

Become What We Receive

chris welch

Guitar

5 D A Bm G D A

1. Christ has no bo-dy but ours; Christ has no hands but ours;

9 F#m G D /C# G/B G A sus4 A

Christ has no eyes but ours. Be-come what we re-ceive. No

13 D A Bm G D

hands to bless the world but ours; no feet to walk to do good but

16 A Bm F#m G G9 Em

ours: no eyes to look with com-pass-ion on the world but ours. Be-

Refrain

19 D/F# A7sus4 D A/D D A Bm

come what we re-ceive. May we be - come what we re-ceive more near - ly,

- 2. clear ly
- 3. dear - ly
- 4. tru - ly,

23 G D/A A D A/D D A

Je - sus, Je-sus the Christ. May we be - hold what we are, and to

26 Bm F#m/A Em A D as for the Intro

what we are called and be - come what we re - ceive. x4

29 D A Bm G D A F#m G

2. Bread ta-ken and blest; Je-sus bro-ken and shared Je-sus gi-ven in

34 **D /C# G/B G A sus4 A D A**
 love. Be-come what we re-ceive. Je-sus pre-sent with-in and a-

38 **Bm G D A Bm F#m**
 mong us. Je-sus pre-sent in the Word. Je - sus pre-sent in the

42 **G G9 Em D/F# A7sus4 D A/D**
 sac-ra-men-tal sign of his life and love in us. **R.** May we be -

45 **D A/D D A Bm**
3. Je-sus calms the storms, and heals the bro-ken. Je-sus feeds the

48 **G D A**
 hun-gry and bless-es the chil - dren. Je - sus clears the

50 **F#m G D /C# G/B G A sus4 A**
 tem-ple, de-noun-ces the scribes. Be-come what we re-ceive. Je-sus

54 **D A Bm**
 wash-es the feet of those he leads. Je - sus speaks to

56 **G D A /C# Bm F#m**
 out-casts and lifts up the crushed. Jesus brings the light of love in-to the

59 **G G9 Em D/F# A7sus4 D A/D**
 dark-ness of our world. Be - come what we re-ceive. **R.** May we be -

62 **D A Bm G D**
4. Je - sus eats with the re - ject-ed. Je-sus spends all night in

65 **A** **F#m** **G** **D** **/C#** **G/B** **G**

prayer. Je-sus teach-es: take up your cross. Be-come what we re-

69 **A sus4** **A** **D** **A** **Bm**

ceive. Je-sus is de-ter-mined to jour-ney to Je-su-sa-lem. Je-sus

72 **G** **D** **A** **Bm** **F#m**

knows what a-waits him there. Je-sus loves un-to re-ject-ion,

75 **G** **G9** **Em** **D/F#** **A7sus4** **D** **A/D**

suf-fer-ing and death. Be-come what we re-ceive. **R.** May we be

*Christ has no body now but yours.
No hands, no feet on earth but yours.
Yours are the eyes through which he looks compassion on this world.
Yours are the feet with which he walks to do good.
Yours are the hands through which he blesses all the world.
Yours are the hands, yours are the feet, yours are the eyes,
you are his body. Christ has no body now on earth but yours.*

St Teresa of Avila

*May I know Thee more clearly,
Love Thee more dearly,
Follow Thee more nearly.*

St Richard of Chinchester

*Behold who you are,
become what you receive.*

St Augustine

These words of the Eucharist have been preserved without change in the 2000 years of the Church's liturgy. The meaning of Mark's passage is that the body and blood of Christ are the new food and the new life for the Christian community. It is important to bear in mind that 'body and blood' is a Hebrew way of referring to the whole person . . . The idea behind Jesus' words, 'unless you eat my flesh and drink my blood,' is that we become one with the whole Christ; that we think Christ-like thoughts and behave in a Christ-like manner. St Paul tells us this means looking to our relationships . . . Through Eucharist we 'digest' Jesus Christ in the sense that we make him an intimate part of our lives and live out the values he stands for. The faith we have in the Eucharist is expressed in the way we live fully, love extravagantly and so grow towards wholeness, becoming what we can be, having 'life to the full' (John 10:10).

Dr Laurie Woods - Commentary for the Feast of the Body & Blood of Christ Yr B 2021

All my life as a Catholic, I have held the orthodox belief that the "Real Presence" of Christ is communicated in the bread and wine of the sacred meal (rather shockingly taught by Jesus in John 6:35-58). This is not a magical idea, but simply the mystery of incarnation taken to its logical conclusion—from creation itself, uniquely to Jesus' body, to the human Body of Christ that we all are, and then to the very elements from the earth and human hands like bread and wine to serve as food for the journey. Why believe the universal Presence is "Real" if it is not also real in one concrete ordinary spot? (We are meant to struggle with this realization, as we see in John 6:60-66.)

The very notion of presence is inherently and necessarily relational and also somehow embodied. Note that Jesus did not say "Think about this," "Prove this," "Look at this," "Carry this around," and, surely not, "Argue about this." He just said, "Eat this . . . and drink all of you" (Matthew 26:26-27). As Augustine (354-430) would preach later, the message is that you are what you eat and drink! [1]

We spent much of our history arguing about the "how" and the "if" and who could do what Catholics called the "transubstantiation" of the bread and wine instead of simply learning how to be present. We made the Eucharist into a magic act to be believed instead of a personal transformation to be experienced. We changed bread more than people, it seems to me. We emphasized the priest as the "transformer" instead of the people as the transformed. We made "Real Presence" into a doctrine (which has its very good meaning!), but we seldom taught people how to be really present (which is contemplation). When you are really present, you will experience the Real Presence for yourself.

The Eucharist is an encounter of the heart, knowing Presence through our available presence. In the Eucharist, we move beyond mere words or rational thought and go to that place where we don't talk about the Mystery; we begin to chew on it. We must move our knowing to the bodily, cellular, participative, and unitive level. Then we keep eating and drinking the Mystery until one day it dawns on us, in an undefended moment, "My God, I really am what I eat!" Henceforth we can trust and allow what has been true since the first moment of our existence: We are the very Body of Christ. We have dignity and power flowing through us in our naked existence—and everybody else does too, even though most of us do not know it. This is enough to guide and empower our entire faith journey. If Christians did not already have Eucharist as our central ritual, we would have to create something very similar.

[1] Augustine's message to the newly baptized, *Estote quod videtis, et accipite quod estis*, is often translated as "Be what you see, and receive what you are." See Augustine of Hippo, Sermon 272, available at http://www.earlychurchtexts.com/public/augustine_sermon_272_eucharist.htm.