

Homily
Friday of the 19th Week in OT
August 18, 2023

I need your help: my wife isn't here this morning, but she made me promise I would not use these jokes in my homily. Can I run these by you? Let me know if you agree with her.

Joke 1: A husband and wife just finished reading 1 Kings, chapter 11 about Solomon and his wives. Confused, she asked her husband, "If Solomon was so wise, how come he had 700 wives and 300 concubines?" Without thinking, he quickly answered, "So, when he came home each evening, maybe he would find one of them in a good mood."

Joke 2: After struggling with a string of arguments, a husband and wife agreed to never go to bed angry; they haven't slept in weeks.

Joke 3: A man was enjoying the beauty of the day, thinking about how good his wife had been to him and how fortunate he was to have her.

He asked God, "Why did you make her so kind-hearted?"

The Lord responded, "So you could love her, my son."

"Why did you make her so attractive?"

"So you could love her, my son."

"Why did you make her such a good cook?"

"So you could love her, my son."

The man thought about this. Then he said, "I don't mean to seem ungrateful, but ... why did you make her so stupid?"

"So she could love you, my son."

I can start my homily now. Please let me know if these would be better left out of any future homilies.

Why did God create marriage? From the earth, God created Adam, which is derived from the Hebrew noun Adamah meaning 'soil' or 'earth.' And seeing that it was not good for Adamah to be alone, God made Adamah to sleep and upon waking, Adamah was now two, Adam and Eve. Eve is derived from the Hebrew meaning of 'living' or 'mother of life.' And the two, once one, are now still two unique individuals, but one body in spirit, one flesh sacramentally. God intends for man and woman, husband and wife, to be one, just as our Triune God is three persons, one God.

Jesus says, "...what God has joined together, man must not separate."

Marriage is truly a Sacrament. The catechism tells us that sacraments are "efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us" (CCC 1131).

In the Sacrament of Baptism, we are born again, dying to ourselves and rising to new life in the Spirit.

In the Sacrament of Reconciliation, we are reconciled to God and the church, where we were cut off from God's sanctifying grace due to mortal sin.

In the Sacrament of the Eucharist, we are healed, strengthened and nourished, becoming one with Christ and one with each other.

The Sacraments bring us together. The Sacraments bring us life. Matrimony brings us together, man and woman, husband and wife, in a way that resembles eternal life, life in heaven where we are one body, the Body of Christ and we are one with Him, our Bridegroom.

Once we are in heaven, we cannot turn away, we cannot leave. Not that we would want to. But in the same way, when we are united in the Sacrament of Matrimony, we are made one, indissoluble. When we look at our marriage as a forerunner of the Glory we are promised in heaven, we will never look at each other the same way again.