

**ENTRANCE ANTIPHON**

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

**GLORIA**

Glory to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

**COLLECT**

O God, who in this wonderful Sacrament  
have left us a memorial of your Passion,  
grant us, we pray,  
so to reverence 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,  
God, for ever and ever.  
Amen.

**FIRST READING**

Dt 8:2-3, 14-16

A reading from the book of Deuteronomy.

Moses said to the people: 'Remember how the  
Lord your  
God led you for forty years in the wilderness, to  
humble you,  
to test you and know your inmost heart -  
whether you would  
keep his commandments or not. He humbled  
you; he made you feel hunger, he fed you with  
manna  
which neither you nor your fathers had known,  
to make you understand  
that man does not live on bread alone but that  
man lives on everything that  
comes from the mouth of the Lord. 'Do not then  
forget the Lord your  
God who brought you out of the land of Egypt,  
out of the house of slavery:  
who guided you through this vast and dreadful  
wilderness, a land of fiery serpents,  
scorpions, thirst; who in this waterless place  
brought you water from the  
hardest rock, who in this wilderness fed you  
with manna that your fathers had not known.'

The word of the Lord.

**Thanks be to God.**

**PSALM**

Ps 147:12-15, 19-20

Response:

**O praise the Lord, Jerusalem! or Alleluia!**

1. O praise the Lord, Jerusalem!  
Zion, praise your God!  
He has strengthened the bars of your gates,  
he has blessed the children within you. **(R.)**

2. He established peace on your borders,  
he feeds you with finest wheat.  
He sends out his word to the earth  
and swiftly runs his command. **(R.)**
3. He makes his word known to Jacob,  
to Israel his laws and decrees.  
He has not dealt thus with other nations.  
he has not taught them his decrees. **(R.)**

**SECOND READING**

1 Cor 10:16-17

A reading from the first letter of St Paul to the  
Corinthians.

The blessing-cup that we bless is a communion  
with the blood of Christ, and the bread that we  
break is a communion with the body of Christ.  
The fact that there is only one loaf means that,  
though there are many of us, we form a single  
body because we all have a share in this one  
loaf.

The word of the Lord.

**Thanks be to God.**

**SEQUENCE (SHORTER FORM)**

Behold the bread of angels, sent  
For pilgrims in their banishment,  
The bread for God's true children meant,  
That may not unto dogs be given:  
Oft in the olden types foreshadowed.  
In Isaac on the altar bowed,  
And in the ancient paschal food,  
And in the manna sent from heaven.  
Come then, good shepherd, bread divine,  
Still show to us thy mercy sign.  
Oh, feed us still, still keep us thine  
So may we see thy glories shine  
In fields of immortality.  
O thou, the wisest, mightiest, best,  
Our present food, our future rest,  
Come, make us each thy chosen guest,  
Co-heirs of thine, and comrades blest  
With saints whose dwelling is with thee.  
Amen. Alleluia

**GOSPEL ACCLAMATION**

Alleluia, alleluia!

**I am the living bread which has come down  
from heaven, says the Lord.  
Anyone who eats this bread will live for ever.  
Alleluia!**

**GOSPEL**

Jn 6:51-58

A reading from the holy Gospel according to  
John.

Jesus said to the Jews:  
'I am the living bread which has come down  
from heaven.  
Anyone who eats this bread will live for ever.  
and the bread that I shall give  
is my flesh, for the life of the world.'  
Then the Jews started arguing with one  
another: 'How can this man give us  
his flesh to eat?' they said. Jesus replied:  
'I tell you most solemnly,  
if you do not eat the flesh of the Son of Man  
and drink his blood,  
you will not have life in you.  
Anyone who does eat my flesh and drink my  
blood  
has eternal life,  
and I shall raise him up on the last day.  
For my flesh is real food  
and my blood is real drink.  
He who eats my flesh and drinks my blood  
lives in me  
and I live in him.  
As I, who am sent by the living Father,  
myself draw life from the Father,

so whoever eats me will draw life from me.  
This is the bread come down from heaven.  
not like the bread our ancestors ate:  
they are dead,  
but anyone who eats this bread will live for ever.'  
The Gospel of the Lord.  
**Praise to you, Lord Jesus Christ.**

**PROFESSION OF FAITH**

**I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with  
the Father;**

**through him all things were made.  
For us men and for our salvation  
he came down from heaven,**

*(all bow during the next three lines)*

**and by the Holy Spirit was incarnate of the  
Virgin Mary,  
and became man.**

**For our sake he was crucified under  
Pontius Pilate,**

**he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord,  
the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored  
and glorified,  
who has spoken through the prophets.**

**I believe in one, holy, catholic and  
apostolic Church.**

**I confess one Baptism for the forgiveness  
of sins  
and I look forward to the resurrection of the  
dead  
and the life of the world to come. Amen.**

**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 • Colour: White • Psalter Week 2

## I AM THE LIVING BREAD

JOHN 6:51-58



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 forever.” 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. ■

## 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. ■



## 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.

