

Address: 1607 Birch Street, Whitehorse, Yukon, Y1A 3X1 Phone: (867)-633-2647
Father Freison k Thomas
Email address: office@olovictory.ca

21ST SUNDAY IN ORDINARY TIME

PARISH UPDATES- 23 AUGUST, 2026

PARISH MINISTRY

Mass Intentions/Activities

22 Aug.	Sat	**6:30pm**		**26 Aug.**	Wed	**6:00pm**	No Mass
		7:30pm	Syro-Malabar Mass	**27 Aug.**	Thu	**6.00pm**	
23 Aug.	Sun	**10.00am**	All Parishioners	**28 Aug.**	Fri	**6.00pm**	Holy Mass & Adoration
		11.30 am	Baptism				
24 Aug.	Mon	**6:00pm**		**29 Aug.**	Sat	**6.30pm**	First Holy Communion
25 Aug.	Tue	**6.00pm**					

Syro-Malabar Holy Mass on the 1st and 3rd Saturday at 7:30 PM. Adoration every Friday after Holy Mass.

21ST SUNDAY IN ORDINARY TIME

Mass Readings for Today:

First Reading: **Isaiah 22:15,19-23** "I will place on his shoulder the key of the house of David".
Responsorial Psalm: **Ps.138:1-2a,2b-3,6+8 (R.8b)** "Your steadfast love Lord, endures forever. Do not forsake the work of your hands".
Second Reading: **Romans 11:33-36** "All things are from Christ and through him and for him".
Gospel: **Mathew 16:13-20** "You are Peter, I will give you the keys of the kingdom of heaven".

CATHOLIC EDUCATION OF YUKON

The Catholic Association of Yukon (**CEAY**) would ask for parishioner's prayers as the 2026/27 School Year starts this Monday. Please pray for students, teachers, administrators, School Council members and families. We are grateful to God for our three Schools: Holy Family Elementary, Christ the King Elementary and St Francis Secondary. Approximately 19% of Whitehorse School students attend our three Schools. May God bless them.

SACRAMENTAL PREPARATION FOR CHILDREN

Parents who wish to prepare their children for the Sacraments of **First Holy Communion and Confirmation** are kindly requested to register their names with the parish. This will assist us in planning the program and arranging the necessary materials and books. Application forms are available at the entrance of the Church.

THANK YOU FOR YOUR GENEROSITY

A heartfelt **thank you to everyone who supported our Bake Sale fundraiser** for the renovation of Our Lady of Victory Parish. We are deeply grateful to all those who baked, donated, purchased, volunteered, and supported this fundraising effort. Your generosity and parish spirit are a wonderful blessing to our community. **Thank you for helping us continue the work of improving and caring for our parish.** May God bless you and your families abundantly for your kindness and generosity!

SAINTS OF THE WEEK

Aug. **24 -St. Bartholomew –** one of the Twelve Apostles of Jesus Christ. Most biblical scholars identify him as Nathanael, a man from Cana in Galilee who was brought to Jesus by the Apostle Philip.

Aug. **27 - St. Monica -** (331-387 AD) was an elderly North African Christian saint best known as the mother of St. Augustine of Hippo. Patron Saint of mothers, wives, difficult marriages, and conversion.

Aug. **28 - St. Augustine of Hippo** – (354 -430 AD), a North-African bishop, philosopher and doctor of the Church and cited more often in the Catechism of the Catholic Church.

Aug. **29 -** The **Passion of St. John The Baptist –** also called the Beheading of John the Baptist. It is a Christian holy day and biblical event remembered this day. It marks the martyrdom of Jesus Christ's cousin and precursor, who was put to death by order of King Herod.

POPE'S PRAYER INTENTION FOR AUGUST:

For evangelization in the city – Let us pray that in the large cities often marked by anonymity and loneliness we find new ways to proclaim the Gospel, discovering creative paths to build community.

POPE LEO XIV

GENERAL AUDIENCE

St Peter's Basilica
Wednesday, 19 August 2026

Catechesis. The Documents of the Second Vatican Council. III. Constitution Sacrosanctum Concilium. 7. Sacred Music.

Dear brothers and sisters,

The sixth chapter of the Second Vatican Council's Constitution *Sacrosanctum Concilium* (SC) is dedicated to sacred music. The document states that: "The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy" (*SC*,, 112). It specifies that "sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of

all forms of true art having the needed qualities, and admits them into divine worship" (*ibid.*).

Here we find the core of the Council"s teaching, which confirms and deepens the ministerial function of music in the liturgy, already highlighted by Saint Pius X in the Motu Proprio *Inter Sollicitudines* (22 November 1903). Indeed, music is part of the liturgical action and is not merely a decorative part of the celebration. To sing and play music during the liturgy is to pray, attuning one's heart to that of our sisters and brothers and to God, through active participation in the mystery being celebrated. In particular, music expresses the affective dimension of prayer, as Saint Augustine says: "*Cantare amantis est*", that is, "singing belongs to those who love" (*Sermon* 336, 1). This is very important, because it helps us open our hearts to God's action in grace and allow ourselves to be moulded by it.

Singing also fosters *communion*. It contributes to the unity of hearts, overcoming differences between people and bringing everyone together in praise of God through the symphony of voices. Thus, it becomes an epiphany of the Church, a tangible manifestation of the communion that belongs to her very nature.

The profound theological value of sacred hymns as an integral part of liturgical action carries certain requirements. The first is that, at every level, it must respond to what is most appropriate for the liturgical moment, beyond fashions or composers' particular sensitivities. Its form, especially in its melodic aspect, must be at once noble and simple, of high musical quality and easily performable, particularly when it is intended to be sung by the whole assembly (cf. *SC*,, 121).

For the same reason, the Council also recommends that the texts be suitable, profound and at the same time readily understandable, inspired mainly by Sacred Scripture, liturgical books and the spiritual Tradition of the Church. Attention must be paid to this, so that the dynamic expressed in the ancient principle *lex orandi, lex credendi*, that is, the law of prayer is also the law of faith, may remain alive and continue to grow.

Sacrosanctum Concilium devotes considerable attention to the theme of the active participation of the faithful (cf. n. 114). This "must be understood […] on the basis of a greater awareness of the mystery being celebrated and its relationship to daily life" (Benedict XVI, Apostolic Exhortation *Sacramentum caritatis*, 52), in a "spirit of constant conversion which must mark the lives of all the faithful" (*ibid.*, 55). As for the practical way in which this can be achieved through sacred music's specific role, the Constitution offers a clear answer: "the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs", and "reverent silence" should be fostered *(SC*,, 30). It urges each person, minister or member of the faithful, to perform "all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy" (*SC*, 28), in a harmonious balance between different ministries, various interventions and moments of silence.

The Council attributes great value to Gregorian chant, without excluding other genres of sacred music from the celebration. Particular attention is also given to the organ (cf. *SC*,, 120), while the use of other instruments is permitted "on condition that the instruments are suitable, or can be made suitable, for sacred use, accord with the dignity of the temple, and truly contribute to the edification of the faithful" (*SC*,, 120).

A theme close to the Council's reform is that of *inculturation*, including in the field of sacred music. In particular, with regard to the musical traditions of different cultures, the Council emphasizes the importance of taking them into consideration seriously, as they form part of people's religious and

social life. Thus, on one hand, an “attitude toward religion” should be promoted in everyone (*SC*,, 119). On the other, “every effort should be made to see that they become competent in promoting the traditional music of these peoples, both in schools and in sacred services” (*ibid*.).

A particular role in the liturgical context is given to the *schola cantorum*. The Council recommends the promotion of this pastoral instrument, to ensure the “proper performance of the parts which belong to it, according to the different kinds of music sung, and to encourage the active participation of the faithful in the singing” (Sacred Congregation of Rites, Instruction *Musicam Sacram*, 19).

Hence, composers of sacred music are called to know and preserve the musical heritage of the Church, allowing it to inspire new compositions at the service of the liturgy, while respecting contemporary sensibilities and the different cultural traditions, so as to “‘purify worship from ugliness of style, from distasteful forms of expression, from uninspired musical texts which are not worthy of the great act that is being celebrated’, to guarantee dignity and excellence to liturgical compositions” (Saint John Paul II, *Chirograph on Sacred Music*, 22 November 2003, 3).

For all these reasons, the Council Fathers recommended promoting the formation and practice of sacred music “in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools” (*SC*,, 115), and ensuring that musicians and singers receive sound liturgical formation (cf. *ibid.*).

Dear brothers and sisters, the Fathers of the Church held liturgical singing in great esteem as a symbol of ecclesial communion. We can therefore conclude with Saint Ignatius of Antioch’s beautiful words: “Let each of you unite to become a choir, so that, harmonious in love and taking up the song of God in unison, you may with one voice sing to the Father through Jesus Christ, so that he may hear you and recognize, from the good works you perform, that you are members of his Son” (cf. *Letter to the Ephesians*, 4, 2).

Summary of the Holy Father's words:

Dear brothers and sisters, in our continuing catechesis on the Second Vatican Council’s Constitution on the Sacred Liturgy, *Sacrosanctum Concilium,* today we consider the importance of sacred music. Indeed, singing and playing a musical instrument are acts of prayer. Music thus fosters our unity in praising God and opens our hearts to be fashioned by his grace. Far from being merely decorative, therefore, sacred music is a treasure of profound value. It should always be dignified, draw inspiration from Sacred Scripture and reflect the grandeur of the mystery celebrated. Sacred music is also to reflect local cultures, expressing the authentic traditions of peoples, while promoting the universal Church’s musical heritage. The Council also emphasized the need for solid liturgical formation and education in sacred music. Dear brothers and sisters, in the liturgy, may we join together in love, and – in the words of Saint Ignatius of Antioch – “with one voice sing to the Father through Jesus Christ.”

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