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12TH SUNDAY IN ORDINARY TIME

PARISH UPDATES-21 JUNE, 2026

PARISH MINISTRY

Mass Intentions/Activities

20June	Sat	**6:30pm**	Holy mass	**24June**	Wed	**6:00pm**	No Mass
		7:30pm	Syro-Malabar Mass	**25June**	Thu	**6.00pm**	
21June	Sun	**10.00am**	All Parishioners	**26June**	Fri	**6.00pm**	Holy Mass & Adoration
22June	Mon	**6:00pm**		**27June**	Sat	**6.30pm**	
23June	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: **Jeremiah 20:10-13** "The Lord delivered the life of the needy from the hands of evildoers".
Responsorial Psalm: **Ps.69:7-9,13+16,32-33, 35b+36(R.13) "**Lord, in your steadfast love, answer me"
Second reading: **Romans 5:12-15** "The free gift is not like the trespass"
Gospel: **Mathew 10:26-33** "Do not fear those who kill the body"

HAPPY FATHER'S DAY!

On this Father's Day, I extend my heartfelt greetings and prayers to all the fathers in our parish community. We thank God for your love, sacrifice, and dedication to your families. Through your care, guidance, and example of faith, you help build strong families and a vibrant community of faith. Your commitment, patience, and generosity are a blessing to your children, your loved ones, and all who know you. **Happy Father's Day!** Thank you for being a wonderful example of God's love, strength, and grace in our lives. May the Lord bless you abundantly today and always, granting you wisdom, good health, peace, and joy as you continue your sacred vocation as fathers.

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.

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.

SUNDAY MASS CANCELLED JUNE 28, 2026

Dear Parishioners, please note that there will be no Sunday Mass in our parish on June 28, 2026, as the parish priest will be away to celebrate a funeral service in Watson Lake. However, the Saturday Holy Mass will be celebrated as usual at 6:30 p.m., and all parishioners are warmly encouraged to attend. Those who are unable to attend the Saturday evening Mass are welcome to participate in the Sunday Masses at Sacred Heart Cathedral. Thank you for your understanding and cooperation. Please keep the deceased and the bereaved family in your prayers.

SAINTS OF THE WEEK

June 22 **-** *Ferial:* **St. Paulinus of Nola –** was held in esteem by many of the great saints of his time.
St. John Fisher & St. Thomas More – four hundred years after King Henry VIII ordered their execution, they were declared saints.
June 24 - *Solemnity:* **The Nativity of John the Baptist –** Special Patron of French Canadians – his birth was one of the earliest feasts to be named to a particular day on the Church calendar.
June 27 – *Ferial:* **Blessed Nykyta Budka & Blessed Vasyl Velychkowsky** – were Ukrainian Catholic bishops who served in Canada and were martyred in the 20th century.
St. Cyril of Alexandria – was a patriarch of the Eastern Church and a Greek theologian.

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

The wisdom of the word of God in dialogue with the human sciences

23. The Church regards all who sincerely seek "truth, goodness and beauty" as companions on the journey, and considers them as "precious allies" [12] in defending the dignity of every person and in caring for creation. Adopting the pastoral approach of the Second Vatican Council, which invites us to listen, discern and interpret the signs of the times, and enlightened by the wisdom of the word, the Church is not afraid to encounter human knowledge. Indeed, the word of God provides reliable standards for establishing paths of justice and opening ways of reconciliation and peace among peoples. When it comes to applying these standards to the complex situations of our time, the contributions of philosophy and of the human and social sciences is essential. These disciplines help us understand and analyze cultural, economic and political dynamics more deeply. Saint John Paul II recalled that the Church welcomes the contributions of the social sciences in order "to draw from them concrete insights that help her carry out her magisterial office." [13] A dialogue with such kinds of knowledge does not diminish the power of the Gospel. On the contrary, it makes it possible to identify with greater clarity what genuinely fosters the lives of individuals and communities. Following this perspective, Pope Francis emphasized that when dealing with many specific questions, the Church does not claim to offer "a definitive opinion," [14] but recognizes the importance of listening to scientific research and of encouraging a serious and honest debate among experts while welcoming a diversity of opinions.

24. Nourished by this fruitful dialogue between the Gospel and human knowledge, the Church has progressively developed her Social Doctrine, cultivating in history a wise patrimony marked by theological and anthropological coherence rooted in the Christian understanding of the person. Precisely because this patrimony arises from faith and a corresponding vision of reality, it does not amount to a repertoire of technical solutions or an economic or political model to be set against others. Instead, it belongs to a different order, [15] namely that of the principles that guide the interpretation of events and sustain an evangelical understanding of historical processes and the choices these entail. Herein lies the proper function of Social Doctrine, which does not claim to supplant the responsibilities of politics or institutions, but offers itself as a foundation for collective discernment, helping to recognize and promote whatever serves the dignity of persons, the vitality of communities and the common good.

Social Doctrine as a shared discernment

25. Understanding that the truth is a gift to be shared, not a possession to be monopolized, frees the Church from the temptation of seeking forms of presence based on power. In order to rediscover the evangelical approach of a gentle proclamation of truth that is not imposed, Saint John Paul II invited us to examine honestly the times when acquiescence was given to "intolerance and even the use of violence in the service of truth." [16] In this same vein, I too have reaffirmed that the Church "does not claim to possess a monopoly on truth," [17] because truth is not a territory to be defended, but a good to be shared. For his part, Pope Francis expressed this same perspective in his striking phrase, "time is greater than space." [18] What matters most is not occupying positions of power or defending cultural strongholds, but initiating good processes and enabling them to mature. In this way, the truth of the Gospel is not imposed from above, but grows over time within the concrete interweaving of lives, communities and cultures. This is not a truth that fears diversity, but instead welcomes and guides it. It does not eliminate conflicts, but transforms them, reuniting that which history tends to scatter. This

concept can also be illustrated by the image of a multifaceted polyhedron, [19] in which the one truth of the Gospel is reflected from different angles.

26. This attitude of openness to truth, which is at the same time both one and diverse, profoundly expresses the catholicity of the Church, for she embraces the entire human family yet is also immersed in the concrete situations of peoples and cultures. The Second Vatican Council reminds us that, in virtue of this very catholicity, "each part contributes its own gifts to other parts and to the entire Church." [20] In this way, the Church grows as a whole and as individual communities thanks to a mutual exchange and to shared efforts toward an ever fuller communion. It follows, then, that the People of God are not only gathered together from many peoples, but are also intertwined through different functions, vocations, cultures and traditions, each being called to support and enrich one another. From this perspective, Saint Paul VI acknowledged that, given the great variety of historical situations, it is unrealistic to think that the Church's Social Doctrine can propose a single response that is valid in all contexts. [21] For this reason, he invited each Christian community to interpret the reality in its own country with clarity and responsibility. The fruitful tension between the universality of the Church's mission and her local roots is an intrinsic aspect of her life, for she encompasses the whole world, while addressing the specific issues of each context as the real setting in which the Gospel takes shape.

27. In light of what has been said so far, the Church's Social Doctrine can be seen more authentically. It is not a handbook of principles and norms to be applied, but a process of shared discernment. It is born from the encounter between the eternal truth of the Gospel and the questions of history. It allows itself to be challenged by the signs of the times, and draws nourishment from the contributions of science, culture and human experience. Therefore, when the dignity of our brothers and sisters is violated, when politics fails to address the tragedies of humanity, when the economy turns against the person or science oversteps the limits of its competence, [22] the Church — together with other Christian denominations and believers of other religions — must make her voice heard, not in order to dominate, but to promote communion. Understood in this way, Social Doctrine becomes a theology of communion in history, a history in which the Word made flesh continues to be present through dialogue, memory and prophecy. **(continue…)**