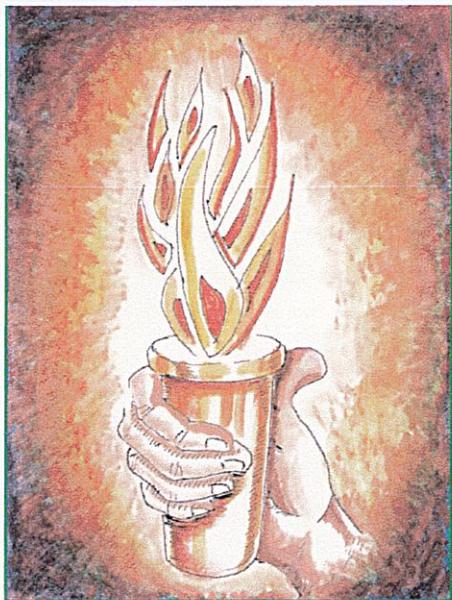


Our Faith on Sunday

GOSPEL REFLECTION



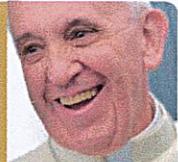
As a Christian I am called to be the “salt of the earth”. So, what could it mean for this salt to lose its taste?

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?



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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”.



