

## Homily for the Solemnity of Corpus Christi. A

There is a story from our childhood that I think carries a spiritual truth for our lives today: the tale of the three little pigs. In the story the first two pigs built their houses out of straw and sticks. They built quickly, choosing convenience and ease, but when the wolf blew against their fragile walls, they instantly collapsed. The third little pig, labored patiently to construct his house out of sturdy brick and mortar, his was the only one that withstood the wolf. When the storm came, his foundation held.

**This story makes me ask a question about our own lives, our society, and our faith: What kind of material are we using to build our lives? What is the mortar holding us together?**

In his first and newly released encyclical, *Magnifica Humanitas*, Pope Leo XIV addresses our contemporary world an era rapidly being reshaped by digitalization, robotics, and artificial intelligence. The Holy Father reminds us that humanity stands at a critical crossroads. We possess technological tools of unprecedented power, yet we need to decide: "either to construct a new Tower of Babel or to build the city in which God and humanity dwell together."

The temptation to build a modern Tower of Babel is all around us. If we look back to the Book of Genesis, the builders of Babel had a single language, a single technology, and a single direction. On the surface, they **appeared** entirely united. But as Pope Leo XIV points out, their project concealed a great danger: it was conceived entirely without reference to God, driven by pride, and supported by a rigid uniformity that eliminated human diversity. They sought only to "make a name for themselves." **They valued efficiency over human dignity and opted for homogenesis rather than true communion.**

When we build a society purely on data, algorithms, and technical performance, we fall victim to what the Pope calls the "Babel syndrome." We risk reducing the profound mystery of the human person into mere data points. When efficiency becomes our god, we create an illusion of connection while actually drifting into isolation. Like the original Babel, when a culture is built on pride and self-sufficiency, true communication breaks down. We stop understanding one another, and the result is not unity, but deep social dispersion and fractured relationships. **We build a house of straw and sticks, and when the crises of life blow against it, it crumbles.**

God offers us an entirely different blueprint for construction. Pope Leo XIV contrasts the tragedy of Babel with the narrative from the Book of Nehemiah: the rebuilding of the walls of Jerusalem. When Nehemiah returned to a city in ruins, he did not impose a uniform solution. Instead, he convened the families, assigned each of them a specific section of the wall, listened to their concerns, and coordinated their unique talents.

This is the "way of Nehemiah," and it represents the true nature of Christian community. The walls of Jerusalem were successfully rebuilt because men, women, priests, artisans, and young people all took shared responsibility, recognizing that their unique differences complemented one another for a common goal. This was an undertaking with God at the center. It was not a project of uniformity, but of **communion** the beautiful harmony that arises when every unique person assumes their role, honors the dignity of their neighbor, and recognizes that their true strength comes from the Lord.

The bringing together unique pieces into a single, unshakeable structure is exactly what we celebrate today with this Solemnity of Corpus Christi. **The Eucharist is our true communion.** It is the divine mortar that unites us as living bricks into a spiritual house that no force can destroy.

In our second reading, St. Paul poses a profound question to the Corinthians: "**The bread that we break, is it not a participation in the body of Christ?** Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf."

Paul does not say that because the loaf is one, we all become identical replicas. We remain "many" we keep our unique identities, our distinct backgrounds, our personal struggles, and our individual talents. Yet, through our participation in the Blood and Body of Christ, **our differences do not divide us; they enrich us. The Eucharist creates a common union.** It is the substance that gives us our ultimate purpose and binds us together. Without Christ, our relationships fracture, our communities divide, and our human projects eventually fall to pieces. With Christ, we are fortified. He is the rock that sustains the construction.

When we receive Communion, we are receiving the very life of God. Christ abides in us, and we abide in Him. This divine presence changes how we look at the world. It compels us to enter what Pope Leo XIV calls "the construction site of our time." We cannot claim to be united to Christ in the Eucharist if we allow our societies to treat the weak, the poor, or the marginalized as expendable data points. The Eucharist calls us to be builders of a civilization of love. It demands that we use our technology, our intelligence, and our daily work not to dominate others, but to serve the common good and protect the sacred dignity of every human soul.

**Let us stop trying to build flimsy towers that are destined to fall. Let us reject the isolation of uniformity and embrace the beauty of eucharistic communion. As we approach the altar today to receive the Body and Blood of Christ, let us ask the Lord to renew the mortar of our hearts. May this Holy Sacrament fortify our families, bind our parish community, and transform us into living stones, firmly built upon Christ the Rock.**