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ELEVENTH SUNDAY IN ORDINARY TIME

PARISH UPDATES-14 JUNE, 2026

PARISH MINISTRY

Mass Intentions/Activities

13June	Sat	**6:30pm**	Holy mass	**17June**	Wed	**6:00pm**	No Mass
		7:30pm	Syro-Malabar Mass	**18June**	Thu	**6.00pm**	
14June	Sun	**10.00am**	All Parishioners	**19June**	Fri	**6.00pm**	Holy mass & Adoration
15June	Mon	**6:00pm**		**20June**	Sat	**6.30pm**	
16June	Tue	**6.00pm**					

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

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Mass Readings for Today:

First Reading: **Exodus 19:1-6a** "You shall be for me a priestly kingdom and a holy nation"
Responsorial Psalm: **PS.100:1-5(R.3c)** "We are his people: the sheep of his pasture"
Second reading: **Romans 5:6-11** "If we were reconciled to God through the death of his son, much more surely will we be saved by his life"
Gospel: **Mathew 9:30-10.8** "Then Jesus Summoned His twelve disciples and sent them out".

PREGNANCY CARE CENTRE BABY BOTTLE CAMPAIGN

A friendly reminder to all parishioners who participated in the Pregnancy Care Centre Baby Bottle Campaign: **Father's Day Weekend, June 20th and 21st, is Baby Bottle Return Day.** If you have taken a baby bottle home, please remember to bring it back and place it in the designated collection area after any of the Masses that weekend. If you are unable to return it at Mass, you may arrange a pickup or drop-off by texting **867-335-CARE (2173).** Thank you for your generosity and support of the Pregnancy Care Centre and the families they serve. Your contribution helps make a real difference in

the lives of mothers, babies, and families in our community. May God bless you for your kindness and support.

SACRAMENTAL PREPARATION FOR CHILDREN

Parents who wish to prepare their children for the Sacraments of First Holy Communion and Confirmation in the coming year 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.

BREABURN LAKE CAMP

Father's Day Parish Campout - -Braeburn Lake, June 19-22. Fun weekend of canoeing, swimming, fishing, campfires, good food, lots of laughs, spiritual time, Mass. Accommodations available or bring your own. Cost and registration form to come. Questions? Would you like to help plan and implement?? Call Stella 335-4629 or email stellamartin1981@hotmail.com. Registration available through website!

GREY MOUNTAIN CEMETERY UPDATE

The City of Whitehorse is looking for feedback to shape a long-term vision for Grey Mountain Cemetery. The City is developing a new Cemetery Master Plan to help guide the cemetery's growth and development over the next 20 years. The feedback is necessary to ensure the cemetery can continue to meet the evolving needs and preferences of the community. Residents, interest groups and stakeholders are invited to share their thoughts by completing an online survey. The survey is open until June 15, 2026. We hope you will participate. Kindly visit the City of Whitehorse Engage Page at: https://www.engagewhitehorse.ca/greymountaincemetery.

SAINTS OF THE WEEK

June 19 - *Ferial:* **St. Romuald –** is the founder of the Camaldolese Benedictines.

June 20 - *Ferial:* **Our Lady of Saturday**

POPE'S PRAYER INTENTION FOR JUNE

For the values of sports – Let us pray that sports be an instrument of peace, encounter, and dialogue among cultures and nations, and that they promote values such as respect, solidarity, and personal growth.

ENCYCLICAL LETTER

MAGNIFICA HUMANITAS

POPE LEO XIV

ON SAFEGUARDING THE HUMAN PERSON

IN THE TIME OF ARTIFICIAL INTELLIGENCE

16. I address this heartfelt appeal to all the Catholic faithful, to all Christians and to all men and women of goodwill. Let us not be afraid to get our hands dirty on the "construction site" of our time. Like Nehemiah, let us pray, plan wisely and work perseveringly, placing God at the forefront of our actions and the human person at the center of our choices. Thus, the "rejected stones" — the poor, the sick, the migrants and the least among us — will become the cornerstone, and a solid, welcoming common home will emerge on the earth, where love and faithfulness will finally meet, and righteousness and peace will embrace (cf. *Ps* 85:10). This is the blessing we implore from God; and the task that stands before us is that of being builders of communion, rather than architects of Babel. We are to be servants of the coming Kingdom, instead of lords of towers destined for ruin. With the heart of a shepherd and a father, I ask everyone to abandon the construction of yet another Tower of Babel and to join forces in

building up the common good, so that humanity will never lose its beauty, and the world once again will come to recognize the human heart as the place where God desires to dwell.

CHAPTER ONE

A DYNAMIC APPROACH FAITHFUL TO THE GOSPEL

17. In this first chapter, I intend to present synthetically how the Social Doctrine of the Church has taken shape in the recent Papal Magisterium and in the Second Vatican Council, in order to demonstrate its dynamic character. Indeed, in each era the *res novae* require that this teaching address historical questions in the light of revealed Truth. In this regard, artificial intelligence, too, should not be considered as merely yet another theme to be studied or a crisis to be managed, but rather as a development that challenges the categories of Social Doctrine from within, calling for their further development in fidelity to the Gospel.

18. This overview, however, would not be very comprehensible if, before reflecting on the contribution of individual popes and their most relevant documents, we do not first clarify some fundamental principles concerning the way in which the Church exists in history and relates to the world. Failing to do so would expose Social Doctrine to the risk of being perceived as an undue interference in "worldly" matters or as an external code of ethics imposed from above. In reality, it stems from a Church that walks alongside humanity, recognizing the autonomy of earthly realities and the distinction between ecclesial and political communities. Indeed, it is for this very reason that she strives to serve the common good.

A Church journeying through human history

19. The Church is present in the world as a sign of unity for the entire human family. She recognizes today's questions and challenges as the current setting in which to carry out her particular vocation of listening, dialogue and service, and of being responsive to everything concerning the lives of contemporary men and women. This involvement in people's lives helps the Church understand ever more clearly that her mission has a historical scope and entails a responsibility for the way in which social relations are built. For this reason, she cannot consider herself a stranger to the forces shaping society. On the contrary, the Church actively participates in the processes by which society grows and is organized, and she offers her own contribution to the creation of a more just and fraternal society. Pope Francis emphasized this historical dimension of the Church's mission: "No one can demand that religion should be relegated to the inner sanctum of personal life, without influence on societal and national life, without concern for the soundness of civil institutions, without a right to offer an opinion on events affecting society." [9]

20. The Church's vocation and duty to accompany humanity in the specifics of history leads her to recognize that earthly realities possess their own proper character and order. The Second Vatican Council expressed this principle with particular precision in the Pastoral Constitution *Gaudium et Spes*, whose sixtieth anniversary we remembered and celebrated with gratitude on 7 December 2025: "If by the autonomy of earthly affairs is meant that created things and societies themselves enjoy their own laws and values… then the demand for autonomy is perfectly in order." [10] This affirmation shows that creation bears the imprint of an original goodness that our human outlook must preserve, cultivate and bring to fulfilment. In this regard, the Church offers herself in a way that helps to interpret reality in all its

depth. She supports with humble firmness the choices that promote the dignity of every person, the cohesion of communities and the good of all. The Church thus stands alongside the world without overpowering it, so that the promise of justice and peace that the Holy Spirit continues to sustain in the heart of humanity may come to fruition in every human endeavor.

21. Recognizing that God upholds the freedom of men and women in the unfolding of history, the Second Vatican Council affirmed the distinction between the ecclesial community and the political community, emphasizing that each must operate with full autonomy. The Church's presence in the world is also expressed through her relationship with civil society and public institutions. By engaging with these entities, the Church acknowledges the value of social and political realities and honors their specific responsibilities, supporting everything that fosters the wellbeing of individuals and strengthens the fabric of society. The Church does not claim to assume the functions belonging to the State. On the contrary, she esteems those who serve the common good, and she firmly acknowledges the responsibility that civil institutions hold within society. At the same time, the mission entrusted to the Church prompts her to address the real suffering of the men and women of our time. This closeness does not stem from an intent to supplant civil institutions, much less from an implicit criticism of their work. Rather, it stems from evangelical charity, which impels the Church to draw near to the wounds of humanity whenever they surface with greater severity. When the Church intervenes, she does so following the example of the Good Samaritan, with discretion and closeness, aware that what arises from urgent necessity cannot become the norm, nor replace the institutional responsibilities proper to the civil community.

22. Starting from this twofold acknowledgment — the autonomy of earthly realities and the distinction between ecclesiastical and political spheres of competence — allows for a clearer understanding of the direction that the Second Vatican Council set for the Church in her relationship with the world. *Gaudium et Spes* reminds us that "it is the task of the whole People of God, particularly of its pastors and theologians, to listen to and distinguish the many voices of our times and to interpret them in the light of God's word, in order that the revealed Truth may be more deeply penetrated, better understood and more suitably presented." [11] Listening to the "many voices" is no mere sociological exercise, but instead requires spiritual discernment. Guided by the Spirit, the People of God come to recognize in cultural and social transformations both the signs of the presence of Christ, who comes and guides history toward its fulfilment, and those aberrations that obscure his face. In this way, the essential core of revealed Truth is not altered, but made explicit and adopted as a living standard for guiding concrete choices, inspiring paths of personal and communal conversion, promoting structural reforms and supporting new forms of evangelical witness in public life. History is thus understood as one of the places in which the Church allows herself to be taught by the Spirit about the humanizing power of the Gospel; and she learns to develop her own teaching at the service of the dignity of every person and the good of all peoples.

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