

SUNDAY MASS

ENTRANCE ANTIPHON:

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

FIRST READING: Deuteronomy 8:2-3, 14-16.

RESPONSORIAL PSALM: Psalm 147.

RESPONSE:

O Jerusalem, glorify the Lord!

1. 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**

2. 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**

3. 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.

GOSPEL ACCLAMATION:

Alleluia, alleluia! I am the living bread which came down from heaven, says the Lord; if any one eats this bread he will live forever. Alleluia.

GOSPEL: John 6:51-58.

COMMUNION ANTIPHON:

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

THE WEEK AHEAD

Live the Word

Mon 8 Jun Liturgy of the Day

1 Kings 17:1-6; Psalm 121; Matthew 5:1-12

Society today doesn't place much importance on the honouring of commitments. It is important to keep your word – to do something if you said that you would. Let your 'Yes' mean 'Yes'.

Tue 9 Jun (St Ephrem, DcnD)

1 Kings 17:7-16; Psalm 4; Matthew 5:13-16

St Ephrem (c. 306–373), a Deacon and Doctor of the Church, known as the "Harp of the Holy Spirit," left behind profound hymns and prayers focused on the Cross, the Virgin Mary, and the Word of God.

Wed 10 Jun Liturgy of the Day

1 Kings 18:20-39; Psalm 16; Matthew 5:17-19

Reflect today on the deeper roots of our tendency to judge others. What might be lurking there: jealousy, fear, hurt, anger, loneliness? Lord, give me the courage to be honest with you, with others and with myself.

Thu 11 Jun St Barnabas, A

Acts 11:21-26; 13:1-3; Psalm 98; Matthew 10:7-13

St Barnabas was known as the "Apostle of Encouragement." Scripture reveals his actions of faith, generosity, and mentoring Paul. He is described as a good man, filled with the Holy Spirit and with faith.

Fri 12 Jun SACRED HEART OF JESUS

Deuteronomy 7:6-11; Psalm 103; Matthew 11:25-30

"Behold this Heart which has so loved us that it spares nothing... to prove to them it's love. I need nothing but God, and to lose myself in the heart of Jesus." – St Margaret Mary Alacoque

Sat 13 Jun Immaculate Heart of Mary

Isaiah 61:9-11; Resp: 1 Samuel 2:1,4-8; Luke 2:41-51

"My Immaculate Heart will be your refuge and the way that will lead you to God." – Our Lady of Fatima. Pope Pius XII consecrated the world to the Immaculate Heart, emphasizing it as a source of peace.

Sun 14 Jun 11TH SUNDAY IN ORDINARY TIME

Exodus 19:2-6; Psalm 100; Matthew 9:36-10:8

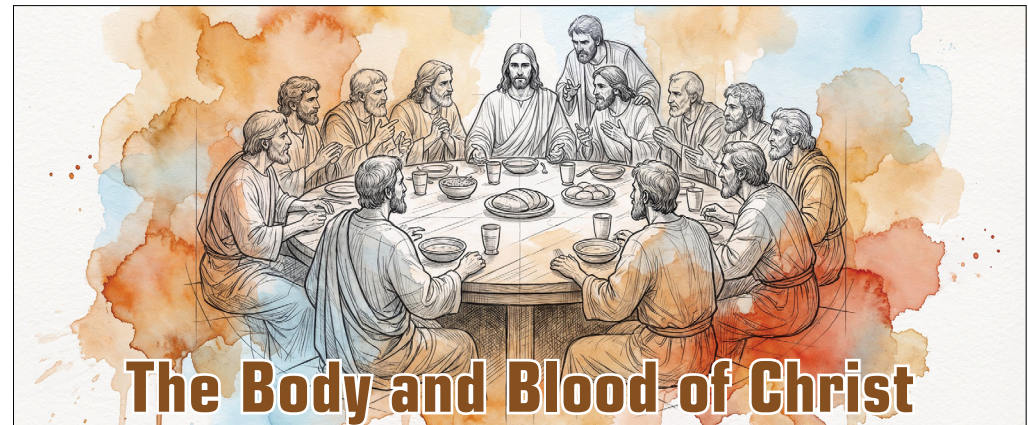
"It's often in working for outer freedom, peace, and justice in the world that we discover an even deeper inner freedom. We must discover this freedom to survive in the presence of so much death." – Fr Richard Rohr

KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
Dcn=Deacon; D=Doctor; A=Apostle

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

Corpus Christi • Year A
Divine Office: Week II • 7 June 2026



During the forthcoming "Ordinary Time", *Catholic Link* will be in conversation with different schools of thought that have challenged and refined our thinking about our faith, or others that have provided us with helpful wording for the expression of our faith. An example is the feast we celebrate today of the Body and Blood of Christ, whose Eucharistic Presence is most often described by the term "transubstantiation". According to the Catechism of the Catholic Church (CCC) 1376, transubstantiation is the substantial change of the entire bread and wine into the body, blood, soul, and divinity of Jesus Christ during the Eucharist consecration. While the outward characteristics of bread and wine remain, their very material reality becomes Christ's real presence. This occurs during the Eucharistic prayer through the power of Christ's words and the action of the Holy Spirit. Christ is present in a true, real, and substantial manner. The outward accidentals of the bread and wine remain, i.e. taste, look, smell, and texture. But the bread and wine have changed into Christ's body and blood, hence the term transubstantiation.

Behind this definition lies an interesting history. The ancient writings of Greek philosophers had been studied by Muslim scholars who had discovered them during the westward spread of Islam (around 711 A.D.). European Christian scholars were then exposed to them and translated them into Latin. From Aristotle they got words like potency and act, substance and accidents, matter and form. St Thomas Aquinas embraced the thinking of Aristotle and saw its relevance to an explanation

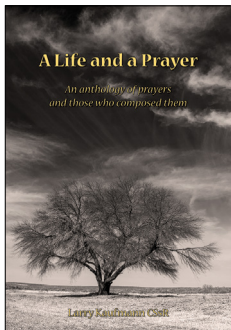
of the Real Presence of Christ in the Eucharist, namely, how the substances of bread and wine remain, but are transformed into the Body and Blood of Christ.

We must not forget that our Christian forebears believed in the Real Presence for over a thousand years before the word transubstantiation appeared. Space will only afford us two examples.

St Theodore of Mopsuestia put it this way: "When Christ gave the bread he did not say, 'This is the symbol of my body,' but, 'This is my body.' In the same way, when he gave the cup of his blood he did not say, 'This is the symbol of my blood,' but, 'This is my blood.' He tells us to see with the eyes of faith. "We ought not regard the elements merely as bread and cup, but as the body and blood of the Lord, into which they were transformed by the descent of the Holy Spirit" (Catechetical Homilies 5:1, A.D. 405.)

Augustine's teaching is also clear. In a homily after the baptism of new Christians, he reminded them of a promise he made to preach "a sermon in which I would explain the sacrament of the Lord's Table. That bread which you see on the altar, having been sanctified by the word of God, is the body of Christ. That chalice, or rather, what is in that chalice, having been sanctified by the word of God, is the blood of Christ" (Sermons 227, A.D. 411). In a later sermon (272) he declares: "What you see is the bread and the chalice; that is what your own eyes report to you. But what your faith obliges you to accept is that the bread is the body of Christ and the chalice is the blood of Christ."

The lives of saints and other holy people show us what ordinary human beings, aided by the grace of God, have managed to accomplish. They give us examples of greatness and nobility of spirit. This booklet is an anthology of lives of some great people and the prayers they composed. Written by Fr Larry Kaufmann CSsR.



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