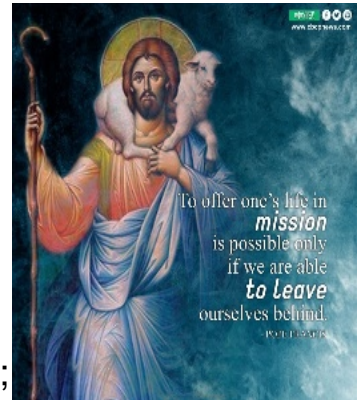


LIVING FAITH

13TH SUNDAY IN ORDINARY

TIME JUNE 28, 2026



THE GOSPEL FOR TODAY—Matthew 10:37-42

Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it. 'Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.'

REFLECTING ON THE GOSPEL

The Gospel for today presents some of the demands and rewards of being a disciple of Jesus Christ. What characteristics of a disciple are highlighted by Jesus in this Gospel passage? First of all, Jesus mentions being willing to sacrifice, and even to take up the cross and follow him. That is a very challenging thing for us to think about. But wait a minute! Everyone who puts love into action by putting another person's needs ahead of their own makes such a sacrifice. The mother or father who stays up all night with a sick child, or the friend who gets called in the middle of the night to talk to a troubled friend; these are examples of everyday holiness, of being a disciple of Jesus in our day-to-day lives. Next, Jesus mentions hospitality, welcoming other people and being able to recognize that, in so doing we welcome Christ. And thirdly, Jesus mentions acts of everyday kindness as acts of discipleship.

TALKING WITH FAMILY AND FRIENDS

- Have you ever put the needs of someone else before your own? Were you surprised to hear that this is one way of being a disciple of Jesus?
- What does "hospitality" mean to you? How is your home a place of welcome for people who need a safe place to talk, to rest awhile, to talk through their concerns?
- When you think of "hospitality," what part do you think that having an open mind and heart plays in being hospitable?
- How are you a disciple of Jesus Christ in your everyday living?

"Welcome!"

"He who receives you receives me, and he who receives me receives the one who sent me." Matthew 10:40 (NIV)

Based on Matthew 10:40-42



R B Q S L O S E K X F S D E O
W A T E R Q N Y Y T S A I V S
D A M K N Q H W B M H Y S H M
L I T T L E P P H F I A C I C
X T R U T H H B S O R V I J L
R T R E W A R D J F I I P V C
R N C G O N E S K X G Q L R W
H G G N Q Z M H Z B H E E E R
Y D I E A G R R R W T T D C X
G I T V U N G U J Z E L J E H
T H B X E T Y F Z H O T U I C
J E W E J S H O P C U I K V U
J P L M Q Q F O N V S L B E P
Q U E L E R R A U E S H Q S T
R V S M O P H J S Q A N I U R

RIGHTEOUS
WATER
RECEIVES
REWARD

LOSE
PROPHET
DISCIPLE
TELL

TRUTH
ONES
COLD
CUP

ANYONE
WHO
GIVES
LITTLE

CELEBRATIONS THIS WEEK

SAINTS PETER AND PAUL (SOLEMNITY)

JUNE 29

The Solemnity of Saints Peter and Paul is a liturgical feast in honour of the martyrdom in Rome of the apostles Saint Peter and Saint Paul. It is observed on 29 June.



St. Peter is also known as Simon Peter, Simon, Cephas, or Peter the Apostle, was one of the Twelve Apostles of Jesus Christ, and the first leader of the early Church. Peter was a fisherman, the brother of Andrew. Both were called by Jesus at Capernaum, in Galilee to leave their nets and follow Jesus.

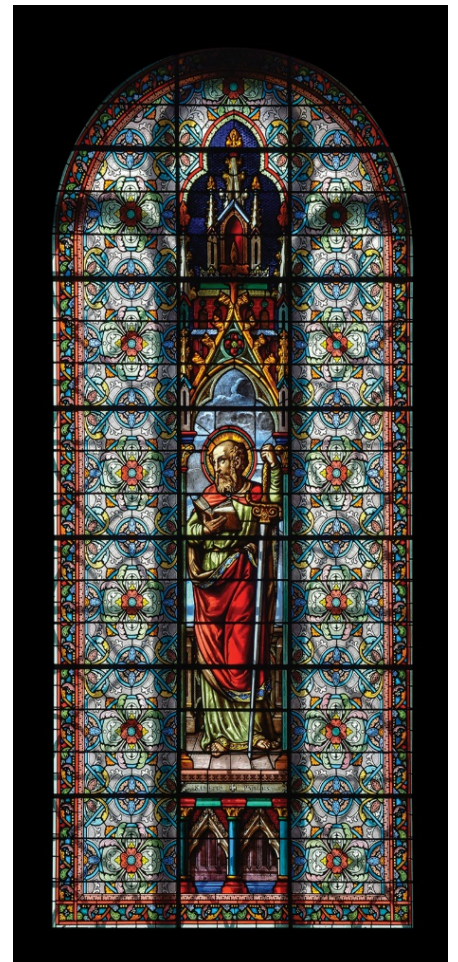
According to Christian tradition, Peter was crucified in Rome under Emperor Nero. He is traditionally counted as the first bishop of Rome—or pope—and also by Eastern Christian tradition as the first patriarch of Antioch.

The photo to the left is the window depicting St. Peter, who carries the keys to the Kingdom in reference to Matthew 16:19. This window was crafted by Charles Leveque of Beauvais, France in 1886. Photo by Robert and Lynn Young Photography, 2018.

St. Paul was born Saul, in Tarsus. His name changed when his life was changed by an encounter with the Risen Jesus on the road to Damascus. In that moment of encounter, Saul was transformed from being a persecutor of Christians to a missionary disciple. He referred to himself as an “Apostle,” though technically he was not one of the Twelve Apostles. Paul became the “Apostle to the Gentiles”, and proclaimed the Good News of Jesus Christ around the Mediterranean world.

The stories of Paul’s missionary journeys are told in the Acts of the Apostles. Paul is the author of many of the letters (“epistles”) in the New Testament, many of which are proclaimed at Mass, in the context of the Second Reading. These letters are one of the means through which Paul kept in touch with the communities he founded and served, as well as with individuals.

The photo to the left is the window depicting St. Paul. This window and the St. Peter window flank the Pallium Window over the organ loft and main entrance of the Basilica-Cathedral of St. John the Baptist in St. John’s, NL. This window was crafted by Charles Leveque of Beauvais, France in 1886. Photo by Robert and Lynn Young Photography, 2018.



Pope Leo XIV's First Encyclical Letter: Magnifica Humanitas

Pope Leo XIV's Encyclical Letter, *Magnifica Humanitas*, has been released. 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. Here is a [Link to the Encyclical: Magnifica Humanitas](#)

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*

5 of 5
Chapter 5
& Conclusion

BUILDING THE CIVILIZATION OF LOVE Technology, war, and responsibility in the digital age


A constantly growing connection between **technology, power, and violence**

Culture of Power

- Normalization of war
- Logic of the "strongest"
- Economic interests (weapons)

Risks of technology:

- Automated decisions
- Unclear responsibility
- Citizens reduced to "data"



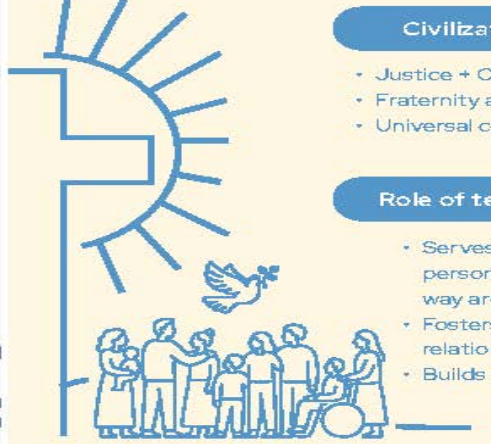
Peace = the fundamental condition of the common good

Civilization of Love

- Justice + Charity
- Fraternity among peoples
- Universal common good

Role of technology:

- Serves the human person, not the other way around
- Fosters real relationships
- Builds community



 | "No algorithm can make war morally acceptable." MH 195

What is not working

- Weak multilateralism
- Politics based on force
- Disinformation
- War economy

What we can do

- Disarm words
- Build justice
- Listen to victims
- Have balanced realism (no cynicism, no naïveté)
- Dialogue and diplomacy

 | "Nothing is lost with peace, whereas with war everything can be lost." MH 219

The civilization of love is born from **small daily actions**. We cannot change everything, but we can do our part.

No technological transformation can be fully embraced without a **conversion of the heart** and without a concrete practice of **justice, solidarity, and care for the most vulnerable**.

"The Magnificat" as a key for interpretation: upending power and recognizing the value of humility.

Let us become **"builders of communion, rather than architects of Babel!"** (MH16) so that humanity may not lose its magnificence and the world may recognize, in the human heart, the place where God desires to dwell.

