Readings for the week of June 7, 2026

Sunday:
Dt 8:2-3, 14b-16a/Ps 147:12-13, 14-15, 19-20/1 Cor 10:16-17/Jn 6:51-58

Monday:
1 Kgs 17:1-6/ Ps 121:1bc-2, 3-4, 5-6, 7-8/ Mt 5:1-12

Tuesday:
1 Kgs 17:7-16/ Ps 4:2-3, 4-5, 7b-8/ Mt 5:13-16

Wednesday:
1 Kgs 18:20-39/ Ps 16:1b-2ab, 4, 5ab and 8, 11/Mt 5:17-19

Thursday:
Acts 11:21b-26; 13:1-3 (580)/Ps 65:10, 11, 12-13/Mt 5:20-26

Friday:
Dt 7:6-11/Ps 103:1-2, 3-4, 6-7, 8, 10/ 1 Jn 4:7-16/Mt 11:25-30

Saturday:
1 Kgs 19:19-21/Ps 16:1b-2a and 5, 7-8, 9-10/Mt 5:33-37

Next Sunday:
Ex 19:2-6a/Ps 100:1-2, 3, 5/Rom 5:6-11/ Mt 9:36-10:8

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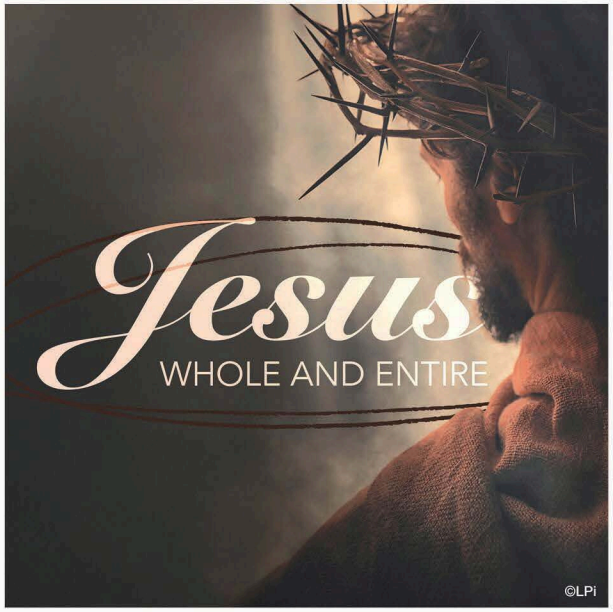

Gospel Meditation

Encourage Deeper Understanding of Scripture

When I was a young altar server, I once overheard two very different comments about the Eucharist. One person asked, "Is Father distributing the bread or the wine?" Later, another asked, "Can you go get Jesus from the tabernacle?" Same parish, same Mass, but two very different ways of speaking. I pondered: So, is it bread that we pretend is Jesus? Or is Jesus a tiny white thing in a box? I was utterly confused.

This Feast of Corpus Christi is an excellent time to think about how we should speak about the Eucharist. In today's Gospel, Jesus declares: "**My flesh is true food, and my blood is true drink.**" (John 6:55) His words scandalized his listeners, who feared cannibalism, and even today puzzle many, who reduce them to metaphor. Both miss the truth.

The Church gives us better words that honor Jesus' words in the Gospel. After the consecration, we do not call it "bread" or "wine." Nor do we say, "a piece of Jesus" or even "Jesus." We say: *the Eucharist*. We say: *the Body and Blood of Christ.* We say: *the Real Presence*. We say: *the Most Blessed Sacrament*. These words safeguard the astonishing reality that Christ himself is truly present, whole and entire, under the appearances of bread and wine.

If we speak well about the Eucharist, we will think more clearly and believe more deeply. And if we believe more deeply, we will adore more truly the One who gives himself to us — not bread, not wine, but Jesus Christ himself, whole and entire.

— Father John Muir

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(PRACTICING) CATHOLIC

Mini Reflection: What is "true food" and "true drink," when you live in a society where bodily nourishment is so plentiful that we reject it out of pride, that we feel a shame for needing it, and that we use it as a balm for feelings of boredom, pain, and fear?

True Food
Like most millennial women, I have a bizarre relationship with food.

I'm so busy and distracted that most days, I forget to eat — until nighttime, when I make some very questionable decisions, usually involving cake. I also came of age in a time when any woman without a visible eating disorder was labeled as "curvy" (and curvy was understood by everyone to be A Very Bad Thing). Thus, I have a deep feeling of shame whenever I do eat, even when I am hungry, and even when it's something good for me.

I'm so messed up when it comes to food that I often wonder if I even have a good point of reference for understanding the Eucharist. What is "true food" and "true drink," when you live in a society where bodily nourishment is so plentiful — at least for certain fortunate people like me — that we reject it out of pride, that we feel a shame for needing it, and that we use it as a balm for feelings of boredom, pain, and fear?

But I suppose there's no better way to understand the Eucharist, when you really think about it. The Israelites survived on manna from Heaven — what they would have given for a grocery store. What they would have given for redemption.

I am given both. I appreciate neither to the extent that I should.

True food, true nourishment, true life — physical and spiritual — these are things we all desperately want. And so many of us have them. But our ability to understand what they mean — well, it's hampered. This isn't Eden, after all.

We are reading a book missing half its pages, singing a harmony missing half its parts. We stumble forward, knowing that the fullness can come, will come — one day.

If we keep trying.

— Colleen Jurkiewicz Dorman

Why do we do that?
Catholic Life Explained

Question:

Why do we celebrate the Hearts of Jesus in the month of June?

Answer:

Devotion to the Sacred Heart of Jesus is an ancient practice. We can see its Scriptural origins in Jesus' own references to His Heart. "*Come to me, all you who labor and are burdened, and I will give you rest … for I am meek and humble of heart*" (c.f. Matthew 11:28, 29).

The devotion received a surge of popularity in the late 1600s. Jesus appeared several times to a French religious sister, St. Margaret Mary Alacoque, pointing to his heart. During this time, the Jansenist heresy had risen in France, which preached limited predestination for salvation. When appearing to Margaret Mary, Jesus affirmed his love for all mankind: "*Behold the Heart which has so loved men that it has spared nothing.*" He asked for a special feast celebrating his Sacred Heart on the Friday following the feast of Corpus Christi. Over time, June has become known as the month of Sacred Heart.

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Weekly Prayer

Sunday's Readings

First Reading:
"Do not forget the LORD, your God,
who brought you out of the land of Egypt,
that place of slavery." (Dt 8:14)

Psalm:
Praise the Lord, Jerusalem. (Ps 147)
Or Alleluia.

Second Reading:
Because the loaf of bread is one,
we, though many, are one body. (1 Cor 10:17)

Gospel:
"I am the living bread that came down from heaven;
whoever eats this bread will live forever;
and the bread that I will give
is my flesh for the life of the world." (Jn 6:51)

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Live The Liturgy
Inspiration of the Week

The starving Israelites found their physical salvation in manna, "a food unknown to your fathers." We find our spiritual salvation in the Body and Blood of Jesus Christ, a food unknown to too many souls. Blessed are we to partake of the Bread of Life.

Observances for the week of June 7, 2026

Sunday:	The Most Holy Body and Blood of Christ
Tuesday:	St. Ephrem, Deacon and Doctor of the Church
Thursday:	St. Barnabas, Apostle
Friday:	The Most Sacred Heart of Jesus
Saturday:	The Immaculate Heart of the Blessed Virgin Mary; St. Anthony of Padua, Priest and Doctor of the Church
Next Sunday:	11th Sunday in Ordinary Time; *Flag Day*

Virtues, *Explained!*

Gratitude pays a kind of "moral debt." Children owe it to their parents; citizens owe it to their country. The Eucharist is the most perfect act of gratitude, wherein God is acknowledged as the source of all good.

Corpus Christi Prayer

O Precious Jesus,
The gift of your Body and Blood,
shared with us, is unfathomable.
Like manna that satiated our hunger, fill us where we lack.
Like the bread given to Elijah in the desert, sustain us.
Grace us with a glimpse into your love for us,
now and forever, present in the Eucharist.
Amen.

"I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world...

"For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him." - Jn 6:51, 55-56

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Questions of the Week

Invite Parishioners to Reflect and Respond to Scripture

First Reading:

Moses instructs the Israelites to never forget their 40-year journey in the desert and the Lord's deliverance of them from slavery in Egypt. What has God done in your life that you will never forget?

Second Reading:

Paul reminds the Corinthians that the Body and Blood of Christ unite us as one body. Do you see your faith community united by the Eucharist?

Gospel:

Jesus teaches the crowds that whoever eats his body and drinks his blood will live forever. Who could you invite this week to attend Sunday Mass and receive the Eucharist with you?

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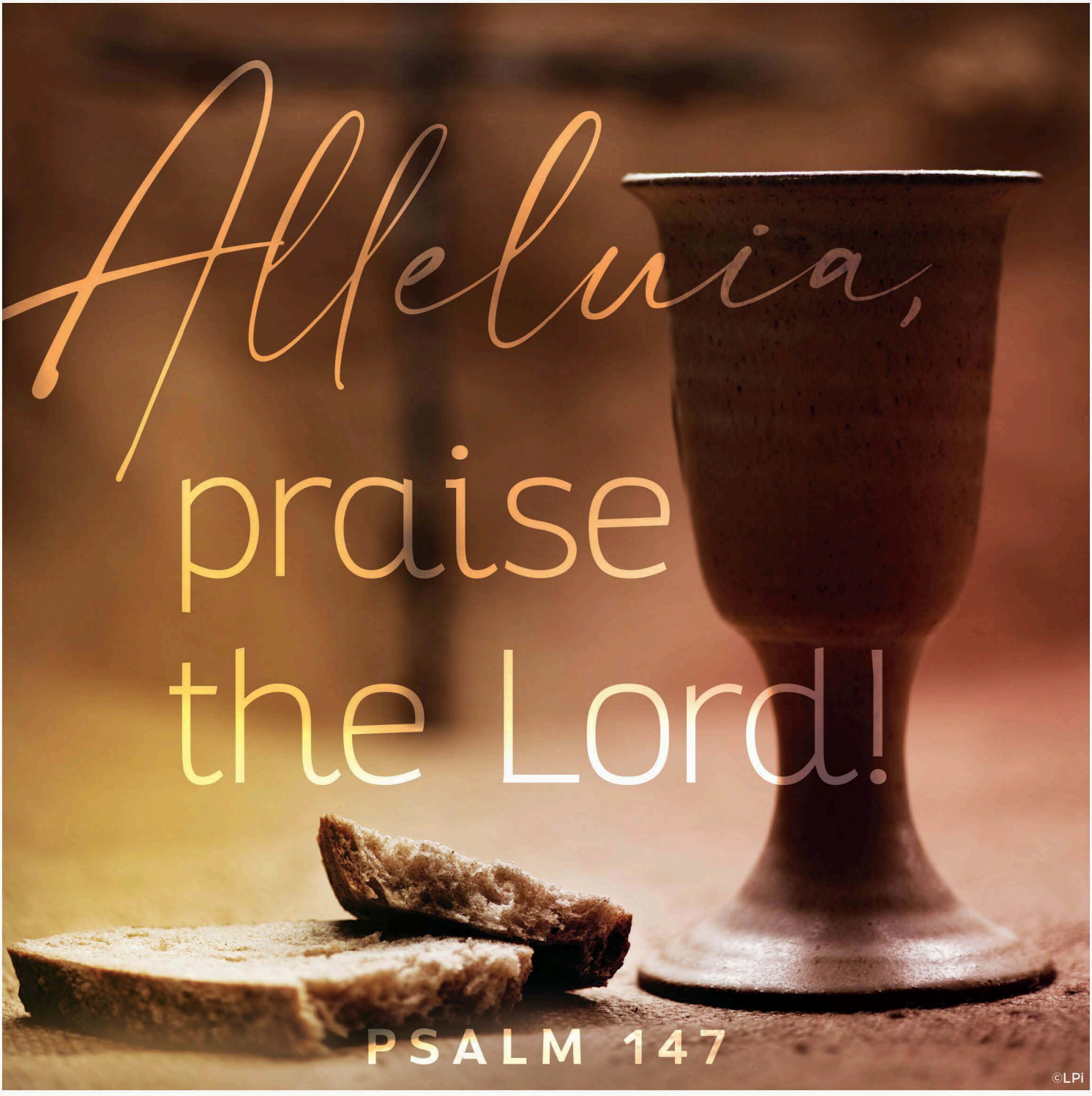

"Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever." - Jn 6:57-58

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