "Since we become what we eat and Jesus wants us to
become completely one with him, he can do nothing else but make himself food".
"That the Eucharist – and thus the whole of Christian life – is a meal shows us that
we do not have life in ourselves. We must receive it, eat it. We become what we
receive. If we refuse to receive, refuse to eat and drink him, we remain without life"

🧠 My Meditative Response

👉 "He knows that we become what we eat. If we eat agape, self-sacrificing love, we become agape ourselves. What is ingenious about the Eucharist is that it at once expresses God's self-giving love and awakens the same outpouring love in us. It shows us that God is "offered", and it transforms us into "offered" people. We are allowed to be witnesses of Jesus' "ecstatic" love, and he transforms us himself into "ecstatic" people" (41).

🧠 My Meditative Response

👉 "Holiness is not an achievement but a gift. St. Therese of Lisieux knew that. "I desire, in a word, to be a saint, but I feel my helplessness and I beg You, O my God! to be Yourself my Sanctity!" In the Eucharist we eat holiness". Amazing! I had just written a whole section of a book titled: "You are what you eat" and then I pick up this book on a silent retreat & read all of this from Stinissen to back up my thoughts. God is so good in His providential timing.

🧠 My Meditative Response

👉 2: A Eucharistic Ethic. When Jesus says: "Do this in memory of me," these are much more than an exhortation to repeat the Eucharistic ritual. It is a call to show the same type of love to others. "To become one with the sacrificial Lord necessarily has consequences. The Eucharistic mystique leads to a Eucharistic ethic. The one who wonders how he should act finds the answer in the Eucharist. He is called to become like Jesus, bread broken, "for the life of the world" (John 6:51)

🧠 My Meditative Response

👉 "The Eucharist shows that love means to go out of oneself. It points to the essential reason for which we were created. "Do not get fixed on yourself," says the Eucharist; "do not pity yourself." To live Eucharistically is to live for others, given, poured out, to be food and drink... The Eucharist is a daily reminder that we are created to go out of ourselves"

🧠 My Meditative Response

👉 Sacrifice always implies death. One no longer cares about the egotistical man but rather lets him die of hunger. "If one understood the Eucharist, one would die," says the Curé of Ars (1786-1859); die, partly because the Eucharist is something so great, so overwhelming that we cannot bear it and partly because the Eucharist is Jesus' sacrifice in which we cannot participate without dying with him. When Jesus says: "Do this in memory of me," he invites us to enter into his death. To celebrate the Eucharist without being prepared to die is an inner contradiction"

💡 My Meditative Response

👉 Jesus comes to transform us into food for the world. "To be nourished by Jesus in the Eucharist implies that we become nourishment for others ourselves. The nourishment that Jesus gives is his own love. The unbelievable thing about the Eucharist is that God's own love is given to us, not as a subject to be meditated upon, not as an example to follow, but as substantial food" . "This lavishness of God [with the Eucharist] teaches us that we may not be stingy with our love. We can give much more love than we realize, because we receive much more love than we can imagine. There is no risk that the source will run dry"

💡 My Meditative Response

👉 "The Eucharist is a school of thanksgiving. There we learn again to give thanks, not only for the beautiful and delightful, but also for the difficult, for suffering and death. United with Jesus, we give thanks for his death, which has become our salvation, and thereby we give thanks also for our own death"

💡 My Meditative Response

👉 To conclude: What is 1 thing you want to remember from this reflection?

💡 My Meditative Response

Day 20. Summary of Bread That Is Broken by Fr. Wilfrid Stinissen, OCD (part 2 of 2)

Day 20 = Summary of Bread That Is Broken by Fr. Wilfrid Stinissen, OCD (part 2)

33 Days Total Consecration to Jesus in The Blessed Sacrament

✝️ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Let us pray

"O Jesus, I—kiss your Heart into which all offenses pour, and I—offer reparation for them all to requite You in love on behalf of all souls and to share always in your sorrows". all. (DW Prayer Book)

💡 My composed Prayer

🎵 Song 20
This is my Body

YouTube link:

https://youtu.be/WCuA_ixkZOW?si=PEbJKU9ka14jN6oJ

👉 "There can never be a reason for rivalry or envy any longer, since we have become communicating vessels in the Body of Christ. If I am envious of another because he or she has received more than I have, it proves that I have not understood anything of the new physics that reigns in the Eucharistic world. The name of this new physics is communio: no one receives anything only for himself; everyone has everything in common. What you have is also mine; what I have is also yours. Envy is replaced by joy and gratitude"

💡 My Meditative Response

👉 "The one who lives and thinks Eucharistically always finds himself in the last place"

💡 My Meditative Response

👉 "How and when is Jesus our example, our ideal?"

💡 My Meditative Response

👉 Is there a moment in Jesus' life when in a completely special way he shows us who he is and what he wants, a moment when he expresses his inmost being, when he sums up his whole life and at the same time explains the meaning of his life? Yes, that moment comes when he says: "This is my body given up for you. This is my blood poured out for you."

💡 My Meditative Response

👉 It is then, precisely then, that he also says: "Do this in memory of me." The Eucharist is the fundamental norm for our actions. Jesus' Eucharistic sacrifice is our ideal, our guiding principle, our rule. A rule that is much more demanding than a monastery rule, since it does not leave anything in life unaffected. When we wonder how we shall act, the answer is: "Look at the Eucharist!" There is the Christian life in its fullness. The Christian ethic is a Eucharistic ethic.

💡 My Meditative Response

👉 Jesus has instituted the Eucharist so that we will have the sacrifice in our midst as a constant source of inspiration and a clear reference point. The Eucharist is the criterion when it is a question of judging our actions! Are they or are they not in accord with the Eucharist?"

💡 My Meditative Response

👉 "Nothing lies outside of the influential sphere of the Eucharist. The answer to the question: "How shall I live?" ought always to be: "live Eucharistically!"

💡 My Meditative Response

👉 There are so many powerful quotes here. I invite you to take some that really inspire you and go to Eucharistic adoration to meditate upon them further.

💡 My Meditative Response

Day 21. Sacrament, Sign and Presence in the Holy Eucharist, by Fr. Peter (part 1 of 2)

Day 21 = Sacrament, Sign and Presence in the Holy Eucharist, by Fr. Peter (Part 1)

33 Days Total Consecration to Jesus in The Blessed Sacrament

✚ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Let us pray

"Heavenly archer, if any offense escapes my/and our acts of reparation, I—entreat You to imprison me/and us within your Heart and within your Will so that nothing escapes me/and us. I—implore my sweet mother to keep me/and us always within her [Heart] so that I—may offer reparation for all offenses on behalf of all souls. Together we shall kiss You and, keeping You sheltered, drive from You the waves of bitterness souls offer You...". all. (DW Prayer Book)

🗣️ My composed Prayer

🎵 Song 21
At this table

YouTube link:

<https://youtu.be/9o51fVKpK7s?si=yocU8SNXZZnljNiT>

O sacrum convivium, in quo Christus sumitur. Recalitur passionis eius, mens impletur gratius et future gloria pignus datur.

👉 O sacred banquet in which Christ is received. The memory of His passion is renewed, the mind is filled with grace and the pledge of future glory is given. Many of us have heard and read popular preachers and writers refer to the real,

true, substantial presence of Jesus Christ, body, soul and divinity, in the holy Eucharist. For most Catholics, belief in this presence of Jesus is held by faith and with little else. We hear, we accept, we profess the real presence with very little understanding of the mystery other than that it is a mystery.

To all the marks mentioned above of the real presence of Jesus in the holy Eucharist, Saint Thomas Aquinas would add most emphatically sacramental. Jesus is really, truly, substantially present in the Eucharist sacramentally. For St. Thomas, this qualification does not detract from our faith in the real presence; it aids our understanding of the kind of reality and the way that reality is made present in the Sacrament of the Eucharist.

Our first consideration from St. Thomas must be what is meant by a sacramental presence. We all remember the definition of a sacrament learned in catechism class: an outward sign instituted by Christ to give grace. We all know that the sacraments are more than just “outward signs”; they [sacraments] are outward signs that contain and effect an inner reality. More specifically the sacraments effect what they signify: e.g. in baptism the sign is of washing, the effect is the cleansing of the soul of sin.

In the Eucharist these characteristics are most present and most evident. As a sacrament, the Eucharist is not merely some sequence of actions invented/ instituted by Jesus to commemorate an event in His life. What is instituted/effected/ created by Jesus is an entirely new realm of reality.

🧠 My Meditative Response

👉 The sacramental realm, hence the sacramental reality, is neither the reality of heaven nor is it the reality of earth. The sacramental realm has its own ontology, it's own unique realm of being. This realm is not proper to heavenly or earthly reality, to time or to eternity. The sacramental realm instituted by Jesus links and bridges between heaven and earth, time and eternity.

🧠 My Meditative Response

👉 In the Eucharist, Jesus is really, truly present sacramentally. In the Eucharist Jesus is not present with the reality He had on earth or the reality He has in heaven. By its very nature, as instituted by Jesus, the sacrament is a sign, for through this sign the reality is made present; through this sign/sacrament the effect of what is signified comes about.

🧠 My Meditative Response

👉 Suppose a priest were celebrating mass, if at the moment of consecration the bread disappeared and Jesus Himself in His eternally glorified or His historical crucified body stood on the altar: there would be no sacrament. In such an event there would be the real body of Christ as it is in heaven or as it was on the Cross. In order for the sacrament to make Jesus really present sacramentally, i.e. by means of the sacrament, the sign instituted by Christ must be present. This is not to say that Jesus is not really present but only present in sign. We must remember that the sign, the sacrament, is a whole realm of reality on its own which is not proper to the reality of heaven or of earth. What is proper to the sacramental reality is that it is transitive, it is a bridge reality, a realm of being which links the earthly and the heavenly realms.

💡 My Meditative Response

👉 To conclude: What is 1 thing you want to remember from this reflection?

💡 My Meditative Response