

ENTRANCE ANTIPHON

*He fed them with the finest wheat
and satisfied them with honey from the rock.*

COLLECT

O God, who in this wonderful Sacrament have left us a memorial of your Passion, grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Who live and reign with God the Father in the unity of the Holy Spirit, one God, for ever and ever.
Amen.

FIRST READING Deuteronomy 8:2-3, 14b-16a

A reading from the Book of Deuteronomy.

Moses spoke to the people: You shall remember the whole way that the LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD.

Do not forget the LORD your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, who fed you in the wilderness with manna that your fathers did not know.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Psalm 147: 12-13. 14-15. 19-20. R. 12a

R: O Jerusalem, glorify the LORD!

Or *Alleluia.*

- O Jerusalem, glorify the LORD!
O Sion, praise your God!
He has strengthened the bars of your gates;
he has blessed your children within you. *R.*
- He established peace on your borders;
he gives you your fill of finest wheat.
He sends out his word to the earth,
and swiftly runs his command. *R.*
- He reveals his word to Jacob;
to Israel, his decrees and judgements.
He has not dealt thus with other nations;
he has not taught them his judgements. *R.*

SECOND READING 1 Corinthians 10:16-17

A reading from the First Letter of Saint Paul to the Corinthians. Brothers and sisters: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

The word of the Lord.

Thanks be to God.

ACCLAMATION BEFORE THE GOSPEL John 6:51

R: Alleluia, alleluia.

I am the living bread that came down from heaven,
says the Lord.

If anyone eats of this bread, he will live for ever.

R: Alleluia.

GOSPEL John 6:51-58

A reading from the holy Gospel according to John.

At that time: Jesus said to the Jews, 'I am the living bread that came down from heaven. If anyone eats of this bread, he will live for ever. And the bread that I will give for the life of the world is my flesh.' The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?' So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live for ever.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

PRAYER OVER THE OFFERINGS

Grant your Church, O Lord, we pray, the gifts of unity and peace, whose signs are to be seen in mystery in the offerings we here present. Through Christ our Lord.

Amen.

COMMUNION ANTIPHON

*Whoever eats my flesh and drinks my blood
remains in me and I in him, says the Lord.*

PRAYER AFTER COMMUNION

Grant, O Lord, we pray, that we may delight for all eternity in that share in your divine life, which is foreshadowed in the present age by our reception of your precious Body and Blood. Who live and reign for ever and ever.

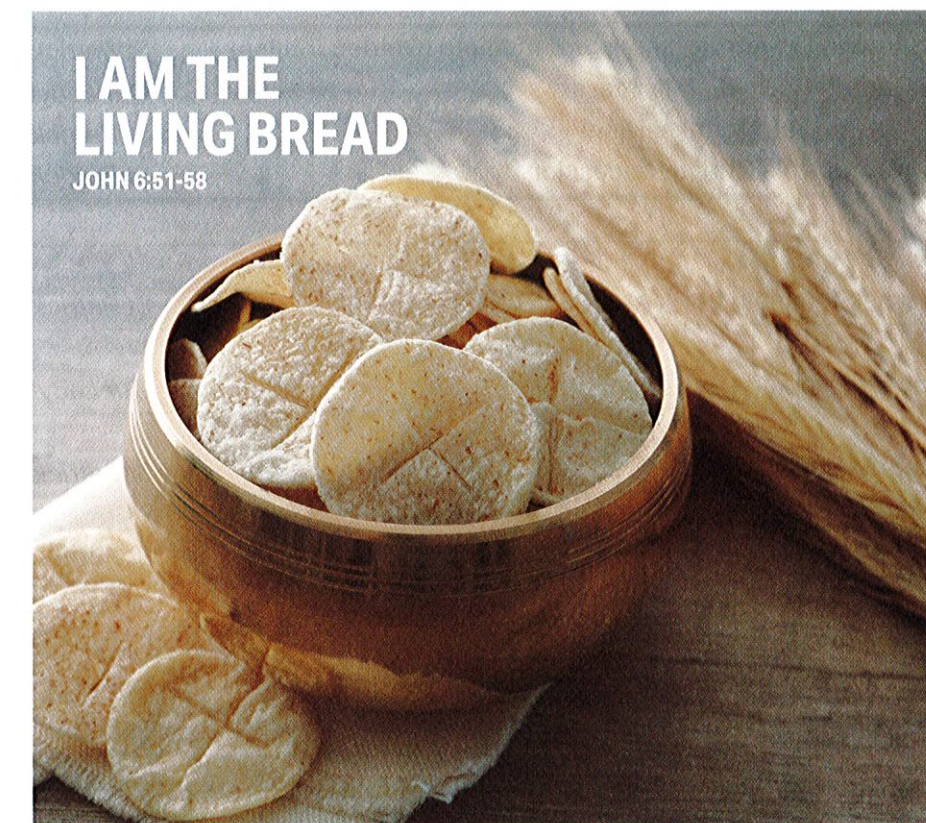
Amen.

Sunday Message

THE MOST HOLY BODY AND BLOOD OF CHRIST

THE WORD

Year A • 7 June 2026 • Psalter Week 2



Jesus brings the Bread of Life discourse to its most challenging point. He identifies himself not only as bread from heaven, but as *living bread*, given "for the life of the world". The shift in language is deliberate and unsettling. No longer symbolic or poetic, Jesus speaks of flesh and blood – realities that provoke resistance and confusion among his listeners.

The reaction of the Jews is telling: "How can this man give us his flesh to eat?" Their question is logical if Jesus is speaking metaphorically. But Jesus does not soften his words. Instead, he intensifies them. The verbs used for "eating" become more physical, almost graphic, insisting on real participation rather than distant belief.

This insistence points to a deeper truth about relationship with Christ. Life is not received by admiration or intellectual agreement alone, but by communion. To eat his flesh and drink his blood is to share in his very life, a life rooted in self-giving love and sacrifice.

Jesus links this communion to resurrection and abiding: "whoever eats this bread will live for ever". The promise is not escape from death, but life that endures beyond it. In this passage, belief is inseparable from participation, and faith becomes something lived, received, and sustained through Christ himself. ■

DO

This week, we allow the Eucharist to shape one small act of self-giving in our day – patience, forgiveness, or quiet service.

LEARN

"Taking part in the Eucharistic sacrifice is the source and summit of the whole Christian life." (Vatican II)

SAY

**To come to Christ is to allow
his life to shape the way we live
each day.**



REFLECT

Jesus' words in today's Gospel are not easy to hear. "Whoever eats my flesh and drinks my blood has eternal life." Even for people of faith, there is something uncomfortable about the bluntness of his language. It confronts us with a question we cannot avoid: how close do we really want to be to Christ?

Jesus is not offering a safe or distant relationship. He does not invite us merely to admire him, agree with him, or keep him at arm's length. He invites us into communion – a sharing of life so deep that it changes us from within. To receive Christ is to allow his way of living, loving, and giving himself to shape our own.

The Eucharist, then, is not a reward for the perfect but food for the journey. We come with our weakness, our doubts, our hunger for meaning. We receive not because we have it all together, but because we need life.

Jesus promises that those who eat this bread will live forever. That promise does not remove suffering or struggle, but it anchors us in something stronger than both. In a world where so much is fragile and fleeting, Christ gives himself as nourishment that endures – sustaining us, drawing us closer, and teaching us how to live lives broken and shared for others. ■

