

# Our Faith on Sunday

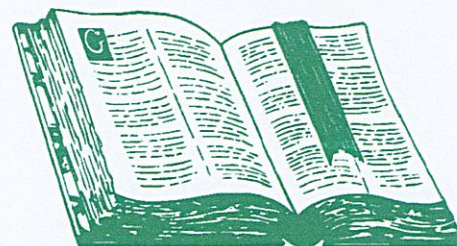
## GOSPEL REFLECTION



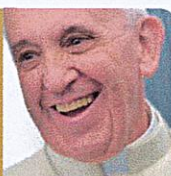
As a Christian I am called to be the “salt of the earth”. So, what could it mean for this salt to lose its taste?

When can a Christian no longer be called a Christian? The simple answer is: when I do not love my neighbour. Jesus clearly told us that we will be recognised as his disciples if we love one another. It is only by putting this into practice that we will be “the light of the world”. Love is a light and whoever loves walks in the light and radiates light. Everyone can see the good works we do. They are truly good because they are not self-centred. They are not aimed at self-glorification. They give glory to the “Father who is in heaven”. Love does not put itself in the light; love shines its light on the beloved. Jesus modelled this for

us by continually turning our gaze towards his Father and our Father. Just as salt can lose its taste a light can go out. The prophet Isaiah says: “If you pour yourself out for the hungry, and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as noonday” (Is 58,10). Perhaps more than at any other time the world today needs light. Are you that light?



POPE FRANCIS' ENCYCLICAL  
FRATELLI TUTTI  
BROTHERS AND SISTERS ALL



### THE DEATH PENALTY

270. I ask Christians who remain hesitant on this point, and those tempted to yield to violence in any form, to keep in mind the words of the book of Isaiah: “They shall beat their swords into plowshares” (2:4). For us, this prophecy took flesh in Christ Jesus who, seeing a disciple tempted to violence, said firmly: “Put your sword back into its place; for all who take the sword will perish by the sword” (Mt 26:52). These words echoed the ancient warning: “I will require a reckoning for human life. Whoever sheds the blood of a man, by man shall his blood be shed” (Gen 9:5-6). Jesus’ reaction, which sprang from his heart, bridges the gap of the centuries and reaches the present as an enduring appeal.

Pope Leo XIV  
Angelus 22 June 2025

At the root of every human sharing lies a greater sharing that precedes it, namely God’s sharing with us. He, the Creator, who gave us life, in order to save us asked one of his creatures to be his mother, to give him a fragile, limited, mortal body like ours, entrusting himself to her as a child. In this way, he shared our poverty to the utmost limits, choosing to use the little we could offer him in order to redeem us. Let us think of how wonderful it is when we give a gift — even a small one, proportionate to our means — and see that it is appreciated by the recipient; how happy we are when the gift, despite its simplicity, unites us even more to those we love. Indeed, what happens between us and God through the Eucharist is precisely that the Lord welcomes, sanctifies and blesses the bread and wine that we place on the altar, together with the offering of our lives, and he transforms them into the Body and Blood of Christ, the sacrifice of love for the salvation of the world. God unites himself to us by joyfully accepting what we bring, and he invites us to unite ourselves to him by likewise joyfully receiving and sharing his gift of love. In this way, says Saint Augustine, “just as one loaf is made from single grains collected together... so in the same way the body of Christ is made one by the harmony of charity”.





**ENTRANCE ANTIPHON**

**O come, let us worship God  
and bow low before the God who made us,  
for he is the Lord our God.**

Ps 94:6-7

**COLLECT**

Keep your family safe, O Lord, with unfailing care,  
that, relying solely on the hope of heavenly grace,  
they may be defended always by your protection.  
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.**

**FIRST READING**

A reading from the Prophet Isaiah.

Isaiah 58:6-10

Thus says the Lord: Is not this the fast that I choose: to loose  
the bonds of wickedness, to undo the straps of the yoke, to let  
the oppressed go free, and to break every yoke?  
Is it not to share your bread with the hungry and bring the  
homeless poor into your house; when you see the naked, to  
cover him, and not to hide yourself from your own flesh?

Then shall your light break forth like the dawn, and your healing  
shall spring up speedily; your righteousness shall go before  
you; the glory of the LORD shall be your rearguard.

Then you shall call, and the LORD will answer; you shall cry, and  
he will say, 'Here I am.' If you take away the yoke from your  
midst, the pointing of the finger, and speaking wickedness, if  
you pour yourself out for the hungry and satisfy the desire of  
the afflicted, then shall your light rise in the darkness and your  
gloom be as the noonday.

The word of the Lord.  
**Thanks be to God.**

**PSALM**

Psalm 112(111):4-5. 6-7. 8a, 9. R.4a

**R. A light rises in the darkness for the upright.**

*or:* **Alleluia.**

A light rises in the darkness for the upright;  
he is generous, merciful, and righteous.  
It goes well for the man who deals generously and lends,  
who conducts his affairs with justice.

R.

He will never be moved;  
for ever shall the upright be remembered.  
He has no fear of evil news;  
with a firm heart, he trusts in the LORD.

R.

With a steadfast heart he will not fear.  
Open-handed, he gives to the poor;  
his justice stands firm for ever.  
His might shall be exalted in glory.

R.

**SECOND READING**

A reading from the First Letter of Saint Paul to the Corinthians.  
1 Corinthians 2:1-5

I, when I came to you, brothers and sisters, did not come  
proclaiming to you the testimony of God with lofty speech or  
wisdom. For I decided to know nothing among you except  
Jesus Christ and him crucified. And I was with you in weakness  
and in fear and much trembling, and my speech and my  
message were not in plausible words of wisdom, but in  
demonstration of the Spirit and of power, so that your faith might  
not rest in the wisdom of men but in the power of God.

The word of the Lord.  
**Thanks be to God.**

**ACCLAMATION BEFORE THE GOSPEL**

Alleluia, alleluia.

John 8:12

**I am the light of the world, says the Lord;  
whoever follows me will have the light of life.  
Alleluia.**

**GOSPEL**

Matthew 5:13-16

The Lord be with you.

**And with your spirit.**

A reading from the holy Gospel according to Matthew.

**Glory to you, O Lord.**

At that time: Jesus said to his disciples, 'You are the salt of  
the earth, but if salt has lost its taste, how shall its saltiness  
be restored? It is no longer good for anything except to be  
thrown out and trampled under people's feet.

'You are the light of the world. A city set on a hill cannot be  
hidden. Nor do people light a lamp and put it under a basket,  
but on a stand, and it gives light to all in the house.  
In the same way, let your light shine before others, so that  
they may see your good works and give glory to your Father  
who is in heaven.'

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.****PRAYER OVER THE OFFERINGS**

O Lord our God,  
who once established these created things  
to sustain us in our frailty,  
grant, we pray,  
that they may become for us now  
the Sacrament of eternal life.  
Through Christ our Lord.  
**Amen.**

**COMMUNION ANTIPHON**

Cf. Ps 106:8-9

**Let them thank the Lord for his mercy,  
his wonders for the children of men  
for he satisfies the thirsty soul,  
and the hungry he fills with good things.**

**PRAYER AFTER COMMUNION**

O God, who have willed that we be partakers  
in the one Bread and the one Chalice,  
grant us, we pray, so to live  
that, made one in Christ,  
we may joyfully bear fruit  
for the salvation of the world.  
Through Christ our Lord.  
**Amen.**