

**THE SOLEMNITY of CORPUS CHRISTI  
& THE TENTH WEEK OF ORDINARY TIME - A  
June 7 – June 13, 2026**

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Sun  
June 7      The SOLEMNITY of the MOST HOLY BODY and BLOOD of CHRIST  
**THE BODY OF CHRIST**  
A Reflection from a Commentary by St. Augustine

Mon.  
8            Monday of the 10<sup>th</sup> Week of Ordinary Time  
**PURITY OF HEART**  
A Reflection from a Sermon by Isaac of Stella

Tues  
9            Tuesday of the 10<sup>th</sup> Week of Ordinary Time  
**ONE WHO IS A LIGHT IS A PASTOR**  
A Reflection from a Treatise by St. Cromatius

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10          Wednesday of the 10<sup>th</sup> Week of Ordinary Time  
**A RABBI'S THOUGHTS ON PRAYER**  
A Reflection from The Insecurity of Freedom by Abraham Joshua Heschel

Thurs  
11          Memorial of St. Barnabas, Apostle  
**ENCOURAGING ALL TO LIVE THE BOND OF LOVE**  
A Reflection taken from talks by St. Pope John XXIII

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**CAST YOURSELF INTO HIS HEART**  
From the Mystical Dialogue between Jesus and Sister Josefa Menéndez

Sat.  
13          Memorial of the Immaculate Heart of the Blessed Virgin Mary  
**THE VIRGIN KEPT ALL THESE THINGS IN HER HEART**  
A Reflection from the Writings of St. Elizabeth of the Trinity

Sunday

## THE BODY OF CHRIST

### A Reflection from a Commentary by St. Augustine

You see on God's altar bread and a cup. That is what the evidence of your eyes tells you, but your faith requires you to believe that the bread is the body of Christ, the cup the blood of Christ. In these few words, we can say perhaps all that faith demands.

Faith, however, seeks understanding; so you may now say to me: "You have told us what we have to believe, but explain it so that we can understand it, because it is quite possible for someone to think along these lines: We know from whom our Lord Jesus Christ took his flesh - it was from the Virgin Mary. As a baby, he was suckled, he was fed, he developed, and he came to young man's estate. He was slain on the cross, he was taken down from it, he was buried, and he rose again on the third day. On the day of his own choosing, he ascended to heaven, taking his body with him; and it is from heaven that he will come to judge the living and the dead. But now that he is there, seated at the right hand of the Father, how can bread be his body? And the cup, or rather what is in the cup, how can that be his blood?"

These things, my friends, are called sacraments, because our eyes see in them one thing, our understanding another. Our eyes see the material form; our understanding, its spiritual effect. If, then, you want to know what the body of Christ is, you must listen to what the Apostle tells the faithful: *Now you are the body of Christ, and individually you are members of it.*

If that is so, it is the sacrament of yourselves that is placed on the Lord's altar, and it is the sacrament of yourselves that you receive. You reply "Amen" to what you are, and thereby agree that such you are. You hear the words "The body of Christ," and you reply "Amen." Be, then, a member of Christ's body, so that your "Amen" may accord with the truth.

Yes, but why all this in bread? Here, let us not advance any ideas of our own, but listen to what the Apostle says over and over again when speaking of this sacrament: *Because there is one loaf, we, though we are many, form one body.* Let your mind assimilate that and be glad, for there you will find unity, truth, piety, and love. He says, "One loaf." And who is this one loaf? *We, though we are many, form one body.* Now bear in mind that bread is not made of a single grain, but of many. Be, then, what you see, and receive what you are.

So much for what the Apostle says about the bread. As for the cup, what we have to believe is quite clear, although the Apostle does not mention it expressly. Just as the unity of the faithful, which holy Scripture describes in the words: *They were of one mind and heart* in God, should be like the kneading together of many grains into one visible loaf, so with the wine. Think about how wine is made. Many grapes hang in a cluster, but their juice flows together into an indivisible liquid.

It was thus that Christ our Lord signified us and his will that we should belong to him when he hallowed the sacrament of our peace and unity on his altar. Anyone, however, who receives this sacrament of unity and does not keep the bond of peace, does not receive it to his profit, but as a testimony against himself.

*Monday*

## **PURITY OF HEART**

### **A Reflection from a Sermon by Isaac of Stella**

“HAPPY are the pure in heart, they shall see God.” Once love is present there, too, is a longing to see what is loved... Those alone who have purified their hearts shall see him, because it is solely by a pure heart that God can be seen. And I ask you frankly, brothers, of what use are all our years of such effort if we have not made our hearts clean? Perhaps we have indeed purified our hearts for the sake of virtue? Well, now they must be purified for the sake of truth. And if we have already cleansed them for loving, now they must be made clean for seeing... When the Lord purifies the eye of a man’s mind, enabling him to perceive truth, he is indeed giving a blind man his sight. It must be clearly understood, then, that when we speak of purity of heart, we do not mean simply that the heart is to be purified from vices, call them disordered desire or perverted love, but that it must be purified from the phantasies that are absorbed by the corporeal senses and remain in the imagination, for these become an obstruction that prevents our seeing the sun’s clear light. They either cut us off from that solar body, the very source of light itself (they are so unlike it), or at least they reduce the sun’s brightness...

Don’t let this discourage you! Once you have passed through all these clouds by vigilance of mind and purity of heart, once your every thought is silent, or, rather, left far behind, then, at last, brothers, there will appear before you a shining cloud, “a cloud filled with light”, not stormy now nor dense, a cloud of wisdom, not of ignorance. For there is darkness in light, darkness all the deeper in much light, until finally, when the light reaches the threshold of its own incomprehensibility and enters that unapproachability in which dwells “that peace which passes all understanding,” it is taken from our eyes so that any further knowledge of the Light is obtained not through speculation but through revelation, just as the apostles gazing heavenward, learned from the men who stood beside them in white garments... So now you know from what things the heart must be purified and to what extent, and for what purpose, namely, to be able to gaze upon the Being who is Perfection unlimited, who is Beauty without quality, Greatness without extension, Presence uncircumscribed by place, Existence beyond time. But without this purification, it is impossible to see God, and so he tells us: “Happy are the pure in heart, they shall see God.” Here, “a confused reflection; there, as he is.”...

To speak plainly, brothers, no man can be fully and perfectly spiritual nor can he be ready to go out with tranquil mind from his tent in the leisure of contemplation, unless he has first rid his home of vice, that is, of all perverted and disordered love, and has furnished and decorated it with good habits, and left it fortified with a strong guard of virtues. Otherwise, the adulterous unclean spirit... if he finds “the house swept clean and put in order,” but empty of virtues, may make his way in by force or favor and take possession, protecting himself with a bodyguard of seven associates more evil than himself... Then indeed, “the last state of this type of spiritual man is worse than the first”. He who began in the Spirit is now ending with the flesh, or rather, is ended by the flesh. If a man desires to be truly spiritual, let him first pay attention to his desires rather than to his ideas, to his way of life rather than his form of meditation. For he must first use his feet to walk before soaring into flight. And since he cannot always be in flight, let him go about sensibly on foot lest he suddenly crash down.

Tuesday

## **ONE WHO IS A LIGHT IS A PASTOR**

### **A Reflection from a treatise by St. Cromatius**

*"You are the light of the world. A city set on a hill cannot be hidden."* The Lord called his disciples, all of them, to be salt for the earth; they were to season with heavenly wisdom the hearts of all who saw and heard them. This is a call to be light for the world. It is ours because we have been enlightened by the true and everlasting light. We are to become lights for others. That is the heart of being a good shepherd.

Christ is the "sun of justice". So it is right that he calls us light for the world. He has poured into us the lights of truth and loving mercy. In us, the truth about Him is seen – if our deeds show mercy and love. It is in this way that we are to dispel the darkness of the unredeemed world and the errors filling unredeemed minds and hearts and deeds.

We have been enlightened in mind and heart. We have been made light whereas before we were darkness. St. Paul says, "Walk as children of light". St. John teaches us in his letter that "God is light" and that whoever abides in God abides in this light. He also teaches that God is love. Whoever walks in the divine light walks in love. St. Paul makes the point by saying, "You should shine like lights in the world, holding fast to the Word of Life". To hold fast to Christ is to live as Christ lived.

To fail to do this is condemnation. If we fail to live Christ's light, we are veiling over and obscuring the very light that is God. We do it by our infidelity in not following Christ's example. People need that light and that mercy so desperately. If you receive a talent, as the Lord tells you, you have to produce a proportionate profit; to hide it away is to be condemned. So that brilliant lamp, which was lit for the sake of the salvation of all, should always shine in each of us. We have the lamp of the heavenly commandments to light our way. We have spiritual grace. The psalm says, "Your law is a lamp to my feet and a light to my path".

We must not hide this lamp. Especially since the Lord's new commandment is to love others as he has, and does, love us. We must be lights in the Church, our lampstand, so that all may see and rejoice in the mercy of God given to us in our Savior. Let all believers be so enlightened. May all those who are enlightened let their light shine out – to the glory of God the Heavenly Father, and to the salvation of all who see and wonder at the light that is "my" life. Be merciful, be loving, be caring – even as your Heavenly Father is. Don't put off to the morrow what you can do today! Imitate the Good Shepherd as so many have already done.

*Wednesday*

## **A RABBI'S THOUGHTS ON PRAYER**

### **A Reflection from The Insecurity of Freedom by Abraham Joshua Heschel**

The presence of God is the absence of despair. In the stillness of sensing His presence, misery turns into joy, despair turns to prayer. I repeat, prayer is more than a cry out of anguish. It is rather a moment of sensing His mercy. Let me make clear what I mean. A moment of supplication is an expression of what we need at the moment. A person may go on pondering deeply in intense emotion about his needs, about the need of the moment. That is not yet prayer. Adding "in the name of God" to it will not make it a prayer. It is the cry of anguish that becomes a realization of God's mercy that constitutes prayer. It is the moment of a person in anguish, forgetting his anguish and thinking of God and His mercy. That is prayer. Not self-reflection, but the direction of the entire person toward God. It is a difficult but not impossible situation. It may last a moment, but it is the essence of a lifetime.

The true motivation of prayer is not, as it has been said, the sense of being at home in the universe, but rather the sense of not being at home in the universe. Is there a sensitive heart that could stand indifferent and feel at home in the sight of so much evil and suffering, in the face of countless failures to live up to the will of God? On the contrary, the experience of not being at home in the world is a motivation for prayer. That experience gains intensity in the amazing awareness that God himself is not at home in the universe. He is not at home in a universe where His will is defied and where His kingship is denied. God is in exile; the world is corrupt. The universe is not at home. To pray means to bring God back into the world, to establish His kingship for a second at least. To pray means to expand His presence. In the most important moment of the Jewish liturgy, we cry out from the depths of our disconcerted souls a prayer for redemption. "Lord, our God, put Thy awe upon all whom Thou hast made, Thy dread upon whom Thou hast created, so that all Thy works may revere Thee, and all that Thou hast created may prostrate themselves before Thee, and all form one union to do Thy will wholeheartedly." To worship, therefore, means to make God immanent, to make Him present. His being immanent in the world depends on us. When we say, "Blessed be He," we extend His glory; we bestow His spirit upon this world. In other words, what underlies all this is not a mystic experience of our being close to Him but the certainty of His being close to us and of the necessity of His becoming closer to us.

Let me warn against the equating of prayer with emotion. Emotion is an important component of prayer, but the primary presupposition is conviction. If such conviction is lacking, if the presence of God is a myth, then prayer to God is a delusion. If God is unable to listen to us, then we are insane in talking to Him. All this presupposes conviction. The source of prayer, then, is an insight rather than an emotion. It is the insight into the mystery of reality; it is, first of all, the sense of the ineffable that enables us to pray. As long as we refuse to take notice of what is beyond our sight, beyond our reason, as long as we are blind to the mystery of being, the way to prayer is closed to us. If the rising of the sun is but a daily routine of nature, there is no reason for us to praise the Lord for the sun and for the life we live. The way to prayer leads to acts of wonder and radical amazement. The illusion of total intelligibility, the indifference to the mystery that is everywhere, and the foolishness of ultimate self-reliance, are serious obstacles on the way. It is the moment of our being faced with the mystery of living and dying, of knowing and not knowing, of loving and the inability to love that we pray, that we address ourselves to Him who is beyond the mystery.

*Thursday*

## **ENCOURAGING ALL TO LIVE THE BOND OF LOVE**

### **A Reflection taken from talks by St. Pope John XXIII**

Even among spiritual people, there are many opinions and views. The challenge is to see that this doesn't harm charity and peace. We have to act and speak in the sort of moderate manner that encourages harmony in the service of the Gospel and of all that is good. I will add that the Lord makes use even of misunderstandings among us to bring about some great good in ways far from what we might expect.

Take the instance of the disagreement between Paul and Barnabas over the inclusion of young John Mark in their company as they set out again on an evangelical mission. He had been with them before and, in the midst of things, had quit and gone home. Now Paul refused to trust him to be a faithful part of this new venture in the apostolate. Barnabas, however, insisted on trusting him. The disagreement got so strong that Paul and Barnabas themselves separated and went on two different missionary ventures.

Beware of misunderstandings! They arise, they present challenges and may even lead to fighting. We must be on our guard against this. If we can't avoid such disagreements, at least let's not cultivate them. Don't let them get blown up in your imagination. Let's always try to explain them away or heal them in a peaceful way. Let's work especially hard to keep ourselves free of resentment.

Barnabas and Paul were both righteous and holy. We know that Barnabas took John Mark with him and, by his trust and confidence in him, encouraged him to become a good and effective evangelist. Perhaps it was this example that led Paul to work with him later and consider him an especially fine and loved collaborator in the work of leading non-Jews to Jesus and the Heavenly Father. In other words, Barnabas was better at clearing away misunderstandings. He showed that Paul's original mistrust was a misunderstanding.

We should never forget the teaching of our Lord that believing and renouncing one's own ways brings more joy and peace than demanding and receiving what we may want. The New Testament tells us that Barnabas' name means "person who encourages" and that he found ways to encourage the early Jerusalem Christian community, but by selling some land and giving the sale price to the apostles for use in helping the community's poor. Was it due to him that the practice of giving away one's possessions became established in the Church?

Charity is like precious gold, refined in the fire and enriching all who possess it. It spreads love not only among those who receive but among all who observe charity in action. Whatever one offers, if it is offered without charity, is neither pleasing to God nor profitable to self or others. But if we know this, we know also how to encourage others, and that the best way is by deeds of charity and love. Every community needs its Barnabas if it is to live in a genuinely Christian way, and if its members are to love each other, and all, as Christ loves us. Each of us has received the call to love one another as Barnabas did. We start by encouraging one another by showing what such love can accomplish, even using deeds that seem little and of little importance.

*Friday*

## **CAST YOURSELF INTO HIS HEART**

### **From the Mystical Dialogue between Jesus and Sister Josefa Menéndez**

With a gesture of indescribable love, He drew her into His Heart: "Come, and take your rest here in My Heart."..."Do not think that I love you more now that I console you than when I ask you to suffer." ... But the more feeble you are, the more tenderly I love you.'

"I entreated Him again to give me a love true and strong," she wrote..., "for I believe that if I really loved Him in the right way I should be better able to conquer myself. This was during my prayer, and Jesus came and said to me: 'Yes, Josefa, let your food be love and humility. But do not forget that I want you to be always abandoned and happy, because My Heart cares for you tenderly.' "Then I explained how sad I feel that I cannot conquer myself nor correspond to so much goodness." "Never mind. Cast yourself into My Heart, and follow the guidance that is given to you. That will suffice."... "I asked Him how we can console Him, since we are so full of miseries and weakness. He answered me by pointing to His Heart: 'I make little account of all that,' He said, 'provided souls come to Me with confidence and love. I myself make up for all their frailty.'

"During the nine o'clock Mass," she wrote..., "Jesus came with a radiant Heart. It might have been the sun. "Behold the Heart that gives life to souls," He said. "The fire of this love is stronger than the indifference and ingratitude of men." "Behold the Heart that bestows on the souls He has chosen a vehement desire to consume themselves, and if necessary, die to prove Me their love." "His words were so forcible that they went through and through my soul. Then, glancing at me, He continued: 'Sinners tear Me to pieces and fill My Heart with sorrow... Will not you, My chosen little victim, repair all this ingratitude?' "I asked Him what He would have me do, for He knows my helplessness well. 'My will is that you should enter deeply into My Heart today; there you will find strength to suffer. Do not reflect on your helplessness; My Heart is powerful enough to sustain you. It is yours; take from it all you need. Be consumed in it ... offer this Heart and this Blood to the Eternal Father. Cease to live except a life of love, reparation, and suffering.'"

That evening, during Benediction, Jesus again manifested Himself, and from His Heart there streamed light. "A little group of fervent souls can obtain mercy for many sinners," He said, "for My Heart cannot resist their prayers..." After a few minutes of silence, He continued: 'Come near Me, Josefa, rest on My Heart and share Its grief. So many fill it with sorrow, but your love will comfort Me.' "As He drew me nearer to His Heart, mine was instantly drowned in inexpressible sorrow and bitterness. I knew that I could not assuage His grief, for I am so powerless . . . so I offered Him His own pain, to supply for the insufficiency of mine... For a long while I stayed in silence, adoring, humbling myself and asking forgiveness for souls; Jesus then said: 'Repair, Josefa, for those who ought to but do not make reparation.' ...

"Ask forgiveness for the sins of the world. O! how they sin... how many are lost... souls that once knew and loved Me... but now they prefer their own enjoyment and pleasure to My Heart... where shall I find relief for My distress?" "I said to Him: 'Why, here Lord, in this house, in our souls... There are still many everywhere who love Thee.' 'Yes, I know, but those are the souls I seek; I love them with a boundless love.'

Saturday

## **THE VIRGIN KEPT ALL THESE THINGS IN HER HEART** **A Reflection from the Writings of St. Elizabeth of the Trinity**

"Those whom God has foreknown He has also predestined to become conformed to the image of His divine Son," the One crucified by love...No one has penetrated the depths of the mystery of Christ except the Blessed Virgin." John and Mary Magdalene penetrated deeply this mystery; St. Paul often speaks of "the understanding of it which was given to him"; and yet, how all the saints remain in the shadows when we look at the Blessed Virgin's light!

This is the unspeakable "secret" that she kept in mind and pondered in her heart, which no tongue can tell or pen describe! This Mother of grace will form my soul so that her little child will be a living, "striking" image of her first-born, the Son of the Eternal, He who was the perfect praise of His Father's glory...

She responded fully to the divine election of which the Apostle speaks; she was always "*pure, immaculate, and without reproach*" in the eyes of the thrice-holy God. Her soul is so simple. Its movements are so profound that they cannot be detected. She seems to reproduce on earth the life which is that of the divine Being, the simple Being. And she is so transparent, so luminous that one would mistake her for the light, yet she is but the "mirror" of the Sun of Justice...

"The Virgin kept all these things in her heart": her whole history can be summed up in these few words! It was within her heart that she lived, and at such a depth that no human eye can follow her. When I read in the Gospel "that Mary went in haste to the hill country of Judea" to perform her loving service for her cousin Elizabeth, I imagine her passing by so beautiful, so calm and so majestic, so absorbed in recollection of the Word of God within her. Like Him, her prayer was always this: "*Ecce, here I am!*"... "The servant of the Lord," the lowliest of His creatures: she, His Mother! Her humility was so real, for she was always forgetful, unaware, freed from self. And she could sing: "The Almighty has done great things for me, henceforth all peoples will call me blessed."

This Queen of virgins is also Queen of martyrs; but again it was *in her heart* that the *sword pierced,* for with her everything took place within!... Oh! How beautiful she is to contemplate during her long martyrdom, so serene, enveloped in a kind of majesty that radiates both strength and gentleness... She learned from the Word Himself how those must suffer whom the Father has chosen as victims, those whom He has decided to associate with Himself in the great work of redemption, those whom He "has foreknown and predestined to be conformed to His Christ," crucified by love.

She is there at the foot of the Cross, *standing*, full of strength and courage, and here My Master says to me: "Behold your mother". He gives her to me for my Mother... And now that He has returned to the Father and has substituted me for Himself on the Cross so that "I may suffer in my body what is lacking in His passion for the sake of His body, which is the Church," the Blessed Virgin is again there to teach me to suffer as He did, to tell me, to make me hear those last songs of His soul which no one else but she, His Mother, could overhear.