

Chapter 11 -- This is My Body

“Life is the destiny you are bound to refuse until you have consented to die.” Walt Auden, “For the Time Being”

“This is my body” as John (6:66) reports, “Many left him and stopped going with him.” The point: Incarnation is always somehow a scandal, “too much” for us to deal with!

- Jesus is giving us his full bodily humanity more than his spiritualized divinity!
 - “Eat me” not talk with or about me, or think about me or about what I am saying; absorb and digest me; be what I am . . . Symbiosis of divinity and humanity. God is food.
 - But your only real prerequisite for participation is “worthiness” is in fact your capacity for presence yourself . . . the presence of the soul.
 - Only presence can know presence and our real presence can know real presence
 - Jesus’ offer was not just bread; it was/is the universal Christ.
 - “We must feed the body of Christ to the people of God until they know that they are what they eat! And they are what they drink.
 - Presence is always reciprocal, or it is not presence at all.

The Universal Incarnate Presence

Scholars say that ceremonies normally confirm and celebrate the status quo and deny the shadow side of things whereas true ritual offers an alternative universe when the shadow is named. (Think of a true Eucharist).

- In inviting us to drink wine as his blood is an invitation to live in bodily solidarity with the blood of every person whose blood has been unjustly shed on this earth, from the blood of Abel the holy to the blood of Zechariah. “This is all my blood” Jesus is saying.
- This sanctifies the victim and gives all bloodshed utter and final significance.
- The bread and wine are largely understood as an exclusive presence, when in fact their full function is to communicate a truly inclusive and always shocking presence.
- The universe is the Body of God, both in its essence and in its suffering.
- The Eucharist is food for the human journey and medicine for the sick
- We come forward not because we are worthy but because we are wounded and somehow “unworthy.” “I did not come for the healthy, but for the sick.” Jesus said.
 - God gives worthiness.

“Given For You”

- Mutual desiring is the intended impact of the Eucharist. (Like love making). All I keep thinking is that my personal place during this Eucharist experience is as a participant – not as administrator. I must resign from the post of server at St. John’s

- Now to reflect on Song of Songs Psalm 148
- In the Eucharist we move beyond mere words or rational thought and go to that place where we don't talk about the mystery anymore; we begin to chew on it. We must move to the unitive level. (Your Kingdom come your will be done on earth as it is in heaven)
- We must move our knowing to the bodily cellular participative and thus unitive level. We must keep eating and drinking the mystery until one day it comes down on us, in an undefined moment, "My God, I really am what I eat! I also am the
- Body of Christ."
 - The Eucharist should operate like a stun-gun.
 - We get to have dignity and power flowing through us.
 - A body awareness of this sort is entire faith life . . . absorbing the divine desire for us and for itself
- The Eucharist, like Resurrection, is not a unique event or strange anomaly.
- Eucharist is the Incarnation of Christ taken to its final shape and end-the very element of the earth itself. It is all one continuum of Incarnation.
- Who we are in God is who we all are. Everything else is changing and passing away.
- The Eucharist tells us that in some mysterious way, we are God having a human experience.