"One Bread, One Body"
1 Corinthians 10:16–17 / 1 Corinthians 12:12-13, 26-27

For the past three weeks, I've been preaching from the series "The Truth Will Set You Free." But today, I've stepped away from that series to focus on World Communion Sunday. I thought about continuing with the series, but I felt a nudge from the Holy Spirit. In a world that feels so divided and fractured, I believe this is the message we need to hear today. World Communion Sunday is a day when Christians across the globe gather at the Lord's Table. We remember the love of Jesus Christ, and we celebrate that in his great love we are one—one body, one family, united in Christ. Sadly, we often don't experience this unity.

One of the biggest problems facing the Corinthian church was division. The congregation was split—by theological opinions, by economic status, by social standing. Even the most sacred practice, the Lord's Supper, had become a place where those divisions and inequalities were painfully visible.

In the early church, the Lord's Supper was always connected to a meal. People gathered, shared food, and in that setting they remembered the sacrifice and love of Christ. But here's what was happening in Corinth: the wealthier members would bring plenty of food and wine, and they would start eating before anyone else arrived. And what about the slaves and the poor? They would come late, after finishing their work for the day. Most of them couldn't bring food at all. By the time they showed up, the meal was already over. Some people were full—even drunk—while others went home hungry and humiliated.

Why did this happen? Because even though they had become Christians, they were still living by the standards of the society around them, not by the gospel. And the heartbreaking truth is this: the picture of a church divided by wealth and status in Corinth does not feel so far away from us. The tragedy of Corinth is still the tragedy of today. One bread, one body—and still divided.

How is this happening now? Here in the United States, 62% of the population call themselves Christian. In Latin America, 92% identify as Christian. Do you hear what that means? It means that most of the people being treated inhumanely, detained, and deported are our brothers and sisters in Christ. And yet—under the banner of national security, without fair due process—we push our own brothers and sisters away. We send them back across the border, hungry, humiliated and abandoned. My friends, this is not just a political issue. This is a matter of faith. Remember one bread, one body! When we harm them, we are harming Christ himself. When we ignore them, we are ignoring Christ himself.

Of course, when we hear words like this, some might say, "Well, it's the government's job. People who come into the country illegally should be sent back." And yes—you might feel that way. That's understandable. But friends, what I want to remind you is this: we are the people who confess Jesus Christ as our Lord. We are one body in Christ, called to love our brothers and sisters in Christ. And here, we must wrestle with a hard question: Are we giving our highest loyalty to the Lord—or to the nation and to politics?

Sadly, too often, cultural identity and political loyalty take precedence, while Christian identity and allegiance to Christ are pushed to the margins. For example, white Christian nationalists may insist that Christ holds their ultimate loyalty, but their witness tells a different story. They baptize political ideology and white supremacy with religious language and symbols, turning the gospel into a tool of exclusion and domination. And so the church, instead of embodying the new creation, mirrors the broken divisions of the world—by race, by class, by

politics. Where there should be humility, there is hunger for power. Where there should be the proclamation of Christ's self-giving love, there is instead the idolatrous proclamation of national and racial supremacy, dressed up in the name of "Christian values."

You might be thinking, "Well, that's their problem, not ours." But friends, it is our problem too. How do we treat Christians who think differently from us? Sometimes we get angry. Sometimes we dislike them. Sometimes we simply ignore them. But here's what we must not forget: they too are God's beloved children. That means, yes—we must resist and speak against unhealthy claims and distorted teachings. But at the same time, we must guard our hearts so that we are not consumed by hatred.

Sometimes I wonder: what if all of us could move beyond loyalty to nation or loyalty to political parties, and give our loyalty to Christ alone? What if we actually lived out God's will? Take the ongoing war between Ukraine and Russia. About 85% of Ukrainians are Christians—mostly Orthodox. About 74% of Russians are Christians. That means for the past three years, Christians have been killing Christians. Imagine instead if all of them lived by the words of Christ, loving their brothers and sisters as their own body. And imagine if all Christians everywhere laid down their weapons, refused to harm their brothers and sisters, and chose to follow the teaching of our Lord. What kind of world might we see? One bread, one body—what if we lived it?

After Korea gained independence from Japanese rule, the country was even more politically polarized than the United States is today. Eventually, it was torn between the democratic camp and the communist camp, becoming a battleground of the Cold War. Kwon Jeong-saeng, a children's author who lived through the horrors of the Korean War, wrote a poem titled "A World Without Patriots." Let me read it for you.

A World Without Patriots by *Kwon Jung-saeng (1937–2007)*
If in this world, in every land,
there were no patriots, no lovers of flag,
the world would rest in peace.

No young men shouldering rifles,
no sons marching off
to fight their own brothers.
No cannons forged,
no tanks rolling,
no shadows of the nuclear fire.

There would be no duty of defense,
no training camps, no drills.
And mothers would no longer
weep for children
lost to war.

Instead, the young would love—
love the flowers,
love their beloved,

love the earth,
love the rainbow's arc.

If all the youth of this world
refused to be patriots,
they would learn to cherish more,
to love more deeply.
And the world would grow
more beautiful,
more tender,
and warm with life.

Kwon Jeong-saeng knew the tragedy that comes from blind loyalty to nation or ideology. He lived it. He saw it with his own eyes. That's why he sang a different vision. He said: if young people could rise above narrow devotion to "our nation, our people"—if they could live out our common humanity—then the world would be more beautiful.

And I believe this poet's song is also the message of World Communion Sunday for us. The apostle Paul says: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit." One Spirit. One body. One family in Christ.

That means this: even though we are different, we belong to one another. Beyond nation. Beyond race. Beyond every wall that divides. What holds us together is the love of Christ. That's what makes us Christians. And that's why we are not called to draw small circles that shut people out. No—we are called to draw wider circles, bigger circles, circles of love that invite all people in. I know it sounds hard. It may even seem impossible. But aren't we the people of faith who believe that God's kin-dom will come on earth? Aren't we the people who believe in the resurrection of Christ—the King of kings and Lord of lords? By faith, we keep walking this road. And on this road, Christ meets us at the Table.

The bread and the cup we share today are not just a memorial of something that happened two thousand years ago. This meal is more than a symbol. It is a mystery. As we eat and drink the body and blood of Christ, we are joined to him. And through his love, we are joined to one another—Christians across the world—made one in him.

Friends, this is what World Communion Sunday is all about. It is not just a ritual. It is not just bread and cup. It is a holy declaration that the love of Christ is stronger than every border, stronger than every ideology, stronger than every wall that divides us.

At this Table, we do not come as Americans or Koreans, documented or undocumented, rich or poor, conservative or progressive. We come as one body in Christ. One bread. One body. One Spirit. One family.

And so today, as we eat and drink, may our lives bear witness to the unity we proclaim here. May we refuse the small circles of exclusion and instead draw larger circles of love. May we dare to live as if Christ truly has broken down every dividing wall. One bread. One body. One family in Christ.

This is who we are. This is what we believe. This is what we proclaim at the Lord's Table today. May we truly be the body of Christ—given for this divided world, for the sake of peace, and for the work of reconciliation. Amen.