

CATHOLIC HOMILY

Homily Transcript

June 7, 2026

As we continue our marathon of solemnities, or the major feast days throughout the last several weeks in Pentecost, in Ascension, in Trinity Sunday, and now we come to the major solemnity of Corpus Christi, the Body and Blood of our Lord, where we celebrate the Eucharist. Now, in the cycle of readings, liturgically speaking, we have year A, year B, and year C. Currently we're in year A. But every year, or every third year, from middle of July, usually, to the beginning of August, there's a six-week period of time where we go through the Gospel of John chapter 6, the bread of life discourse, which is today's Gospel, John chapter 6. Today we have verses 51 through 58.

But in that six-week period, basically it's a six-part series on the Eucharist. That's why the Church insists that we break that Gospel, that one chapter, into six parts. But even then, even in that year, we still celebrate the feast of the solemnity of Corpus Christi every single year, because celebrating the Body and Blood of Jesus, the Eucharist, the source and the summit of our faith, is a major, major point of faith for us Catholics. So, in this, in this solemnity, I find it difficult to preach on this, not because I don't have enough to say, but because I want to say everything. And so I have to be, I have to kind of narrow down my focus, and I want to talk about the history.

I want to talk about, like, the typology and all those kind of things, the miracles. I mean, there's so many directions you could take a homily on the Eucharist. But today, I want to focus on the aspect of Jesus's presence in the Eucharist. And, I mean, to kind of highlight that point, there's a story that I heard from a priest. This is, he's a big national speaker now, but he came to seminary, and he did a retreat for us. This is probably 15 years ago, and he was telling us about a time where he was actually, before he was a priest, he was an archaeologist and had, he got his doctorate in archaeology and all this stuff.

And he was approached by the United States government to do some covert work over in the Middle East, like Iraq, Iran, or something. And so, he was over there kind of doing archaeology-type stuff, but also, you know, collecting some information on behalf of the government. And so, he said that at one point, like the Taliban, this is like mid, early, late 90s. At one point, the Taliban, like, was pretty, I don't know, they were very active. And so, you didn't really want to drive at night, because you'd get stopped, or they'd just straight up shoot at you. And so, they would drive with their headlights off, like 90 miles an hour across the desert with no headlights.

Maybe if there's moonlight, maybe you drive by that. But basically, just blasting across the open desert. And he had, his cab driver was some Muslim guy he'd never met before, just blasting across the desert. He said it's like dead silence, dead silence, dead silence. And then, all of a sudden, this Muslim driver

says, why are you here? And he says, well, you know, I'm doing archaeology and want to do some research, blah, blah, blah. And the guy says, no, no, no, no, why are you here? And so, he's like, thought maybe he knew something he shouldn't have known and was, you know, getting nervous. And the guy said, you are Catholic, right? And he said, yeah. He was wearing a crucifix on his neck.

And he said, you believe the Eucharist is God's presence, right? And he said, yeah. And he said, well, I am a Muslim. And if I believed that there was a room where I could encounter a law, I would never leave that place. So why are you here? And he's just like, wow. This Muslim man, who does not share a common faith with us, just articulated our belief of the Eucharist better than most of us probably could. And this priest in telling us this story, like I said, 15 years ago, it's really, it's just stuck with me of I would never leave that place. And, you know, you hear that and then you kind of oppose that to us that we received the Eucharist.

We have an opportunity to be in front of the Eucharist 24 seven, 24 hours a day, seven days a week, except for unless there's a tornado or, you know, I guess Christmas. But like, and yet how frequently do we completely take it for granted? I mean, our belief, what we claim to believe is that hidden under the form of bread and wine, Jesus is truly present. Body, blood, soul and divinity as present here on this altar as he was on the cross 2000 years ago, equally present. He is here. It is really, truly, substantially Jesus, not just on this altar, but so much so that you can receive him and he'll be just two inches from your heart.

And yet again, how many of us really actually live as if we believe that we have this opportunity for adoration in our parish. We've had it for 20 some years now. We have an opportunity for adoration within our diocese. And I will go to my grave believing convicted that it is true that the reason why our diocese is doing so well. And the truth is, we are brothers and sisters, the diocese of Wichita, by any kind of measurement standard, rubric, whatever measurement you can think of, the diocese of Wichita is doing well. It's true.

And it is my belief that the reason for that is not just that we have strong families of strong faith, but it is because we also in our diocese have more hours of Eucharistic adoration than per capita than any other diocese in the United States. As a matter of fact, we offer more hours than probably a quarter of the diocese combined just here alone in Wichita. You can't drive 10 minutes in any direction without passing an adoration chapel. And that's such a beautiful gift. And it's something, again, it's not altogether common. But again, how often do we just kind of ignore that or just like, oh, yeah, I'll do a holy hour. I'll take an hour of adoration.

I'll get there eventually when life slows down and I'm not busy anymore. Well, good luck. If there's one lie I've told myself over and over and over again is that life will slow down eventually and it doesn't. But like for me, when I started doing adoration, I was a family adoration hour. We had a three o'clock on Tuesdays. In Arc City, we only offer 24 hours. We didn't have enough for perpetual adoration, enough people to sign up. So we had 24 hours and my family took the three o'clock on Tuesday afternoon slot.

And it very quickly turned into Curtis's three o'clock on Tuesday afternoon. The rest of my family ditched out eventually. They would come from time to time.

But most of the time, it was me taking that hour. And when I first started doing that, I was like 16, maybe 17 years old. And like I just sit there and my leg would bounce. And all I would do is like look at the clock. Oh my gosh, it's only been two minutes. How long does an hour possibly take? That's how I started. And I didn't know what else to do, so I just sit there and I'd pray the rosary over and over and over again until the hour was up and then I'd bolt out of there as fast as I could. But something happened over the course of those years that I was there, is that as time went on, I found myself becoming more and more settled. And as time went on, time within the adoration chapel went more quickly.

And there was a shift that happened in my prayer. The church, when she explains prayer, and the catechism of the Catholic church and the section on prayer, when it talks about adoration, the quote that the church uses in the catechism is a quote from an old farmer. There was a farmer that lived in ours, France, close to St. John Vianney. And every morning, St. John Vianney, he would get up in the church early, like he'd wake up at like 3 or 4 o'clock, go to his holy hour, and then he'd start hearing confessions or whatever. But there was an old farmer that would join him.

And he would come in in the morning, first thing in the morning before the sun was up, he'd lay a sickle, lean it against the outside of the church, and then he'd walk in and do his time of adoration. Day after day, week after week. And eventually, St. John Vianney asked him, so what do you do when you go in there and you're in front of the tabernacle? And this is the quote that the church put in the catechism from this farmer. I look at him and he looks at me. That's it. And I think I truly believe we overcomplicate prayer. I believe we overcomplicate the Eucharist. And I think it actually truly is that simple. Do I give the Lord permission to speak to my heart?

Do I give the Lord any kind of silence in my life whatsoever to give him time to speak to me? And a lot of times, when you go to adoration, like I did, and you're bored, you don't know what to do, you're maybe a little bit anxious, and you tend to fill that time by just rattling stuff off and trying to keep yourself busy or read this or do this and that. And there's nothing harmful in those things. But that's level one. Eventually, as time goes on, as you sunbathe, sun, S-O-N, you sunbathe, right? As you sunbathe, the sun, Jesus, begins to speak to you. And there's conversion that happens in there.

And the truth is, it's like when you throw a pebble into a pond, you know, and the ripples that come off of that pebble. The closer you are to ground zero, the closer you are to that pebble, the stronger the ripples are. And as it goes out, it kind of fades away. For you and I, when we spend time with the Lord, when you and I make a diligent effort to grow in prayer, to grow closer to the Lord, to give him our hearts, it affects the people around us in concentric circles. The closer you are to that person, the closer you are to someone who is growing in holiness, the more it affects you, and that's the truth.

And so if you want to see your family healed, if you want to see your kids, your spouse, your parents, whatever, if you want to see that, there is no more effective way than growing in holiness yourself. That's it. There's no other shortcut. By doing it and growing closer to the Lord yourself, that is the most effective way that we change our families, our communities, everything. And so if you do not currently have an hour of adoration, or maybe you don't even know what an hour of adoration is, that's very possible. If you're new to the parish and you've never signed up and you just kind of started coming, I would invite you to take an hour of adoration.

We have 24 hours a day, 7 days a week, in the little room just on the other side of this wall, the east side of the church, there's a little chapel in there. And probably some of you have maybe never even seen the inside of it, but that's where it is. It's a little door code on the outside. It's 134, that'll get you in. Take some time and just pay a visit. And it could be 2 o'clock in the morning, it could be 10 a.m. on a Saturday, it doesn't matter. Like, the Lord is there and He's waiting. And so my particular challenge to you is if you are too busy, or if you're kind of not sure what that would be like, if you can commit to that or whatever, here's what I would ask you to do.

Because going once in a while, that's all well and good, but it always, human nature is, we take the path that leads, resents us, and one day we're too tired, or the next day we've got something else going on. But when you actually sign up for an hour and say, I will be there at this time, and I know the next person who's ahead of me is counting on me to show up, it gives a little bit more incentive to actually fulfill that obligation, right? That's the benefit to actually signing up for an hour of adoration. When you do that and you show up consistently, here's my challenge, give me four weeks. That's it, that's all I'm asking for. Four weeks, four weeks in a row, the same consistent time for one hour.

And in that time of hour, in that hour of spending time with the Blessed Sacrament, just ask the Lord, Lord, I give You permission to speak to my heart. I give You permission, I want to hear what You have to say. You don't necessarily have to fill it up with chatty talk or reading. You can, I'm not saying you can't do that, but when it becomes transformative, it's when we look at Him and He looks at us, and all of a sudden things start moving inside. It's imperceptible. It's not like pixie dust and everything's better right away. And sometimes that can't happen too, but it's that slow transformative action where the Lord converts us. May we not take for granted this gift of the Lord's true presence.