

## Sixth Sunday after Pentecost, 2008

*“Save, O Lord, thy people, and bless thine inheritance ...”*  
(Ps 27:9)

These words from the Introit of this Mass are from Psalm 27. The Psalm begins with that cry of confidence and hope: “The Lord is the strength of His people.” It is a cry of joy and complete trust which is an expression by Christians of their confidence and freedom from danger. It speaks of the Love of God. And it is fitting, as we begin this last week of the month dedicated to the Most Sacred Heart of Jesus, that we remind ourselves of His tremendous love for us and turn our minds to His glorious Sacrifice on Calvary through which we would be able to overcome sin.



Indeed both the Epistle and the Gospel remind us of our baptised state; dead to sin through Baptism, we have to live a new life in which sin should have no further place. Christ's life must rule ours and carry it up towards God without any further compromise with the past and the bondage of sin in which we were born and from which our Saviour has redeemed us. But such sanctity would be unattainable and our progress towards God impossible to maintain if His grace did not come to our help and give us the necessary strength. Amongst all the supernatural assistance showered upon us – and its praises are proclaimed in today's Mass – the Holy Eucharist stands supreme.

In his talks to World Youth in 2005, Pope Benedict XVI referred to the fearful violence of Calvary being transformed into love.

*“[At the Last Supper] by making bread into His Body and wine into His Blood, Jesus anticipates his death, He accepts it in His Heart and He transforms it into an action of love. What on the outside is simply brutal violence, from within becomes an act of total self-giving love. This is the substantial transformation which was accomplished at the Last Supper and was destined to set in motion a series of transformations leading ultimately to the transformation of the world when God will be all in all.<sup>1</sup> In their hearts, people always and everywhere expected a change, a transformation of the*

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<sup>1</sup> 1 Cor. 15:28

*world. Here now is the central act of transformation that alone can truly renew the world: violence is transformed into love, and death into life.*

*This first fundamental transformation of violence into love, of death into life, brings other changes in its wake. Bread and wine become His Body and Blood. But it must not stop there; on the contrary, the process of transformation must now gather momentum. The Body and Blood of Christ are given to us so that we ourselves will be transformed in our turn. We are to become the Body of Christ, His own flesh and blood. We all eat the one Bread, and this means that we ourselves become one. In this way, adoration becomes union. God no longer simply stands before us as the One who is totally other. He is within us, and we are in Him. His dynamic enters into us and then seeks to spread to others until it fills the whole world, so that His love can truly become the dominant measure of the world.*

*“Jesus’ hour is the hour in which love triumphs. In other words, it is God who has triumphed, because He is love. Jesus’ hour seeks to become our own hour and will indeed become so if we allow ourselves, through the Eucharist, to be drawn into that process of transformation that the Lord intends to bring about. The Eucharist must become the centre of our lives.”*

Let us turn then to the one heart that was always pleasing to God, the Immaculate Heart of Mary. A heart that from eternity was pure and holy in the mind of God, in His eternal plan for mankind. It was through her divine Son that she requested devotion to her Immaculate Heart, so that in following her example of total submission as the “humble handmaid of the Lord”, we would make progress on the road to holiness through a resigned acceptance of the sufferings that would come upon us in this life, and by uniting them to the anguish of our crucified Saviour be transformed into a devoted victim of His love.

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