

LIVING FAITH

SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS CHRISTI) June 7, 2026



THE GOSPEL FOR TODAY-- JOHN 6:51-58

“I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.” The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live for ever.”

REFLECTING ON THE GOSPEL

It would be difficult to watch the news every day, or to read our social media feeds, and not hear and be moved by the cries of people who are deprived of justice, who long for food or shelter, or who hope for peace. Our hunger for the Eucharist and our hunger for justice are connected. Catholic social teaching is built on a commitment to the poor, the marginalized, the dispossessed. This commitment arises from our experiences of Christ in the Eucharist. As the *Catechism of the Catholic Church* explains, "To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren" (no. 1397). As we long to receive the Eucharist, let us also long for and commit ourselves to seeing Christ in the poor, serving the least among us, and working for the recognition of the dignity and equality of all God's children.

TALKING WITH FAMILY AND FRIENDS:

- Can you see how the Eucharist and justice, giving to each that which he or she is due, are connected?
- What can each one of us do, here and now, wherever we live, to build the reign of God—the reign of justice, mercy, love and compassion?
- What can you commit yourself to, here and now?

the seven themes of CATHOLIC SOCIAL TEACHING for children



1 God made each person, so every life is important and should be protected.



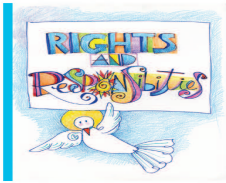
5 Work is important in God's plan for adults and their families, so jobs and pay should be fair.



2 God made us to be part of communities, families and countries, so all people can share and help each other.



6 God made everyone, so we are all brothers and sisters in God's family wherever we live.



3 God wants us to help make sure everyone is safe and healthy and can have a good life.



7 The world was made by God, so we take care of all creation.



4 God wants us to help people who are poor, who don't have enough food, a safe place to live, or a community.

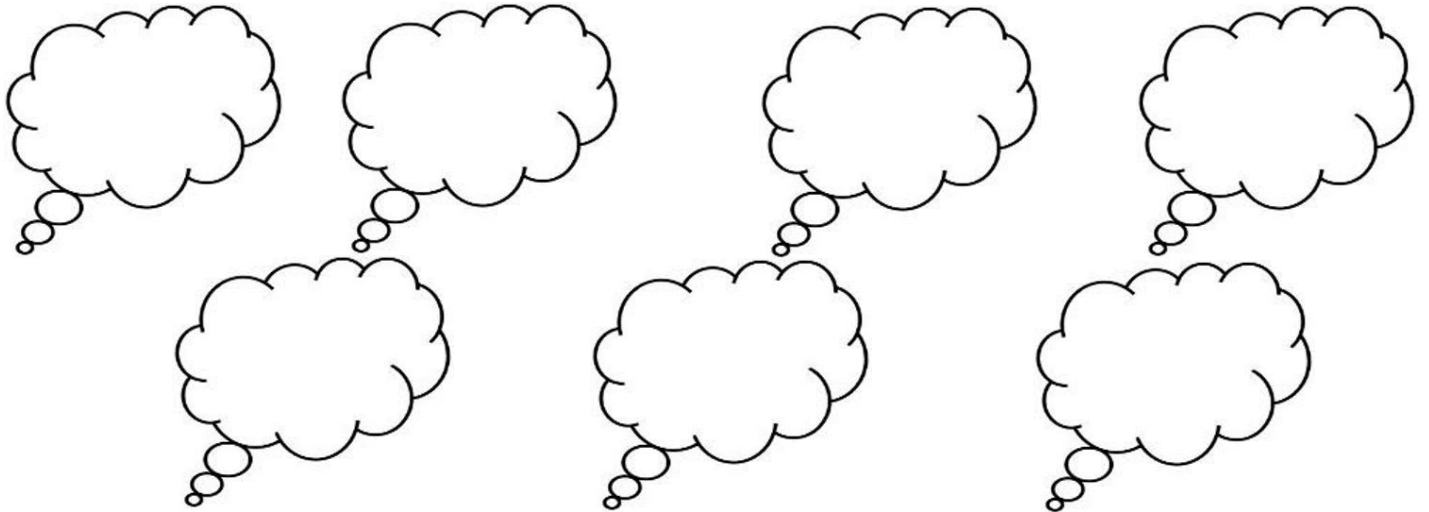


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What symbol would you draw to represent each of the Social Teachings?



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JESUS CHRIST IS TRULY PRESENT IN THE EUCHARIST

THE CATECHISM OF THE CATHOLIC CHURCH

"Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us," is present in many ways to his Church: in his word, in his Church's prayer, "where two or three are gathered in my name," in the poor, the sick, and the imprisoned, in the sacraments of which he is the author, in the sacrifice of the Mass, and in the person of the minister. But "he is present . . . most especially in the Eucharistic species." #1373



It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. #1375

The word "Mass" comes from the Latin *missa*, which means to "go forth" and is taken from the final words of the concluding rite of the Liturgy.

- **How will you bring Christ to the world today?**
- **What will you do to show God's love to others?**
- **What are the greatest needs that you see in your everyday life? Empowered with the love of God in the Eucharist, what will you do to help meet those needs?**

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Pope Francis ✓
@Pontifex

All of us who are baptized are missionary disciples. We are called to become a living Gospel in the world.

2/25/14, 6:25 PM

The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend." In the most blessed sacrament of 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.*" This presence is called 'real' - by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a *substantial* presence by which Christ, God and man, makes himself wholly and entirely present. #1374



The Council of Trent summarizes the Catholic faith by declaring: "Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called *transubstantiation.*" #1376

Pope Leo XIV's First Encyclical Letter: Magnifica Humanitas

25 May 2026, Ottawa – Pope Leo XIV's Encyclical Letter, [*Magnifica Humanitas*](#), was released today. It focuses on safeguarding the human person in the time of artificial intelligence. The letter is dated 15 May, to commemorate the 135th anniversary of Pope Leo XIII's Encyclical Letter, [*Rerum Novarum*](#).

The Dicastery for Promoting Integral Human Development offers the following synopsis of the Encyclical Letter: “*Magnifica Humanitas* offers insights into the protection of the human person in the age of artificial intelligence, recognizing a profound epochal shift. It places the dignity of the human person at the centre as the criteria for guiding technical progress. The Church's social teaching accompanies these transformations, pointing to the common good, solidarity and subsidiarity as the fundamental benchmarks for understanding and interpreting the transformation currently underway. It proposes, as an alternative to the culture of power and war, a civilization of love founded on justice, dialogue and shared responsibility.”

To accompany the Encyclical Letter, the Canadian Conference of Catholic Bishops has prepared a collection of resources on the topic of artificial intelligence. Over the coming weeks we will delve into this Encyclical, chapter by chapter.

[Link to the Encyclical Letter](#)


FIRST ENCYCLICAL OF POPE LEO XIV



ENCYCLICAL LETTER OF THE HOLY FATHER LEO XIV
MAGNIFICA HUMANITAS
On safeguarding the human person in the time of Artificial Intelligence


2 of 5
Chapter 2

FOUNDATIONS AND PRINCIPLES OF THE CHURCH'S SOCIAL TEACHING

 | “Embodying God's love in the concrete events of life.” MH 47

THE FOUNDATIONS

Person = image of God

 “Every human person is planned and willed by God to enter into communion with him, with others and with creation.” MH 50

Human Dignity

- It is **innate** (not earned)
- It is **infinite**
- It applies to **everyone**

The value of human rights

- **Universal**
- **Inviolable**
- Grounded in **dignity**

THE PRINCIPLES

to guide today's world in the face of its challenges


The common good
The good of all is greater than the sum of the good of each individual

The universal destination of goods
So that they may sustain the lives of everyone

Subsidiarity
Helping without taking over

Solidarity
None is saved alone

Social justice
Providing dignified conditions for all




INTEGRAL HUMAN DEVELOPMENT

the concrete way in which these principles are put into practice in history

THE FULL DEVELOPMENT OF THE PERSON

1  economic | 2  social | 3  spiritual | 4  environmental

Development is genuine only if it concerns the whole person and all people

 | “Do technological innovations truly help individuals and populations to become more humane and fraternal, while respecting our common home and future generations?” MH 85

Social doctrine is not theory; it is concrete action.
Building a more just and fraternal society is possible!

