

**Homily — Solemnity of the Body and Blood of Christ, C 2019
by Rev. Bob Schramm, OSFS**

Some things to note of about our readings this morning:

In the first reading:

**At a point in the story about Abram and Melchizedek,
Melchizedek says, "Blessed be Abram" . . . and then "Blessed be God."
Both God and Abram are called holy.**

In the second reading:

St. Paul says that when we do Eucharist:

. . . you proclaim the death of the Lord.

**St. Augustine says, "Act as a member of Christ's body
so your AMEN may be true."**

Today's Gospel story takes place . . . "in a deserted place.

Our resources seem so limited.

There is no way we can feed all these people.

**Every time we leave this Chapel after doing what we do here,
a question should linger in our minds:**

Why do you not give them something to eat yourselves?

- More than 60,000 people will die of hunger on this feast
of the Body and Blood of Christ. Two-thirds of them will be children.
"Why do you not give them something to eat yourselves?"**
- Nearly one in five people worldwide is chronically malnourished—too hungry to
lead a productive, active life.
"Why do you not give them something to eat yourselves?"**
- The amount of money the world spends on weapons in one minute could feed
2,000 malnourished children for a year.
"Why do you not give them something to eat yourselves?"**

Jesus helps them and all of us to see with Kingdom Eyes.

Jesus confidently takes, blesses (named as holy), breaks

and then gives to the disciples to set before a huge crowd.

And the leftovers filled 12 baskets – an unimaginably large amount.

Rev. Ron Rolheiser tells a story about a Jewish child named Mortakai.

Mortakai refused to go to school.

When he was six years old, his mother took him there,

but he cried and protested all the way

and, immediately after she left, ran back home.

She brought him back to school and this scenario

played itself out for several days.
His parents tried to reason with him,
arguing that he, like all children, must now go to school.
All to no avail.
His parents then tried the age-old trick
of applying an appropriate combination of bribes and threats.
This too had no effect.

Finally, in desperation they went to their rabbi
and explained the situation to him.
For his part, the rabbi simply said,
“If the boy won’t listen to words, bring him to me.”
They brought him into the rabbi’s study.
The rabbi said not a word.
He simply picked up the child and held him to his heart for a long time.
Then, still without a word, he set him down.

What words couldn’t accomplish, a silent embrace did.
Mortakai not only began willingly to go to school,
he went on to become a great scholar and a rabbi.

Eucharist is God's embrace.
It's an embrace that is meant to teach us, without words,
how to see the world with Kingdom eyes, with the eyes of love.

Today we will come to that part of the Eucharist, when in Jesus' name,
I'll take up the bread and wine become Body and Blood.
Our AMEN at that moment is meant to be a resounding act of faith
allowing us to see the world with Kingdom eyes,
with the loving eyes of God

Today when you "go to Communion," I ask you to think about all that.
We always take significant time after the Communion rite here for silence.
It's a time to imagine yourself caught up in God's loving embrace.
But remember that it can't stop there.

From the depths of God's heart, hear God saying to us:
"Why do you not give them something to eat yourselves."

Finally, as the Mass concludes, we are formally dismissed.
Included in that word "dismissed"
you find the root of the word mission.
We are sent out as missionaries of God's embrace
for all people and all the world.

Before we're dismissed, we're reminded that we are blessed.
We don't go alone.
We go with great humility, absolutely dependent on the fact
that we have been drawn into the relationship

of this community we call Father, Son and Holy Spirit.
To which we can all reply . . . AMEN.