

## ***Hide and Seek***

Homily for May 7<sup>th</sup> 2022  
Saturday 3<sup>rd</sup> Week of Easter

One of the things little children enjoy doing is playing Hide and Seek. Be it with their friends on a spring evening as they look for those places to tuck into in the neighbourhood, nestled into a bush, up a tree, under a table, or be it hiding under the blankets and gleefully laughing while mommy and daddy seem at a loss to find the little one, until the child pulls back the covers and yells “surprise, here I am”, and all collapse in a family hug. Hiding and then desiring to be found is something that is at the heart of childhood.

Jesus himself said that unless we become like little children we cannot see the kingdom of heaven and we cannot enter it, because childlike trust and faith are essential to living as kingdom kids. Jesus himself loves to be like a child and has been playing the greatest game of hide and seek for 20 centuries. For in every tabernacle, on every altar, in every monstrance Jesus is hiding. For here the disguise is a simple one, bread and wine, and yet it is so simple that the adults often miss it. That was the case when long ago Jesus said that in eating the bread and drinking the wine of the Eucharist, we are actually eating Him, the One who is God. So grown up were the people who heard Jesus say this that they concluded these words were just too difficult for us - don't play children's games with us Jesus.

Listen to what Jesus says in response to their complaint.

**“Does this offend you? Then what if you were to see the Son of Man ascending to where he was before?”**

This is Jesus way of saying, so what would you do if I was to come out of hiding. The Son of Man is referring to Daniel 7 where Jesus is on full display with no disguise.

***I saw in the night visions,  
and behold, with the clouds of heaven  
there came one like a son of man, †  
14 ¶ And to him was given dominion  
and glory and kingdom,  
that all peoples, nations, and languages  
should serve him;  
his dominion is an everlasting dominion,  
which shall not pass away,  
and his kingdom one  
that shall not be destroyed<sup>1</sup>***

Here there is no hiding but for us to see the glorified Son of Man from our limited human perspective would overwhelm us and so Jesus won't come out of hiding in this world except occasionally. This is

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<sup>1</sup> [The Holy Bible](#) (Revised Standard Version; Second Catholic Edition, Da 7:13–14). (2006). Ignatius Press.

what happens with Eucharistic miracles, it's like Jesus pulling back of covers and says "here I am, it's me". But this happens rarely and so to see Jesus hiding in the Eucharist means that we have to understand what he says next in today's Gospel:

***It is the spirit that gives life, the flesh is useless. The words that I have spoken to you are spirit and life.***

Now in order to understand these words it helps to know we have three kinds of eyes.

- The eye of the body sees truth by colour, shapes and sizes.
- The eye of the mind sees truth by reason
- They eye of the heart sees truth by faith.

We do not see Jesus with the eye of the body or the eye of the mind in the Eucharist. To these eyes Jesus is wearing a costume and it is made of bread and wine. In order to see Jesus in the Eucharist we need to see with the eye of the heart,

Peter Kreeft, the Catholic Philosopher asks the question:

### ***Why is Jesus hiding?***

This is his concise and thoughtful answer:

"He is hiding to elicit and make room for faith. But why does he demand faith? This is because he wants our love and faith is a prerequisite property of love. Faith means trust first of all. For we do not trust those we do not love. If we do not love and do not trust then we need sensory appearance and rational proof. That is called science. Science is a noble and honorable thing but science is not love. Love has no place in science nor does trust. We must begin by distrust when doing science. We must begin by not trusting any idea as true but distrusting it as false until is proved to be true by data and experiment and calculation. This is done with the eye of the body and the eye of the mind." <sup>2</sup>

Now here is the point, when Jesus says that the flesh is useless what he means is this. We cannot appropriate him and see him in the Eucharist with the eye of the body and mind, no we need the eye of the heart. This is why Jesus says that it is the spirit that gives life. It is this third kind of seeing. A type of sight Peter affirms when he emphatically declares:

***Lord, to whom shall we go? You have the words of eternal life;<sup>69</sup> and we have believed, and have come to know, that you are the Holy One of God.<sup>3</sup>***

Do you see what Peter is saying here? Jesus we do see you with the eye of the heart and even though you are hiding we know that you are the Son of Man of Daniel 7 - incognito in the Eucharist.

This is the invitation we are all encouraged to consider, cultivate the eye of the heart, so that by faith we can grow in loving the one who is hidden now in the Eucharist. The one who wants to heal our hearts to grow in loving trust.

Let us be like little children and never tire of this most glorious game of hide and seek.

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<sup>2</sup> <https://www.youtube.com/watch?v=E2Mh7lptH-E> (Excellent presentation on the Eucharist by Dr. Peter Kreeft)

<sup>3</sup> *The Holy Bible* (Revised Standard Version; Second Catholic Edition, Jn 6:68–69). (2006). Ignatius Press.