

**7 June 2026 - The Most Holy Body and Blood of Christ—
YEAR A**

Deut 8,2-3.14-16; 1 Cor 10,16-17; Jn 6,51-58

INTRODUCTION:

A little boy once went with his parents to a large shopping centre. Everywhere he looked there were bright lights, colourful displays, and shelves filled with food and treats. He kept asking for sweets and drinks, and his parents gave him some. But after a while, he became restless and unhappy. Finally, his mother sat him down, gave him a simple sandwich, and said, “This is what you really need.” Only then did he feel satisfied.

In much the same way, we often fill our lives with many things—work, success, possessions, and pleasures. Yet deep within us, there remains a hunger that none of these can truly satisfy. We may have much, and yet feel empty inside.

Today, on this great feast of Corpus Christi, we are reminded that this deeper hunger is real—and that Jesus

Himself comes to meet it. He invites us again to His table and gives Himself to us as the Bread of Life, the true nourishment of our hearts.

As we gather to celebrate this Eucharist, let us recognise our hunger, our need for God, and also the ways we have tried to fill our lives without Him. Let us now pause and ask for His mercy and forgiveness.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus Christ,
you see the hunger in our hearts and you desire to fill us with your love: **Lord, have mercy.**

You give yourself to us as the Bread of Life, yet we often seek satisfaction elsewhere: **Christ, have mercy.**

You call us into communion with you and with one another, yet we sometimes remain divided and closed:
Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God have mercy on us, forgive us our sins, and free us from all that keeps us from receiving his love. May he fill our hunger with the Bread of Life and bring us to everlasting life. **Amen.**

INVITATION TO THE GLORIA

Having acknowledged our hunger and our need for God's mercy, let us now give glory to the Father who feeds us with the Bread of Life, to the Son who gives himself for us, and to the Holy Spirit who unites us in one body.

COLLECT

O God, you invite us to the table of your Son and nourish us with the Bread of Life. Teach us to recognise our deepest hunger and to open our hearts to the gift of your love, that, strengthened by this heavenly food, we may live in communion with you and with one another. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**

Homily: Christ the Bread of Life: Fulfilling Our Deepest Hunger and Uniting Us in Love

A young man once spent years chasing success. He studied hard, built a career, earned good money, travelled widely, and filled his life with experiences. One evening, sitting alone in his beautiful apartment overlooking the city, he felt a strange emptiness. Everything was there—yet something was missing. “Is this all?” he asked himself. “Why am I still hungry inside?”

That question is not his alone. It is the quiet question of every human heart.

My dear brothers and sisters, today's feast of Corpus Christi speaks directly to that hidden hunger within us. It tells us that there is a deeper hunger than the hunger for food—a hunger for meaning, for love, for God. And it tells us that Jesus Himself is the answer to that hunger.

There is a beautiful story told in the film *Babette's Feast*. Babette, once a great chef, spends everything she has to prepare a magnificent meal for a small, simple community.

As they sit at table, something extraordinary happens. Old wounds are healed, hearts open, joy returns. It is not just the food that changes them—it is the love poured into the meal.

That is what we celebrate in the Eucharist. Not just bread and wine—but love given, life shared, Christ Himself offered to us.

After the multiplication of the loaves, the people wanted to make Jesus king. They saw in Him someone who could solve their problem of hunger. But Jesus withdrew. He did not come to be a “bread king,” simply filling empty stomachs. He came to satisfy a much deeper hunger—the hunger of the human soul.

And we know that hunger well. People strive for success, recognition, pleasure, and experience—yet something remains unfulfilled. Like a child who keeps asking for sweets but is never satisfied, we often fill our lives with things that cannot truly nourish us.

A simple story brings this home. A child once kept asking

his mother for sweets. She gave him many, until he felt sick. Then she placed before him a simple, nourishing meal and said, “This is what you really need.” In the same way, our hearts long not for passing pleasures, but for something deeper and lasting.

Jesus answers that longing when He says, “I am the Bread of Life.” He does not say, “I give you bread.” He says, “I am the Bread.” He Himself is the nourishment we seek—the meaning, the life, the love our hearts desire.

In the Eucharist, this becomes real. At the Last Supper, Jesus took bread and said, “This is my body.” He took the cup and said, “This is my blood.” In those words, He gave not something, but everything—His whole self. And what He began at the table, He completed on the cross. The Eucharist is the living presence of that self-giving love.

Even today, we see how easy it is to lose sight of this deeper hunger. We live in a world of plenty, where people often eat without hunger. Yet, even when the body is full, the soul can remain empty.

A priest once asked a group of young people, “What do you really hunger for?” After a moment of silence, they answered: “To be accepted... to have purpose... to be loved.”

These are the real hungers of the heart. And Jesus comes to meet them.

A child once received his First Holy Communion and was asked afterward why he was so happy. He simply said, “Because Jesus came to me.” That is the heart of the Eucharist—not just that we come to Mass, but that Christ comes to us.

And when we receive Him, something happens. We enter into communion—first with Him, and then with one another. As Saint Paul reminds us, “Though many, we are one body, because we share the one bread.”

Think of a family table. People gather not because they are perfect, but because they belong. In the same way, the altar is the table of the Lord. We do not choose who stands beside us, yet we are made one—brothers and sisters in

Christ.

This is why the Eucharist also calls us to change. Saint Augustine said, “Receive what you are, and become what you receive.” We are not only nourished—we are transformed. We are called to become like Christ, to be “bread” for others—people who give life, who forgive, who love.

There is also a call to remember. In times of comfort, we easily forget God. That is why Jesus said, “Do this in memory of me.” But this memory is not just recalling the past—it makes His love present here and now. Every Mass is a living encounter with Christ.

In many places, Corpus Christi is celebrated with a procession. The Eucharist is carried through the streets, and people follow. It is a powerful sign that Christ walks with us in our daily lives.

A final story. There was an elderly man who never missed the Corpus Christi procession. Someone once asked him why. He smiled and said, “All week I try to follow Him.

Today, I let Him lead me.”

That is what we are called to do.

We come to this altar with our hunger—our questions, our emptiness, our longing. And here, Jesus gives Himself to us completely. Then He sends us out—to live in communion, to love as we have been loved, and to bring His life to a hungry world.

May we come with open hearts.

And may we leave this table changed. Amen.

INVITATION TO THE CREDO

Nourished by the Word of God
and called to the table of the Lord,
let us now profess our faith
in Jesus Christ, the Bread of Life,
who satisfies the deepest hunger of our hearts.

ALTERNATIVE PROFESSION OF FAITH (for personal meditation only)

We believe in Jesus Christ,
who gave life to those in despair,
who shared with the hungry,
who led the oppressed into freedom,
who brought love into the world,
and who was crucified
because the world refused to change its ways.

We believe in Jesus, the Son of God,
the revealer of God’s glory,
the one who begins a new world,
whom God raised from the dead,
who lives for all eternity,
who, in the form of bread and wine,
remains with us again and again and never leaves us.

We believe in the Holy Spirit,
the Spirit of communion in the spirit of Jesus,
the Spirit of love, justice, and non-violence,

who unites us beyond all boundaries,
and who is the Spirit of God.

We believe in God, the Creator and Lord of all life,
who became known to us in Jesus,
who is stronger than all the powers of death,
and to whom belongs the future for ever and ever. Amen.

INVITATION TO THE PRAYER OVER THE OFFERINGS

As we bring forward bread and wine,
simple gifts of our lives,
let us also offer our hunger, our longing,
and our desire to be filled with Christ's love,
and pray that our sacrifice may be acceptable to God, the
almighty Father..

PRAYER OVER THE OFFERINGS

Lord our God,
we bring before you these gifts of bread and wine,
signs of our daily life and our deepest longing.
Receive them with kindness
and transform them into the Body and Blood of your Son,

that through this holy exchange
we may be nourished, renewed,
and drawn into deeper communion with you and with one
another. Through Christ our Lord. **Amen.**

PREFACE

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For in your love you saw the deeper hunger of your people
and sent your Son as the Bread of Life.

In obedience to your will and out of love for us,
he gave himself completely— his body and his blood—
for the life of the world.

At the table of the Eucharist
he continues to feed us with his very self,
uniting us with him and drawing us into one body.
Through this sacred meal you strengthen us on our journey
and lead us toward the fullness of life
where every hunger will be satisfied in you.

And so, with Angels and Archangels,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory, as without end we acclaim:

INVITATION TO THE OUR FATHER

As children of one Father,
gathered around one table,
let us pray together in the words Jesus has given us.

EMBOLISM

Deliver us, Lord, we pray, from every evil,
especially from the emptiness that comes
when we seek life apart from you.
Graciously grant peace in our days,
that, nourished by the Bread of Life
and strengthened by your mercy,
we may be always free from sin and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ,
you are the Bread of Life come down from heaven,
given for the life of the world.
You gather us around one table
and make us one body through your gift of yourself.
Look not on our divisions and our failures to love,
but on the faith and hunger of your Church.
Nourish in us that communion which we receive from your
altar, heal what is broken among us,
and draw us ever deeper into your peace and unity.
You who live and reign for ever and ever. **Amen.**

INVITATION TO COMMUNION

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.
Happy are we who come to this table,
hungry for life, for love, for meaning—
for here Christ gives himself to us
as the Bread of Life.

SHORT MEDITATION AFTER COMMUNION

Lord Jesus,
you have come to us in the simplicity of bread,
yet you have given us your very self.
In our hunger, you feed us.
In our emptiness, you fill us.
In our weakness, you strengthen us.
Remain in us,
and teach us to become what we receive—
bread broken for others,
love shared with the world.

PRAYER AFTER COMMUNION

Lord our God,
we have received the Bread of Life
and shared in the Body and Blood of your Son.
Deepen within us this communion with him
and with one another,
that we may carry his love into our daily lives
and become a sign of his presence in the world.
Through Christ our Lord. **Amen.**

SOLEMN BLESSING

May God, who feeds you with the Bread of Life,
bless you and fill the hunger of your hearts. Amen.

May Christ, who gives himself to you in the Eucharist,
make you one in love
and strengthen you to become bread for others. Amen.

May the Holy Spirit,
who gathers you into one body,
guide you to live in communion and peace. Amen.

And may almighty God bless you,
the Father, + and the Son, and the Holy Spirit. Amen.

DISMISSAL

Go forth, the Mass is ended.
Go and share what you have received—
bring Christ's love to a world that hungers for it.

TAKE-HOME THOUGHT

We all carry a hunger within us that nothing in this world can fully satisfy.

Today, Christ reminds us: *“I am the Bread of Life.”*

Come to Him.

Receive Him.

And become bread for others.

8 June 2026 – Mon., 10th Week in Ord. Time

1 Kg 17,1-6; Mt 5,1-12

Red Thread: Trusting God’s hidden providence.

INTRODUCTION

A lighthouse keeper once recalled how, during a fierce winter storm, he remained at his post through the night as waves crashed against the rocks below. Ships out at sea were invisible, yet he kept the light burning, trusting that somewhere beyond the darkness, weary sailors were searching for direction. He never saw the ships he saved, but he believed the light was enough.

In many ways, life often feels like that stormy sea—uncertain, noisy, and overwhelming. We are not always able to see the outcome of our efforts, nor immediately perceive the meaning of our struggles. Yet, faith invites us to trust that even small acts of fidelity and goodness can become a light for others.

Today’s readings gently draw us into this same hidden logic of God. The prophet Elijah is sustained in an unexpected way, and in the Gospel Jesus declares as

blessed those whom the world might consider anything but fortunate. Both speak of a deeper reality where God provides, blesses, and sustains in ways that are not always immediately visible.

And so, as we begin this Eucharist, we acknowledge those moments when our trust has faltered, when we have failed to live as children of light, and when we have sought security only in what is visible. With humble hearts, we turn to the Lord and ask for mercy in the penitential act.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you call us to trust in the Father's providence even when we cannot see the way forward:

Lord, have mercy.

Christ Jesus, you reveal in the Beatitudes the hidden blessing within weakness and struggle:

Christ, have mercy.

Lord Jesus, you are the light that guides us through the storms of life and strengthens our faith:

Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God,
who never abandons his children
but sustains them with hidden care,
forgive us for the times we have doubted his providence,
strengthen our trust in his quiet work within our lives,
and lead us more deeply into the blessedness of his
Kingdom,
and bring us to everlasting life. Amen.

COLLECT

O God, who in your wisdom guide your people through paths often unseen and sustain them with a providence that never fails, grant that we may learn to trust you in all things, and, living the spirit of the Beatitudes, become signs of your Kingdom in the world.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

HOMILY

A striking episode from the life of the prophet Elijah opens today's first reading. Fleeing danger and facing drought, he finds himself in a barren place by the Kerith Ravine. There, in an entirely unexpected way, God provides for him: ravens bring him bread and meat, morning and evening, and he drinks from the stream. It is a reminder that God's care often arrives through unlikely means, in ways that defy human expectation. Even in desolation, Elijah is not abandoned; he is sustained by a providence that works quietly, persistently, and faithfully.

It is into a similar world of uncertainty that Jesus speaks the Beatitudes. Standing on the mountain, he declares blessed those who are poor in spirit, those who mourn, the gentle, the merciful, the pure in heart, the peacemakers, and those persecuted for righteousness' sake. These are not the categories the world usually associates with success or happiness. Yet Jesus insists that they are blessed—not because their present situation is comfortable, but because God's future is already at work

within them. The Beatitudes reveal a hidden reversal: what seems like weakness becomes the very place where God's kingdom takes root.

At the heart of Jesus' teaching is a profound reorientation of desire. The world teaches us to grasp, to compete, to secure our place by strength or achievement. The Beatitudes, however, describe a different path: dependence on God, compassion for others, purity of intention, and a willingness to suffer for what is right. These are not strategies for worldly success; they are attitudes that open space for God's reign. Jesus is not simply describing a moral code; he is painting a portrait of a life transformed by God's presence.

In truth, the Beatitudes are not only instructions—they are a self-portrait of Christ himself. He is the poor one who entrusts all to the Father; the merciful one who heals and forgives; the peacemaker who reconciles humanity with God; the one who suffers for righteousness and yet rises in glory. And he invites us to step into that same image, not by our own strength alone, but through grace that slowly

reshapes us into his likeness.

There is a story told of an artist commissioned to paint a portrait of a future king. The child who posed for it was unremarkable in appearance, and many wondered how he could possibly become worthy of such honour. Yet the painter worked patiently, believing in what was not yet visible. Years later, when the child had grown into a wise and just ruler, people recognized that the portrait had always been true—it had simply revealed a future not yet seen. So it is with the Beatitudes: they reveal the portrait of a life God is already shaping in us, even when we cannot yet recognize it ourselves.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Pray, brothers and sisters, that trusting in God's hidden providence, and offering our lives with humble faith, our sacrifice may be acceptable to God, the almighty Father.

PRAYER OVER THE OFFERINGS

O Lord, who provided for Elijah in the wilderness and who bless the humble of heart, accept these gifts we offer you, and in your kindness teach us to rely not on what is seen

but on your faithful care, that our lives may become a pleasing offering in your sight. Through Christ our Lord. Amen.

PREFACE

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For in your hidden providence you never cease to guide your people, sustaining them in times of trial and leading them along paths they do not always understand. In the wilderness you nourished Elijah with unexpected care, and in your Son you have revealed the blessedness of those who trust not in earthly strength but in your mercy and promise.

Through Christ, the Beatitudes shine as a light in the darkness, revealing the quiet work of your Kingdom and the hope that is already alive within your faithful ones.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

INVITATION TO THE OUR FATHER

At the Saviour's command and formed by divine teaching, trusting in the Father who knows our needs even before we ask, we dare to say:

EMBOLISM

Deliver us, Lord, we pray, from every evil, and graciously grant peace in our days, that, sustained by your mercy and trusting more deeply in your hidden providence, we may be free from sin and safe from all distress, as we learn to walk in the path of the Beatitudes with patient faith, awaiting the blessed hope and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ, who showed us in your life the peace that flows from trusting the Father even in times of suffering and uncertainty, grant that, living as peacemakers and relying on your quiet providence, we may bring reconciliation, hope, and gentle strength to a restless world.

Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God, who sustains us with the bread of life and leads us along unseen paths; blessed are those called to trust in his providence and share in his Kingdom.

SHORT MEDITATION AFTER COMMUNION

In the quiet of this moment, we remember Elijah by the ravine—sustained day by day—and we hear again the words of Jesus calling the humble blessed. God's grace often works in ways we cannot trace, yet here, in this Eucharist, we have received the sure sign of his faithful presence. What is hidden is not absent; what is unseen is not unreal. The Lord is at work within us, gently shaping our lives according to the image of his Son.

PRAYER AFTER COMMUNION

Nourished by these sacred gifts, O Lord, grant that, trusting ever more firmly in your hidden providence, we may grow in the spirit of the Beatitudes, persevere in faith through life's uncertainties, and become ever more conformed to Christ, who lives and reigns for ever and ever. Amen.

FINAL BLESSING

May the Lord bless you and strengthen your trust in his loving providence, guide you through every uncertainty, and make you a light for others in the midst of life's storms. And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit, come down on you and remain with you for ever. Amen.

DISMISSAL

Go forth, trusting in God's hidden providence, and live the Beatitudes as a light for the world.

TAKE-HOME THOUGHT

God's providence is often quiet and unseen, like the light of a lighthouse in the storm or the ravens that fed Elijah. Trust that even now, in ways you may not recognize, God is guiding, sustaining, and shaping your life into something blessed.

9 June, 2026 – Tuesday, 10th Week in Ord. Time

1 Kg 17,7-16; Mt 5,13-16

Red Thread: "Faith that shines in service"

INTRODUCTION

In a busy city hospital, a night nurse once noticed an elderly patient who could not sleep. Instead of simply giving medication and moving on, she pulled a chair beside him, listened to his fears, and quietly stayed until he drifted into rest. No announcement was made, no recognition given, and yet for that one patient, the night was transformed.

Moments like these often pass unnoticed. They do not make headlines, and yet they quietly hold together the fragile fabric of human hope. They are small acts, but they carry a light that reaches further than we imagine.

The Scriptures today speak of God sustaining life through what seems small and ordinary: a widow's jar that does not run dry, and disciples who are called salt and light in the world. God's grace often works not in spectacle, but in fidelity expressed through everyday goodness.

As we gather for this Eucharist, we are invited to ask where our own light has dimmed, where our salt has lost its taste, and where we have failed to bring life to others. And so we turn to the Lord, acknowledging our sins, seeking mercy and renewal in the penitential act.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you call us to be the light of the world, yet we have often hidden our light through fear or indifference: Lord, have mercy.

You invite us to be the salt of the earth, yet we have lost our zeal for goodness and failed to serve others:

Christ, have mercy.

You show us that life is sustained through generous love, yet we have withheld kindness and sought recognition for our deeds: Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God, who calls us out of darkness into his wonderful light and renews us through acts of humble and generous love, have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

COLLECT

O God, who call your people to be salt of the earth and light of the world, grant that, nourished by your grace, we may faithfully shine through acts of humble service and generously share what we have received, so that your life may abound in others and your name be glorified in all we do.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

HOMILY

A lighthouse keeper once told a visitor that his work was not to make the sea safe, nor to calm the storms, but simply to keep the light burning. Night after night, in wind and rain, he tended the flame. Ships he would never see depended on that light to find their way safely home.

It is precisely this image that Jesus places before us in the Gospel: “You are the light of the world... you are the salt of the earth.” He is not describing something we might become someday, but something we already are through

grace. The question is whether we allow that light to shine, whether we allow that salt to be used.

In the first reading, Elijah meets a widow preparing what she believes will be her final meal. Yet in her act of generosity, something remarkable happens: the jar of flour does not go empty, and the jug of oil does not run dry. What she gives away becomes the very means by which life is sustained. This is the logic of God's kingdom—life multiplies when it is shared.

Jesus builds on this same truth. To be salt of the earth is to preserve what is good in a world that so easily decays into indifference. To be light of the world is to reveal a way forward in places where confusion and darkness prevail. And the horizon is vast: not just our family or parish, but the “earth” and the “world.” The disciple is never inward-looking, but always outward-facing.

Yet Jesus also warns that salt can lose its taste and light can be hidden. When faith becomes private comfort rather than active love, when goodness is withheld rather than shared, the world is deprived of what God intended it to

receive through us. And when good works are done for recognition rather than love, the light is no longer God's light but our own shadow.

The challenge, then, is not to manufacture light, but to let it shine. Not to accumulate salt, but to be poured out. Every act of patience, every refusal to repay evil with evil, every hidden kindness becomes a spark in a darkened world. And through it all, the goal is not self-display, but that others “may see your good works and give glory to your Father in heaven.”

A fisherman once spoke of a night voyage when all navigation failed except for a faint coastal light far in the distance. He said they did not know who tended it or even where it came from, but they followed it faithfully. It brought them safely into harbour. Only later did they learn it was a simple lantern maintained by an unknown keeper on a cliff—one small flame, guiding many home.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Pray, brothers and sisters, that our sacrifice, offered in humble service and generous love, may be acceptable to God, the almighty Father.

PRAYER OVER THE OFFERINGS

O Lord, receive the gifts we bring before you,
and as you sustained the widow through her trust and generosity,
so make these offerings a source of grace for us,
that, being poured out in loving service,
our lives may become a light for others
and bear fruit for your kingdom.
Through Christ our Lord. Amen.

PREFACE

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.
For in your wisdom you choose what is small and humble
to reveal the greatness of your love.
Through the faithful service of your people,

you sustain life, renew hope,
and shine light in the darkness of the world.

You call us to be salt of the earth and light for all,
so that, by our deeds of love and quiet generosity,
others may come to know your goodness
and give you glory.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory, as without end we acclaim:
Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

Called to let our light shine before others
and to trust in the Father who provides for all our needs,
we dare to pray with confidence:

EMBOLISM

Deliver us, Lord, we pray, from every evil,
and graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin

and safe from all distress,
as we strive to be light in the darkness
and faithful in humble service,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ, who said to your Apostles: Peace I
leave you, my peace I give you,
look not on our sins, but on the faith of your Church,
and graciously grant her peace and unity in accordance
with your will,
that, as a light set on a lampstand and salt for the earth,
she may serve the world in humble charity
and lead all people to give glory to the Father.
Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God,
who calls us to be light for the world and nourishment for
one another.
Blessed are those called to the supper of the Lamb.

SHORT MEDITATION AFTER COMMUNION

A small flame can guide a ship through the night.
A simple act of kindness can restore a weary heart.
What we have received is not meant to be kept, but
shared.

Let the light given to us here quietly shine in the world.

PRAYER AFTER COMMUNION

Nourished by this saving Sacrament, O Lord,
we humbly ask that, strengthened by your grace,
we may go forth as salt of the earth and light of the world,
faithful in service and generous in love,
so that our lives may bear witness to your sustaining
presence.

Through Christ our Lord. Amen.

FINAL BLESSING

May almighty God bless you,
and make you steadfast in faith,
radiant in hope,
and generous in love,
that your lives may shine as a light for others

and lead many to give glory to the Father.
And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever. Amen.

DISMISSAL

Go in peace, glorifying the Lord by your life,
and let your light shine before others.

TAKE-HOME THOUGHT

The light you keep burning in small, faithful acts of love
may be the very light that guides someone safely home.

10 June, 2026 – Wednesday, 10th Week in Ord. Time
1 Kg 18,20-39; Mt 5,17-19

Red Thread: *From Tradition to Fulfilment*

INTRODUCTION

In a small coastal town, a museum once discovered a faded painting stored away in its archives. For years it was considered outdated and irrelevant, until a young restorer saw beneath the cracks and dust a masterpiece of rare beauty. Patiently, layer by layer, she cleaned, repaired, and restored it—not changing its original form, but revealing what had always been intended by the artist. We often look at what is old—whether in art, culture, or even faith—and assume it has been surpassed. Yet time and again, what appears worn or outdated can carry a depth and wisdom that only becomes clearer when seen with fresh eyes. The challenge is not to discard the past, but to discern its enduring truth.

In today's Scriptures, Jesus speaks precisely into this tension between old and new, between law and fulfilment, between tradition and transformation. He invites us not to

abolish what has been given, but to see its deeper purpose now revealed in Him.

As we gather for this Eucharist, we ask the Lord's mercy for the times we have been quick to discard what God still wishes to fulfil, and for the times we have resisted the new ways He calls us to grow. With humble hearts, we turn to Him in our penitential act.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you came not to abolish but to fulfil, yet we have often dismissed what you wished to deepen within us: Lord, have mercy.

Lord Jesus, you reveal the living truth beneath what seems worn and lifeless, yet we have resisted your transforming grace: Christ, have mercy.

Lord Jesus, you patiently shape us toward the fullness of your will, yet we have clung to what is comfortable and refused to grow: Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God, who patiently brings to fulfilment the work he has begun in us and calls us from what is partial to what is complete, have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

COLLECT

O God,

who in your Son have brought to fulfilment the Law and the Prophets and revealed the fullness of your saving will, grant that we may not discard what you have given, nor resist the newness of your grace, but, docile to your Spirit, may be shaped and perfected in your love.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

HOMILY

On Mount Carmel, the prophet Elijah stood alone before hundreds of prophets of Baal. The altar was prepared, the sacrifice laid out, but nothing happened—no voice, no fire, no response. Then Elijah called upon the Lord, and fire fell from heaven, consuming the offering. What had seemed lifeless was revealed to be alive with the power of God. The true God did not abolish the faith of Israel but revealed its deepest truth: “The Lord, He is God.”

In the Gospel, Jesus makes a similar claim, though in a very different way: “Do not think that I have come to abolish the Law or the Prophets. I have come not to abolish but to fulfil.” He stands within the tradition of Israel, not against it. Yet He also reveals that its meaning is deeper, its horizon wider, its purpose greater than many had understood. Jesus is not the end of the story of the Law, but its unfolding fulfilment.

This challenges our instinct to divide reality into “old” and “new,” as though the old must be discarded for the new to be valid. Jesus invites us instead into discernment: to

recognize what in our tradition carries the life of God, and what needs to be purified or brought to completion. Like clay in the hands of the potter, tradition is not static; it is alive in God’s hands, constantly being shaped toward its fullness.

We live in an age that often prizes novelty for its own sake. Yet not everything new is true, and not everything old is obsolete. God is always ahead of us, drawing both past and present into His future. Our task is not to outrun God with our innovations, nor to freeze Him in our memories, but to walk faithfully in the unfolding of His will.

At the heart of Jesus’ words is an invitation to humility: to trust that God is still at work, still fulfilling, still completing what He has begun in us, in the Church, and in history.

Years ago, in a small pottery workshop, a young apprentice watched his master take a lump of clay—imperfect, uneven, resistant. Instead of discarding it, the master placed it on the wheel. Slowly, with steady hands, he pressed, shaped, and centered it. What emerged was not something entirely new, but something the clay had

always been meant to become. The apprentice finally understood: the master does not destroy the clay's past; he brings it to fulfilment.

As we leave this Eucharist, we return to our own lives as clay still on the wheel of God's hands. May we allow Him to shape what is good within us, to purify what is flawed, and to bring to completion what He has begun. And may we learn to say with trust: "Lord, fulfil Your work in me."

INVITATION TO THE PRAYER OVER THE OFFERINGS

Pray, brothers and sisters, that as God brings to fulfilment the gifts he has entrusted to us, our sacrifice may be acceptable to God, the almighty Father.

PRAYER OVER THE OFFERINGS

Look with favour, O Lord, we pray,
upon the offerings we place before you,
and as you once revealed your power
in what seemed lifeless and forgotten,
so now bring to fulfilment in us the mystery we celebrate,
that our lives may reflect the fullness of your grace.
Through Christ our Lord. Amen.

PREFACE

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For in your wisdom and love
you have not abandoned the works of your hands,
but from age to age you guide your people
and bring to fulfilment what you have begun.

In the Law and the Prophets you planted the seeds of your
truth,

and in the fullness of time you revealed their meaning in
your Son,

who did not abolish but perfected all things in love.

Through him you continue to shape your Church
as clay in the hands of the potter, purifying what is flawed
and bringing to completion what is good,
until all creation shares in your glory.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,

we sing the hymn of your glory,
as without end we acclaim:
Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

At the Saviour's command and formed by divine teaching,
we dare to say, trusting that the Father who brings all
things to fulfilment will complete his work in us:

EMBOLISM

Deliver us, Lord, we pray, from every evil,
and as you bring to fulfilment the work you have begun in
your people,
free us from the temptation to discard what you have given
or to resist the newness of your grace;
graciously grant peace in our days,
that, shaped by your patient hand,
we may be always free from sin and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ,
you came not to abolish but to fulfil
and to gather all things into the peace of your Kingdom,
look not on our sins, but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God,
who brings to fulfilment the promise of salvation
and reveals the fullness of the Father's love.
Blessed are those called to the supper of the Lamb.

SHORT MEDITATION AFTER COMMUNION

Lord, you have fed us with the fullness of your life.
Where we are unfinished, continue your work.
Where we are resistant, gently reshape us.
Where we are faithful, bring us to completion.
Let nothing in us be wasted,
but let all be gathered into your purpose.

PRAYER AFTER COMMUNION

May the working of this heavenly gift, O Lord, we pray,
take possession of our minds and bodies,
so that its effects, and not our own desires,
may always prevail in us, and as you have begun a good
work in us, bring it to fulfilment in Christ.

Who lives and reigns for ever and ever. Amen.

FINAL BLESSING

May almighty God bless you,
who patiently fulfils his work in you
and leads you from what is partial to what is complete,
the Father, and the Son, ✠ and the Holy Spirit. Amen.

DISMISSAL

Go in peace, glorifying the Lord by your life, allowing him to
bring to fulfilment what he has begun in you.

TAKE-HOME THOUGHT

God does not discard the past—he fulfils it.
Let him shape your life patiently,
trusting that what he has begun, he will bring to
completion.

11 June, 2026 – Thursday, 10th Week in Ord. Time

St. Barnabas

Acts 11,21-26. 13,1-3; Mt 10,7-13

Red Thread: Creating space for others to flourish in Christ.

INTRODUCTION

A young teacher once entered a classroom where one child sat quietly at the back, rarely speaking and often overlooked. One afternoon, the teacher noticed the child sketching intricate drawings in the margins of a notebook. Instead of correcting him, she placed a blank pad on his desk and simply said, “Keep going.” Years later, that child became a celebrated designer, always remembering the one moment someone saw what others did not.

We often underestimate how much a single act of recognition can change a life. A word of encouragement, a moment of trust, or a willingness to notice hidden potential can open doors that were long closed. Conversely, indifference can leave gifts buried and callings unfulfilled. Today’s feast of St Barnabas invites us to reflect on that quiet but powerful ministry of encouragement in the life of the Church. Barnabas was not defined by dramatic words

or spectacular deeds, but by his ability to see grace at work in unexpected places and in unlikely people.

As we enter this celebration, we acknowledge those moments when we have failed to encourage others or when we have been slow to recognize God's work in our midst. Let us now turn to the Lord, asking for mercy and for hearts like Barnabas, ready to see and support the good in others, as we prepare ourselves for the penitential act.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you see the hidden gifts within each person and call them forth with love:

Lord, have mercy.

Christ Jesus, you encourage the faint-hearted and give courage to those who doubt themselves:

Christ, have mercy.

Lord Jesus, you send us to create space for others to grow in your grace and mission:

Lord, have mercy.

PRAYER OF ABSOLUTION

Merciful Father,
you sent your servant Barnabas to recognise your grace at work in unexpected people and places.

Forgive us for the times we have overlooked others, withheld encouragement,
or failed to nurture the gifts you have planted in our brothers and sisters.

Renew in us generous and attentive hearts,
that we may rejoice in the growth of others and help them flourish in Christ.

May almighty God have mercy on us, forgive us our sins,
and bring us to everlasting life. Amen.

COLLECT

O God,
who filled Saint Barnabas with faith and the Holy Spirit to recognise your grace and to encourage the growth of your Church, grant that we, inspired by his example, may welcome others with generosity of heart and help each person to flourish in the gifts you have given them.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

HOMILY

A small parish once welcomed a new volunteer who quietly began helping at the Sunday coffee table. She was shy, unsure of herself, and hesitant in conversation. One day, another volunteer noticed how naturally she listened to people, how easily they opened up to her. Instead of leaving her on the margins, he invited her to coordinate the parish welcome ministry. What began as hesitation slowly became confidence, and the parish discovered a gifted presence they might otherwise have missed.

This is the spirit we see alive in Barnabas. The Acts of the Apostles presents him as a man who could recognise the hand of God in new and unfamiliar situations. When the Church in Antioch began to welcome Gentiles into the faith, many were unsure. But Barnabas saw something different: “he saw the grace of God and rejoiced.” He did not resist the newness; he encouraged it. He gave it room

to grow.

More than that, Barnabas had the courage to see potential in people others had written off. He went to Tarsus to find Saul—the former persecutor of the Church—and brought him into the heart of the Antioch community. In doing so, he became an “enabler” of one of the greatest missionary journeys in history. Paul’s extraordinary ministry was, in a sense, given space by Barnabas’ generosity of spirit. This is why the early Church called him the “son of encouragement.”

Jesus, in today’s Gospel, sends the disciples out to proclaim that the Kingdom of heaven is close at hand. He tells them to give freely, because they have received freely. Barnabas embodies this Gospel logic. He understands that what we receive from God is not meant to be guarded, but shared—and sometimes shared precisely by stepping aside so that others may step forward.

There is a subtle but profound holiness in this kind of humility. It is the humility of John the Baptist who says, “He must increase, I must decrease.” It is the humility of one

who rejoices not in being indispensable, but in seeing God's work flourish through others. Barnabas teaches us that mission is not only about what we do, but also about what we make possible in others.

A retired catechist once remained quietly in her parish long after her formal ministry ended. She never held a title again, but she was always present—encouraging young leaders, affirming hesitant readers, and gently reminding people of their gifts. When asked why she stayed so involved, she simply said, “My job now is to make sure no one forgets they are called.” In her own way, she had become a Barnabas for her community.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Pray, brothers and sisters,
that, like Saint Barnabas, we may offer not only these gifts of bread and wine, but also our willingness to encourage and uplift one another, so that God's grace may bear fruit in every heart, that my sacrifice and yours may be acceptable to God, the almighty Father.

PRAYER OVER THE OFFERINGS

Sanctify, O Lord, the offerings we present at your altar on the feast of Saint Barnabas,
and grant that, as he recognised and fostered the gifts of others, we too may offer ourselves generously for the growth of your Church and the flourishing of all your people. Through Christ our Lord. Amen.

PREFACE

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For you raised up Saint Barnabas as a faithful servant of the Gospel, a man of generous heart who saw your grace at work in others and rejoiced in their calling.

He encouraged the doubtful, welcomed the outsider, and made space for your Spirit to bring forth new life in your Church.

Through his example, you teach us that the gifts you bestow are given not to be held back, but to be shared, and that true greatness lies in helping others to grow in

holiness and mission.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:
Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

At the Saviour's command and formed by divine teaching,
we dare to say: that, like Saint Barnabas, we may trust in
the Father's generosity and help one another to grow as
his beloved children.

EMBOLISM

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin and safe from all distress.
Strengthen us, like Saint Barnabas,
to be instruments of encouragement and peace,
creating space for others to flourish in faith and love,

so that your Church may grow in unity and joy,
as we await the blessed hope and the coming of our
Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ,
you sent your disciples to proclaim your Kingdom
and to bring your peace to every home and heart.
Through the example of Saint Barnabas,
teach us to build peace by recognising and nurturing the
gifts of others,
so that no one is left on the margins and all may flourish in
your love.

Make our communities places of welcome and
encouragement,
where your peace takes root and grows through mutual
care and trust.

Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God,
who calls each of us by name and invites us to share in his
life.

Happy are those who, encouraged by the example of Saint
Barnabas,
come to the table ready to receive and to give in love.

SHORT MEDITATION AFTER COMMUNION

Lord, in this Eucharist you have nourished us with your
own life.

As Saint Barnabas rejoiced in the gifts of others,
teach us to see your grace at work around us.

May we leave this place attentive to the quiet potential in
every person,
ready to encourage, to affirm, and to make space
for your Spirit to bring forth fruit in ways we may never fully
see.

PRAYER AFTER COMMUNION

May the mysteries we have received, O Lord,
on the feast of Saint Barnabas,
strengthen us in faith and charity,
that, encouraged by his example,
we may recognise your grace in others
and help them to grow in the life of Christ.
Through Christ our Lord. Amen.

FINAL BLESSING

May God,
who filled Saint Barnabas with the Holy Spirit
and made him a faithful encourager of his people,
grant you hearts that recognise goodness in others
and the courage to help it flourish.
And may almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit. Amen.

DISMISSAL

Go forth in peace,
glorifying the Lord by encouraging one another,
and, like Saint Barnabas,
making space for all to flourish in Christ.

TAKE-HOME THOUGHT

Like Saint Barnabas, look for one hidden gift in someone this week—and help it grow.

12 June, 2026 – Friday, The Most Sacred Heart of Jesus - *Deut 7,6-11; 1 Jn 4,7-16; Mt 11,25-30*

Red thread: God's heart is love that remains with us in suffering.

INTRODUCTION

A woman once returned to her childhood home after many years away. The house was almost empty now, but in one corner of the sitting room she found an old framed picture of the Sacred Heart of Jesus, slightly faded, with a small hook still above it where a light used to hang. She remembered how, as a child, that red light used to glow softly in the evenings. It made the room feel different—safer, quieter, as if Someone unseen but close was watching over them. Standing there years later in the silence, she realised it was not the image that had changed, but her ability to recognise what it had always been pointing to: a love that remains.

That quiet discovery draws us into the mystery we celebrate today: the Most Sacred Heart of Jesus.

Yet this feast is often misunderstood. For some, it evokes sentimental images, devotional excess, or a “sweet” spirituality that seems out of step with the harsh realities of life. In a world marked by suffering, injustice, and unanswered questions, it can sound as if we are speaking about comfort while ignoring pain.

But the Gospel refuses that reduction. The Heart of Jesus is not a sentimental idea. It is a pierced heart, crowned with thorns, opened on the cross.

At the same time, Scripture proclaims with striking simplicity: *God is love*. And that love has been revealed in Jesus Christ, who says in today’s Gospel: *“Come to me, all you who labour and are overburdened, and I will give you rest.”* This is not an escape from suffering, but an invitation into communion with the One who has entered it.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Brothers and sisters, as we come before the Heart of Jesus, pierced yet burning with love for us, let us acknowledge how often we have misunderstood love as comfort without cost, and failed to recognise Christ’s

presence in suffering—our own and that of others.

He remains with us, yet we have not always remained with Him in trust. Let us ask for mercy, that our hearts may be opened to His.

Lord Jesus, whose Heart is wounded by love for us,
Lord, have mercy.

Christ Jesus, who remain close to those who suffer and feel abandoned, Christ, have mercy.

Lord Jesus, who call the weary and overburdened to find rest in You, Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God have mercy on us
and, through the pierced Heart of His Son,
who has entered into the depths of human suffering and remained faithful in love,
forgive us our sins and heal what is wounded within us
and bring us to everlasting life. Amen.

COLLECT

O God, who in the Heart of your beloved Son reveal to us the fullness of your love, grant that we may understand more deeply that this love does not withdraw from suffering, but enters into it to remain with us and redeem us.

As you have chosen us in love and drawn us close in Christ, so transform our hearts to become steadfast in compassion and faithful in love, even when love is costly and hidden in the darkness of trial.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**

HOMILY

The Sacred Heart of Jesus reveals the very core of God. The second reading tells us plainly: *God is love*. Yet this is not an abstract definition. It is a lived reality made visible in the sending of the Son, in His life, death, and resurrection. God's love has a face, a body, and a heart that beats

within human history.

The older reflection we heard helps us resist every temptation to turn this mystery into something harmless or decorative. The crown of thorns, the wound in the side, and the cry of abandonment from the cross—“*My God, my God, why have you forsaken me?*”—all confront us with the truth that divine love enters fully into human suffering. It does not remain outside it.

This is the radical meaning of the Sacred Heart: God does not explain away suffering from a distance; He shares it from within. The pierced heart of Christ reveals a God who is not untouched by pain but who makes Himself vulnerable to it.

And yet this Heart is not only revealed in suffering endured; it is also revealed in love that seeks. The shepherd searching for the lost sheep, the Father running to embrace the prodigal, and Jesus' own invitation—“*Come to me*”—all show a love that is active, persistent, and deeply personal. Nothing and no one is forgotten.

Saint Paul deepens this mystery when he prays that Christ may dwell in our hearts through faith. The Sacred Heart is not only something we contemplate in Christ; it is something that seeks to be formed within us. When Christ lives in us, our own hearts begin to be reshaped—becoming capable of patience, compassion, and faithful love.

This is why devotion to the Sacred Heart cannot remain at the level of admiration. It must become imitation. To honour His Heart is to allow our hearts to be conformed to His: to remain present where others withdraw, to love where love is costly, and to endure where love is tested. A hospital nurse once said that the hardest nights were not those with the most emergencies, but those when patients felt alone. “Sometimes,” she said, “what heals people most is not a cure, but someone staying close enough for them to know they are not abandoned.” In such moments, something of Christ’s Heart becomes visible again in human flesh.

That is the invitation of this feast: not only to believe in God’s love, but to become its presence for others.

A story is told of a lighthouse keeper on a wild coast during a violent storm. Waves crashed against the rocks, and a ship struggled desperately offshore. The keeper could do nothing to calm the sea or rescue the vessel. But he could tend the light. Through the night he kept it burning, knowing that distant sailors depended on its steady flame. Later, survivors said that what saved them was not their own strength, but the sight of that unbroken light in the darkness.

So it is with the Heart of Christ. It does not always remove the storm, but it remains within it. It does not eliminate the night, but it becomes its light.

And we, gathered around this altar, are invited to receive that Heart—and to become, in our own small way, bearers of its light: lives that quietly testify that love has not withdrawn from the world, and that God’s Heart still remains with us in every suffering.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Let us bring before the Lord these gifts of bread and wine, signs of our lives, often burdened and wounded, yet placed in the Heart of Christ who alone transforms suffering into communion and love into redemption and pray that our sacrifice may be acceptable to God the Father almighty.

PRAYER OVER THE OFFERINGS

Lord, as we offer these gifts,
accept also the hidden offering of our hearts,
so often weary, wounded, or uncertain of your nearness.
Through this Eucharist, unite us to the sacrifice of your
Son, whose Heart remained open even in suffering,
that we too may learn to love with perseverance and trust.
Through Christ our Lord. **Amen.**

PREFACE

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks, Holy Father,
almighty and eternal God, through Christ our Lord.

For in the Sacred Heart of your Son, pierced upon the
Cross and yet burning with love for the world,
you have revealed that your divine love does not remain
distant from human suffering,
but enters fully into it in order to remain with us within it.

He is the Shepherd who does not avoid the lost but goes in
search of them;
the Son who does not turn away from abandonment but
cries out in solidarity with every human darkness;
the Lord who does not explain suffering from afar but
embraces it from within,
so that no place of pain is now without His presence.
From His open side flows the life of the Church,
and from His Heart the assurance that no one is forgotten,
no wound is unseen, no burden is carried alone.

Therefore, with hearts renewed by this mystery of
steadfast love, we join the choirs of angels and saints,
who in every place proclaim your glory without end:
Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

As children of a Father whose love is revealed in the Heart of Christ, and as those invited by Jesus to come to Him in our burdens,
we dare to pray in the words He Himself has given us:

EMBOLISM

Deliver us, Lord, we pray, from every evil,
and grant us peace in our days,
that, sustained by the Heart of your Son,
we may be freed from fear, despair, and isolation,
and strengthened to remain faithful in love amid every trial,
as we await the blessed hope and the coming of our
Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ,
whose Heart remained open even in the hour of suffering,
look not on our divisions or our fears,
but on the faith of your Church,
and graciously grant her peace and unity in accordance

with your will.

In a world marked by suffering and loneliness,
let your peace take root in us,
so that we may become instruments of your comforting
presence for others.

Who lives and reigns for ever and ever. **Amen.**

INVITATION TO COMMUNION

Behold the Heart of Christ,
who does not pass us by in our weakness but comes to
dwell with us.

Blessed are those called to the supper of the Lamb,
who find in Him not only nourishment, but abiding love.

SHORT MEDITATION AFTER COMMUNION

We have received the One whose Heart is opened for us.
He does not promise a life without suffering, but a love that
remains within it.

In silence, we recognise that He is near—not only in
moments of consolation,
but also in the quiet endurance of daily faithfulness.

PRAYER AFTER COMMUNION

Nourished by the Sacrament of your Son's Body and Blood,
we ask you, Lord, to shape our hearts according to His Heart:
steadfast in love, present in suffering, and faithful in hope.
May this communion deepen within us the certainty
that nothing can separate us from the love revealed in
Christ Jesus. Through Christ our Lord. **Amen.**

FINAL BLESSING

May God, whose Heart is revealed in the pierced Heart of
His Son, strengthen you in every trial of life,
so that you may never doubt His nearness in suffering
nor lose hope in moments of darkness.

May Christ Jesus, who says "Come to me, all you who
labour and are overburdened," draw you ever closer to
Himself, and make your hearts gentle, compassionate, and
steadfast in love, so that you may recognise His presence
in those who suffer.

And may the Holy Spirit, who pours the love of God into
our hearts, transform you into living signs of that same love
in the world, bringing comfort to the weary and light to
those who walk in darkness.

And may almighty God bless you, the Father, and the Son,
✠ and the Holy Spirit. Amen.

DISMISSAL

Go forth, strengthened by the Heart of Christ,
to remain with those who suffer,
to love where love is costly,
and to bear witness that God's love does not abandon the
world.

TAKE-HOME THOUGHT

The Heart of Jesus does not remove every cross,
but it remains within every cross—
and so love is never absent, even in suffering.

13 June, 2026 – Saturday, 10th Week in Ord. Time

1 Kg 19,19-21; Mt 5,33-37

Red Thread: “Let your yes be yes.”

INTRODUCTION

A schoolteacher once gave her students a simple exercise: write down one promise they had made recently and whether they had kept it. One child wrote, “I promised my mother I would clean my room.” When asked if he had done it, he hesitated and then said, “I meant to say yes, but I didn’t really mean it.” The teacher smiled sadly and wrote one sentence on the board: “Sometimes our words arrive before our will does.”

In daily life, we often discover how easily words can become lighter than actions. Promises made in haste, assurances given to avoid discomfort, or commitments spoken to please others can drift away from the truth they were meant to carry. Yet human community depends on words that can be trusted.

Today’s Scriptures speak of decisive response and truthful speech: Elisha leaving everything to follow Elijah, and Jesus calling his disciples to a way of speaking where truth does not need reinforcement by oaths. Both readings point to a life where words and actions are unified.

Before we enter into this call to integrity and discipleship, we acknowledge those moments when our words have not matched our hearts, when we have spoken without full honesty or lived without full fidelity. We ask the Lord for mercy and healing as we begin this celebration.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, You are the faithful “Yes” of the Father:
Lord, have mercy.

Christ Jesus, You call us to truth without disguise or oath:
Christ, have mercy.

Lord Jesus, You invite us to follow You with undivided hearts: Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God have mercy on us,
who know how easily our words outpace our truth and our
intentions falter in fidelity.

May He forgive us for every promise spoken without
resolve, for every commitment left unfulfilled,
and for every moment when our speech has not reflected
the sincerity of our hearts.

May He heal within us the division between what we say
and what we live, and bring us, like Elisha called from the
plough, to a wholehearted response to His grace.

May He strengthen us to become disciples whose “yes” is
simple, whose “no” is clear,
and whose lives bear witness to Christ, the living Truth.
And so, having received pardon from our sins, may we
always walk in His truth and come to everlasting life.
Amen.

COLLECT

O God, who teach us that true discipleship is found in
integrity of heart and truth of speech,
grant us the grace to follow You with the wholehearted
“yes” of Elisha, and to live as Your Son taught, without
duplicity or falsehood.

Form in us words that are reliable and lives that are
consistent, so that in all things we may bear witness to
Your truth.

Through our Lord Jesus Christ, Your Son,
who lives and reigns with You in the unity of the Holy Spirit,
God, for ever and ever. **Amen.**

HOMILY

A judge once remarked about a witness in court, “I did not
need to remind him that he was under oath. I knew he
would tell the truth even if there had been no oath at all.”
That kind of person is rare, yet deeply admired—someone
whose word carries weight simply because their life is
consistent.

In the first reading, Elisha gives us a striking image of such integrity. When Elijah calls him, Elisha does not hesitate in half-measures. He does not negotiate for delay or conditions. He slaughters the oxen, burns the plough, and follows. His actions say what his lips have already said: “Yes.” There is no turning back, no divided heart. His life becomes a single response.

Jesus, in the Gospel, brings this to its deepest expression. “Do not swear at all... let your ‘Yes’ mean Yes and your ‘No’ mean No.” He is not merely regulating speech; He is healing the divide between speech and truth. In the Kingdom of God, words are not fortified by oaths because truth is meant to live in the person. A disciple’s life should be transparent enough that trust becomes natural.

This is why Jesus Himself is the perfect “Yes.” As St Paul says, in Him there is no “Yes and No,” only “Yes” to the Father and “Yes” to humanity. His whole life is undivided truth. Even when He says “No” to temptation, compromise, or deception, it is in service of a deeper “Yes” to the Father’s will and to our salvation.

Our world, however, often lives with fragmented speech—promises that shift with convenience, commitments that depend on advantage, and truths adjusted to circumstance. Jesus is calling His disciples into a different coherence: that our speech, like our lives, becomes trustworthy without needing reinforcement, because it flows from a heart shaped by God.

The challenge is not perfection overnight, but direction of travel: to become people in whom others can safely place their trust, because they have learned, slowly and humbly, to place their trust in God. As St James later writes, “Let your Yes be Yes.”

There is a story of an elderly man known in his village for two words: “Yes” and “No.” No contracts were needed when he promised something. No signatures were required when he agreed to help. When asked how he maintained such a reputation, he simply said, “I try never to say what I cannot live.”

When he died, many in the village said the same thing: “We never needed to wonder what he meant. He was his

word.”

This is the quiet holiness Jesus invites us into—not loud declarations, but a life where truth is so deeply rooted that even our simplest words become reliable signs of God’s faithfulness at work in us.

INVITATION TO THE PRAYER OVER THE OFFERINGS

My dear brothers and sisters,
as we present these gifts, let us also offer our own desire to be people whose lives and words are one in Christ.

PRAYER OVER THE OFFERINGS

Lord, receive the gifts we bring before You,
and transform them into the Sacrament of truth and fidelity.
May our offering unite us more closely to Christ,
who is the perfect “Yes” to Your will,
so that we may live no longer in divided speech,
but in sincere discipleship of heart and life.
Through Christ our Lord. **Amen.**

PREFACE

It is truly right and just, our duty and our salvation,
always and everywhere to give You thanks,
Lord, holy Father, almighty and eternal God,
for You call Your people not only to speak truth,
but to become truth in love.

In Your Son, Jesus Christ,
every promise You have made finds its fulfilment,
for in Him there is no “Yes and No,”
but only the perfect “Yes” of salvation.
He teaches us that the Kingdom is built not on sworn
guarantees, but on hearts transformed by grace,
where words are simple because lives are sincere.

Through Him the humble disciple learns
that following You is a single, undivided response—
like Elisha who left all and followed at once,
like the saints who trusted Your word without reserve.

And so, with Angels and Archangels we acclaim:
Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

At the Saviour's command
and formed by divine teaching,
we dare to pray with simple and truthful hearts:

EMBOLISM

Deliver us, Lord, we pray, from every evil,
especially from the deceit that divides our speech from our
hearts, and from the fear that weakens our "yes" to Your
will.

Graciously grant peace in our days,
that strengthened by Your grace
we may become people of integrity,
faithful in small things and steadfast in great ones,
like Elisha who left all to follow Your call without hesitation.

Keep us free from sin and from all anxiety that tempts us to
speak falsely or act half-heartedly,
as we await the blessed hope and the coming of our
Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ,
You are the Truth who speaks without deceit
and the Peace who reconciles all divided hearts.
Look not on our failures to keep our word,
but on the faith of Your Church,
and graciously grant her unity and peace in Your truth.
In Your mercy, heal the divisions within us
so that our "yes" may be sincere and our "no" faithful to
love. Who live and reign for ever and ever. **Amen.**

INVITATION TO COMMUNION

Behold the Lamb of God,
the One whose life is perfect truth and perfect fidelity.
Blessed are those called to the supper of the Lamb.

SHORT MEDITATION AFTER COMMUNION

Having received the Body of Christ,
we have received the One whose every word is true
and whose every action is faithful love.

May this sacrament strengthen us
to become what we receive:
people whose words are simple,
whose promises are faithful,
and whose lives reflect the undivided “Yes” of Christ.

PRAYER AFTER COMMUNION

May the grace of this Sacrament, O Lord,
renew our hearts in truth and simplicity of life.
Grant that, strengthened by the Body and Blood of Christ,
we may live with integrity of word and deed,
bearing witness to Your faithful love in all we do.
Through Christ our Lord. **Amen.**

FINAL BLESSING

May the Lord who calls you to truth
strengthen your hearts in fidelity.
May He free your speech from falsehood
and your actions from division.
And may He guide you to live as His true disciples,
whose lives reflect the light of His faithful love.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever. **Amen.**

DISMISSAL

Go forth,
and let your “Yes” be yes
and your “No” be no,
bearing witness to Christ in word and deed.

TAKE-HOME THOUGHT

A disciple of Christ does not need many words—
only a life where every word can be trusted.