

Sacred Heart Catholic Parish

Yarra Junction



The Most Holy Body and Blood of Christ (Corpus Christi) (Year A)

7 June 2026

readings

Next Week

11th Sunday in Ordinary Time

Ex 19:2-6

Ps 99:2-3, 5

Rom 5:6-11

Mt 9:36-10:8

in a nutshell

For the Life of the World. When we eat the flesh of Jesus and drink his blood in Eucharistic communion, we share in his very life, a life poured out for all on the cross. As we gratefully receive this food of eternal life, we are called in turn to pour out our lives in loving service to our brothers and sisters.

we pray for

all who are sick or suffering and those parishioners unable to be among us this weekend, especially Pauline Bennett, Paul Latham, Helen O'Kane, Fr Pat Purcell, Margaret Broderick, Fida Rees

For those who have died recently and those whose anniversary occur at this time.

of special note

World Mission Church appeal will be this weekend

More Information inside!

Raise Your Voices

Entrance Antiphon

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

Responsorial Psalm

(R.) Praise the Lord, Jerusalem.

O praise the Lord, Jerusalem!

Zion, praise your God!

He has strengthened the bars of your gates,
he has blessed the children within you.

He has established peace on your borders,
he feeds you with finest wheat.

He sends out his word to the earth
and swiftly runs his command.

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.)

Gospel acclamation

Alleluia, alleluia!

I am the living bread from heaven, says the Lord;
whoever eats this bread will live for ever.

Alleluia!

Communion Antiphon

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

The Parish of Sacred Heart

Parish Priest

REV. MICHEL G CORRIVEAU

Parish Secretary

Janine Meades

Parish Office Hours

Thursday

9:00am-4:00pm

Weekly Schedule

St Thomas a Becket, Yarra Junction

Sunday Mass

Sunday—8:30am

Weekday Mass

Wednesday—9:00am

First Friday—11:30am

Reconciliation

Thursday 6:10pm- 6:40pm

Mount Evelyn: Saturday

11:30am-12:30pm

Exposition

Thursday at 6:00pm

Weddings

Please contact the office

Baptisms

Please see Father after Mass

Parish Primary School

St Josephs

Principal: Nick Boyhan

Website:

www.siyarrajunction.catholic.edu.au

Parish Office: 58 Clegg Rd, Mount Evelyn VIC 3796

Tel: (03) 9736 2850

Website: melbcatholic.org/s/upperyarvalley

Email: mountevelyn@cam.org.au

Child Safety

Child Safety is everyone's responsibility. Our Parish is committed to the care, wellbeing and protection of children, and vulnerable people in our community.

Remember children should be accompanied by an adult to the toilets.

Safeguarding Committee

Fr Michel
Janine Meades
Michael Fahey
Paul Latham
Enzo Torresan
Nino Troiani

Bulletin notices by 12:00 noon Thursday
mountevelyn@cam.org.au

Parish Meetings: July 1
6:00 p.m. Wednesday

SUPPORTING YOUR PARISH

Your financial support can be made via:

- Cash using the stewardship envelopes—call the office for information on how to become a contributor
- Direct Debit BSB 083347 **Sacred Heart Church**: 670642723, Presbytery: 649237379
- Use the QR Code on this page
- The website <https://www.melbcatholic.org/s/upperyarraalley> and choose where you are donating: church, presbytery, maintenance.



Parish Notices

Mass Wednesday 10 June

Wednesday's mass will be a Votive Mass for the Sacred Heart of Jesus. The whole school will be attending.

Safeguarding Compliance for Volunteers

Our aim is to have full compliance by the end of June. A reminder that all volunteers need:

- a Working With Children Check or VIT registration, and the Parish should be linked to this via the appropriate website
- To have signed the Code of Conduct
- To have completed the on-line training

Thank you to those of you who have completed the process. Reminder emails will be sent in early June.

Adoration of the Blessed Sacrament

Contemplative prayer, in my opinion, is nothing other than an intimate sharing between friends. It means frequently taking time to be alone with Him whom we know loves us. Adoration and praise are the natural overflows of a soul deeply united with God. (St Teresa of Avila)

Happily, many more people are discovering the rich peace and the great blessings of frequent Confession. The saints have always reminded us how important it is to receive this sacrament often. When the priest speaks the words of absolution, our faith knows that it is the Lord who now, personally, speaks mercy and does mighty and merciful deeds in our lives. (Fr. Ronald Lawler)

Adoration, spend time in the presence of the Holy Eucharist: Yarra Junction: Thursday 6:00pm. Mount Evelyn: Tuesday 5:10pm, Friday 8:10am. Confessions available during Adoration.

Stewardship Corner

"Because there is one bread, we, who are many, are one body, for we all partake of the one bread." 1 CORINTHIANS 10:17

As disciples of Jesus, we are called to lead holy lives and invite others to join us. We are called to be fed and to feed others. Living a stewardship lifestyle, being grateful and generous with our gifts, serves a twofold purpose. One, it helps build God's kingdom here on earth. Two, it helps us strengthen each other's relationship with God the Father, Jesus, and the Holy Spirit. It becomes our roadmap to Heaven. Let's help each other get there!

Propagation of the Faith Appeal—This weekend

This week, you are invited to partner with Catholic Mission and the Church in Malawi as we support families rebuilding after devastating floods and help children access education close to home.

Through projects like St Peter's Nyamikuta Primary School, the Church is creating a place where children can learn, be nourished, and grow with dignity, regardless of their background or beliefs.

As we celebrate 100 years of World Mission Day, we are reminded by Pope Leo XIV that we are 'One in Christ, United in Mission'.

Join with us in celebration and action by supporting this work with a compassionate gift. Use the provided appeal envelope, or visit catholicmission.org.au/united to make a difference today.

Catholic Theological College

Online Information Session: Explore Philosophy, Theology, and Ministry-related courses

Monday 15 June at 7pm (AEST) Register via our website: ctc.edu.au/information-session

Pray for Persecuted Christians in Nigeria

Christians in Nigeria continue to suffer greatly for their faith, yet many persevere with deep trust in Christ and devotion to Our Lady. *Aid to the Church in Need* invites you to join with John, a Catholic farmer in Nigeria, in praying a decade of the Rosary this week for persecuted Christians and all who suffer for their faith.

Watch John's moving testimony and **download a free Red Rosary Prayer Card** to unite your prayers with the suffering Church throughout the world.

Scan the QR code or visit www.rebrand.ly/RedRosary26

Feast of St Anthony and the Blessing of Bread –14 June

As has become a custom at St Mary's, we will have the Blessing of St Anthony's Bread. The actual name of "St. Anthony's Bread" came from a French woman named Louise Bouffier in 1890, who promised loaves of bread for the poor when St. Anthony helped her with opening the broken lock of her small linen shop. After his help, her shop was the basis of St. Anthony's Bread. Come and celebrate at the 10:30 Mass. Delicious filled paninis will be available for a donation after the mass. All welcome.

Need to Dispose of a Vehicle? - Support Lifeboat

Disposal of a car from a deceased estate, or when a family member has had to relinquish their licence or go into residential care, can be a challenging process - getting a roadworthy, taking photos to advertise on the internet, cleaning and polishing, taking calls (if they come), even garaging it until a prospective buyer turns up (if indeed they do!).

If you need to dispose of a vehicle either from a deceased estate or which is no longer required, please consider gifting it to the "Lifeboat Geelong Foundation", a registered charity with tax deductible status which for nine years has been providing pastoral and practical support to nearly 150 victims / survivors of church-related sexual abuse. Many of these suffer post-traumatic stress disorder (PTSD) and have limited or no employment. A donated vehicle could vastly improve their quality of life. If you would like to explore the possibility of gifting a potentially suitable vehicle to "Lifeboat", contact Fr. Kevin Dillon (0421 777 360, or frkdillon@outlook.com.au)

Pope Leo's Encyclical on AI

It's been a big week in the Catholic Church—and the world of technology—as Pope Leo XIV [released his much anticipated first encyclical, *Magnifica humanitas*](#), on Monday evening. In a deeply considered and wide-ranging document, he draws on the Church's rich understanding of human dignity and the common good to make a compelling case for prioritising 'magnificent humanity' in our response to the many significant challenges posed by AI.

Readings Reflection

[Word of the 'Living Father'](#)

The Eucharist is given to us as a challenge and a promise. That's how Jesus presents it in today's Gospel.

He doesn't make it easy for those who hear Him. They are repulsed and offended at His words. Even when they begin to quarrel, He insists on describing the eating and drinking of His flesh and blood in starkly literal terms.

Four times in today's reading, Jesus uses a Greek word—*trogein*—that refers to a crude kind of eating, almost a gnawing or chewing (see John 6:54, 56, 57, 58).

He is testing their faith in His Word, as today's First Reading describes God testing Israel in the desert.

The heavenly manna was not given to satisfy the Israelites' hunger, as Moses explains. It was given to show them that man does not live by bread alone, but by every word that comes from the mouth of God.

In today's Psalm, too, we see a connection between God's Word and the bread of life. We sing of God filling us with "finest wheat" and proclaiming his Word to the world.

In Jesus, "the living Father" has given us His Word come down from heaven, made flesh for the life of the world.

Yet as the Israelites grumbled in the desert, many in today's Gospel cannot accept that Word. Even many of Jesus' own followers abandon Him after this discourse (see John 6:66). But His words are Spirit and life, the words of eternal life (see John 6:63, 67).

In the Eucharist we are made one flesh with Christ. We have His life in us and have our life because of Him. This is what Paul means in today's Epistle when He calls the Eucharist a "participation" in Christ's body and blood. We become in this sacrament partakers of the divine nature (see 1 Peter 2:4).

This is the mystery of the faith that Jesus asks us to believe. And He gives us His promise: that sharing in His flesh and blood that was raised from the dead, we too will be raised up on the last day.

[Dr. Scott Hahn](#)
stpaulcenter.com

Eucharist: Body, Blood, Soul & Divinity of Christ

How is Christ truly present in the Eucharist?

[Jesus said:] 'I am the bread of life. He who comes to me will never be hungry; he who believes in me will never thirst.'... Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life....For my flesh is food indeed, and my blood is drink indeed. (Jn 35, 53-55)

[Jesus] took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me." (Lk 22.19)

The Church teaches that Jesus Christ is truly, really, and substantially present—in his Body, Blood, Soul, and Divinity—in the Eucharist. The bread and wine consecrated by the bishop or priest in the Liturgy of the Eucharist become the Body and Blood of Christ.

The Church has always recognised Christ's Real Presence in the Eucharist. Christ's words in instituting this Sacrament at the Last Supper were unequivocal: "This is my body....This is my blood" (Lk 22:19f). In the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained*" (Council of Trent [1551]). St. Paul condemns the unworthy reception of the Eucharist as a profanation of the very Body and Blood of Christ (cf. 1 Cor 11:27ff). Already in the fourth century St. Cyril of Jerusalem exhorted, "Do not see in the bread and wine merely natural elements, because the Lord has expressly said that they are his Body and his Blood: faith assures you of this, though your senses suggest otherwise."

This change in the Eucharistic species in which the substance of the bread and wine become the Body and Blood of Christ is called *transubstantiation*. It occurs at the consecration during the Mass, when the bishop or priest pronounces *the words of consecration* over the bread and wine as Christ commanded.

In the Eucharist Christ remains truly and totally present under the appearances of bread and wine. He offers his Body and Blood to us in Holy Communion to be nourished by his divine life. The Eucharist is, therefore, not merely a symbol of Christ's present but also the active presence of Christ himself, who gives himself to us unconditionally so our lives might be united to his intimately. The Eucharist is "the perfection of the spiritual life and the end to which all the sacraments tend" (St. Thomas Aquinas).

From the Didache Bible

Mass: The Eucharist or principal sacramental celebration of the Church, established by Jesus at the Last Supper, in which the mystery of our salvation through participation in the sacrificial death and glorious Resurrection of Christ is renewed and accomplished. The Mass renews the paschal sacrifice of Christ as the sacrifice offered by the Church. It is called "Mass" (from the Latin *missa*) because of the "mission" or "sending" with which the liturgical celebration concludes (Latin: "*Ite, Missa est.*")

1382 The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord's body and blood. But the celebration of the Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. To receive communion is to receive Christ himself who has offered himself for us.

1384 The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: "Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you."

1385 To respond to this invitation we must *prepare ourselves* for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself." Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

1386 Before so great a sacrament, the faithful can only echo humbly and with ardent faith the words of the Centurion: "Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea" ("Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed."). And in the Divine Liturgy of St. John Chrysostom the faithful pray in the same spirit:

O Son of God, bring me into communion today with your mystical supper. I shall not tell your enemies the secret, nor kiss you with Judas' kiss. But like the good thief I cry, "Jesus, remember me when you come into your kingdom."

1387 To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church [One hour]. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest.

1389 The Church obliges the faithful to take part in the Divine Liturgy on Sundays and feast days and, prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season. But the Church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days, or more often still, even daily.

From the Catechism of the Catholic Church