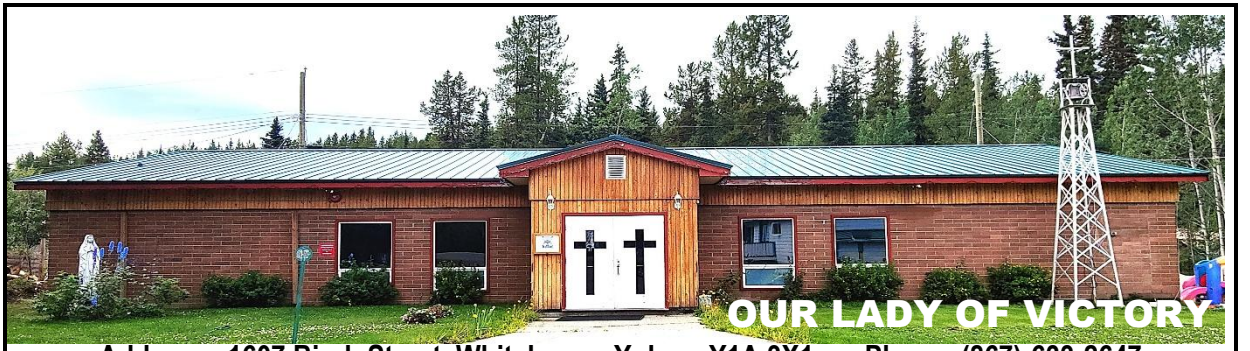


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FEAST: BAPTISM OF THE LORD

PARISH UPDATE-11 JANUARY 2026

PARISH MINISTRY

Mass Intentions

10Jan		**6.30pm**	**Santo Niño- Novena**	**14Jan**	Wed	**6:00pm**	**Santo Niño- Novena**
		7.30 pm		**15Jan**	Thu	**6.00pm**	**Santo Niño- Novena**
11Jan	Sun	**10.00am**	**All Parishioners**	**16Jan**	Fri	**6.00pm**	**Santo Niño- Novena**
12Jan	Mon	**6.00pm**	**Santo Niño- Novena**	**17Jan**	Sat	**6.30pm**	**Santo Niño- Novena**
13Jan	Tue	**6.00pm**	**Santo Niño- Novena**			**7:30pm**	

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

SCHEDULE OF CONFESSIONS

Confession will be available every day before Holy Mass. Confession times is Monday to Friday from 5:30 to 6:00 pm, Saturday from 6:00 to 6:30 pm, and Sunday from 9:15 to 10:00 am

FEAST: BAPTISM OF THE LORD

THEME: "JESUS IDENTIFIES HIMSELF WITH HUMANITY."

Mass Readings for Today

First Reading: **Isaiah 42:1-4, 6-7**: "Here is my chosen servant in whom my soul delights."
Responsorial Psalm: **Psalm 29:1-2, 3ac-4, 3b + 9c-10. R.(11b)** "The Lord will bless His people with peace."
Second Reading: **Acts 10:34-38** "The Lord anointed him with the Holy Spirit."
Gospel: ***Matthew 3:13-17*** "When Jesus had been baptized, he saw the Spirit of God coming upon him."
Jesus is revealed as the Beloved Son, anointed by the Holy Spirit, and sent on mission. When Jesus enters the Jordan, He shows us that God meets us where we are. When the Father calls Him "Beloved," He reminds us that we, too, are loved. The Baptism of the Lord tells us one thing we should never forget: Before we do anything, God already chooses us, loves us, and calls us His own.

2026 SUNDAY OFFERING ENVELOPES IN BOXES

The 2026 Sunday Offering Envelopes are now ready for pick-up. Parishioners without assigned box numbers may kindly provide their information to Carol or Susan Mariano. Those who use direct deposit may not have boxes available. Thank you for your continued support.

SANTO NIÑO 2026: NOVENA AND FEAST CELEBRATION

Our parish will celebrate the Feast of **Santo Niño**. The Novena began on Friday, January 9, 2026, and will continue for nine days as we prepare our hearts in prayer and devotion. **Holy Mass will be celebrated at 6:00 PM, followed by the Novena. The Feast of Santo Niño will be celebrated on Sunday, January 18, 2026**. All parishioners and families are warmly invited to participate in both the Novena and the Feast celebration, including the potluck, as we honor the Holy Child Jesus and seek His blessings upon our parish and our families.

THE BAPTISM OF THE LORD

The **Trinity is revealed**: Father, Son, and Holy Spirit. Our own **baptism** makes us **beloved children of God, f**ills us with the **Holy Spirit,** and sends us on mission to bring light, justice, and peace. **Jesus identifies Himself with humanity.** Even though Jesus is sinless, He chooses to be baptized among sinners. This is a powerful act of solidarity—He steps into our condition, not because He needs cleansing, but because *we* do. It shows that God meets us where we are, Jesus enters fully into human life, Salvation begins with humility, not power.

The Trinity is revealed. The Baptism is one of the clearest moments where Father, Son, and Holy Spirit appear together: **Jesus** in the water, **the Spirit** descending like a dove, **the Father's voice** saying, "This is my beloved Son". This moment reveals God's inner life—relationship, unity, and love.

Jesus is anointed and sent on mission. The descent of the Spirit is like a commissioning. It marks the beginning of His public ministry: preaching, healing, forgiving, and proclaiming the Kingdom. It's the moment where Jesus steps from hidden life into His mission for the world. **A model for Christian baptism.** Jesus' baptism foreshadows what baptism means for us: A new identity as beloved children of God, the gift of the Holy Spirit, and a calling to live out our mission in the world. It's not just a ritual—it's a transformation.

FREE ONLINE PASTORAL CARE OUTREACH TRAINING

The Diocese of Victoria is offering **free online Pastoral Care Outreach training sessions** for staff, volunteers, and parishioners. Sessions will be held via **Zoom on Saturday mornings**, from **January 24 to March 28**, **9:30 AM–12:00 PM PST** (10:30 AM–1:00 PM Yukon time), with **no session on March 7**. Participants who complete all nine sessions will receive a **Certificate of Completion**. Those interested may submit their **name, phone number, and email** using the registration form and email it by **January 13, 2026**, or contact the office directly at **contact@rcdw.ca** or **867-667-2052** by the same deadline. More information is available on the **poster posted on the notice board**.

BLESSED MARIE-ANNE BLONDIN BURSARY

The Diocese of Whitehorse offers the **Blessed Marie-Anne Blondin Bursary**, which provides financial assistance to **lay women of the Diocese of Whitehorse**. This bursary supports women who wish to pursue **further education for ministry in the Church**, or to help them become **healthy and self-sufficient**. The **maximum annual bursary amount is $3,000**. Applications are accepted **from January to December** and are **awarded on a first-come, first-served basis**. For an application form and more information, please contact the **Diocese of Whitehorse** at contact@rcdw.ca, **867-667-2052.**

SAINTS OF THE WEEK

12Jan. Memorial: St. St. Marguerite Bourgeoys – often referred to as the **"Mother of Colony"** for the contributions to the establishment of Vilie-Marie, the place we know today as Montreal. **She built communities through courage, kindness, and tireless service."** A woman who left everything to educate and uplift the poor in early Canada, she shows us how ordinary acts of generosity can transform a whole society.

13Jan. Ferial: St. Hilary – best known for his defense of Christianity against the Arian heresy. **He defended the truth with clarity, humility, and unwavering faith."** A brilliant teacher who stood firm against confusion and false teaching, he reminds us to seek truth patiently and speak it with charity.

17Jan Memorial: St. Anthony the Great – created one of the earliest monastic communities. **He sought God above all things and found freedom in simplicity."** The father of Christian monasticism, he teaches us to quiet our hearts, let go of what distracts us, and make space for God in everyday life.



APOSTOLIC EXHORTATIONS
DELEXI TE
ON THE LOVE FOR THE POOR
By The Holy Father Leo XIV
Chapter 4: A CHURCH OF THE POOR, FOR THE POOR
A History that Continues

The century of the Church's Social Doctrine

Amid the multiple crises that marked the beginning of the third millennium, the teaching of Benedict XVI took a more distinctly political turn. Hence, in the Encyclical *Caritas in Veritate*, he affirms that "the more we strive to secure a common good corresponding to the real needs of our neighbors, the more effectively we love them." [88] He observed, moreover, that "hunger is not so much dependent on lack of material things as on shortage of social resources, the most important of which are institutional. What is missing, in other words, is a network of economic institutions capable of guaranteeing regular access to sufficient food and water for nutritional needs, and also capable of addressing the primary needs and necessities ensuing from genuine food crises, whether due to natural causes or political irresponsibility, nationally and internationally." [89]

Pope Francis recognized that in recent decades, alongside the teachings of the Bishops of Rome, national and regional Bishops' Conferences have increasingly spoken out. He could personally attest, for example, to the particular commitment of the Latin American episcopate to rethinking the Church's relationship with the poor. In the immediate post-conciliar period, in almost all Latin American countries, there was a strong sense of the Church's need to identify with the poor and to participate actively in securing their freedom. The Church was moved by the masses of the poor suffering from unemployment, underemployment, unjust wages and sub-standard living conditions. The martyrdom of Saint Oscar Romero, the Archbishop of San Salvador, was a powerful witness and an inspiration for the Church. He had made his own the plight of the vast majority of his flock and made them the center of his pastoral vision. The Conferences of the Latin American Bishops held in Medellín, Puebla, Santo Domingo and Aparecida were also significant events for the life of the Church as a whole. For my part, having served as a missionary in Peru for many years, I am greatly indebted to this process of ecclesial discernment, which Pope Francis wisely linked to that of other particular Churches, especially those in the global South. I would now like to take up two specific themes of this episcopal teaching.

Structures of sin that create poverty and extreme inequality

At Medellín, the bishops declared themselves in favor of a preferential option for the poor: "Christ our Savior not only loved the poor, but, 'being rich, he became poor.' He lived a life of poverty, focused his mission on preaching their liberation, and founded his Church as a sign of this poverty in our midst… The poverty endured by so many of our brothers and sisters cries out for justice, solidarity, witness, commitment and efforts directed to ending it, so that the saving mission entrusted by Christ may be fully

accomplished." [90] The bishops stated forcefully that the Church, to be fully faithful to her vocation, must not only share the condition of the poor, but also stand at their side and work actively for their integral development. Faced with a situation of worsening poverty in Latin America, the Puebla Conference confirmed the Medellín decision in favor of a frank and prophetic option for the poor and described structures of injustice as a "social sin."

91. Charity has the power to change reality; it is a genuine force for change in history. It is the source that must inspire and guide every effort to "resolve the structural causes of poverty," [91] and to do so with urgency. It is my hope that we will see more and more "politicians capable of sincere and effective dialogue aimed at healing the deepest roots — and not simply the appearances — of the evils in our world." [92] For "it is a matter of hearing the cry of entire peoples, the poorest peoples of the earth." [93]

We must continue, then, to denounce the "dictatorship of an economy that kills," and to recognize that "while the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. This imbalance is the result of ideologies that defend the absolute autonomy of the marketplace and financial speculation. Consequently, they reject the right of states, charged with vigilance for the common good, to exercise any form of control. A new tyranny is being born, invisible and often virtual, which unilaterally and relentlessly imposes its own laws and rules." [94] There is no shortage of theories attempting to justify the present state of affairs or to explain that economic thinking requires us to wait for invisible market forces to resolve everything. Nevertheless, the dignity of every human person must be respected today, not tomorrow, and the extreme poverty of all those to whom this dignity is denied should constantly weigh upon our consciences.

In his Encyclical *Dilexit Nos*, Pope Francis reminded us that social sin consolidates a "structure of sin" within society, and is frequently "part of a dominant mindset that considers normal or reasonable what is merely selfishness and indifference. This then gives rise to social alienation." [95] It then becomes normal to ignore the poor and live as if they do not exist. It then likewise seems reasonable to organize the economy in such a way that sacrifices are demanded of the masses in order to serve the needs of the powerful. Meanwhile, the poor are promised only a few "drops" that trickle down, until the next global crisis brings things back to where they were. A genuine form of alienation is present when we limit ourselves to theoretical excuses instead of seeking to resolve the concrete problems of those who suffer. Saint John Paul II had already observed that, "a society is alienated if its forms of social organization, production and consumption make it more difficult to offer the gift of self and to establish solidarity between people." [96]

We need to be increasingly committed to resolving the structural causes of poverty. This is a pressing need that "cannot be delayed, not only for the pragmatic reason of its urgency for the good order of society, but because society needs to be cured of a sickness which is weakening and frustrating it, and which can only lead to new crises. Welfare projects, which meet certain urgent needs, should be considered merely provisional responses." [97] I can only state once more that inequality "is the root of social ills." [98] Indeed, "it frequently becomes clear that, in practice, human rights are not equal for all." [99]

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