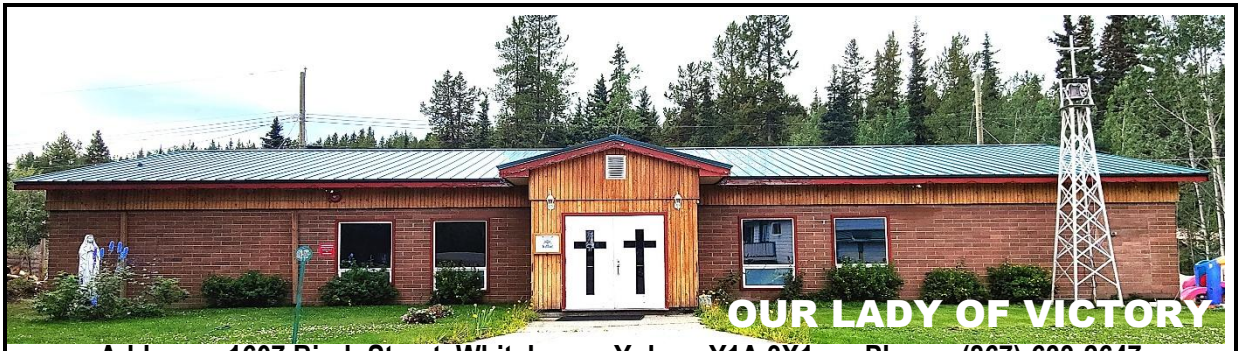


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SUNDAY OF THE WORD OF GOD

PARISH UPDATE- 25 JANUARY 2026

PARISH MINISTRY

Mass Intentions/Activities

24Jan		**6.30pm**		**28Jan**	Wed	**6:00pm**	**No Mass**
		7.30 pm		**29Jan**	Thu	**6.00pm**	
25Jan	Sun	**10.00am**	All Parishioners	**30Jan**	Fri	**6.00pm**	Adoration of the Blessed Sacrament
26Jan	Mon	**5.00pm**	First Holy Communion Class	**31Jan**	Sat	**6.30pm**	
27Jan	Tue	**6.00pm**				**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

THIRD SUNDAY IN ORDINARY TIME

THEME: "Repent, Believe, and Follow the Light of Christ"

Mass Readings for Today

First Reading: **Isaiah 9:1-4**: "In Galilee of the nations, the people have seen a great light."
Responsorial Psalm: **Psalm 27:1, 4, 13-14 R.(1a)** "The Lord is my light and my salvation."
Second Reading: **1Corinthians 1:10-13, 17-18** "I appeal to you that all of you be in agreement and that there be no divisions among you."
Gospel: **Matthew 4:12-23** "Jesus made His home in Capernaum so that what had been spoken through the Prophet Isaiah might be fulfilled."

"A Great Light Has Dawned". Today's readings remind us that Christ is the light who breaks the darkness of sin, fear, and division. As He called the first disciples, Jesus calls each of us to repent, follow Him, and live in unity. May we respond generously to His call and become bearers of His light in our families, parish, and community.

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.

SUNDAY OF THE WORD OF GOD: 25 JANUARY

In the Apostolic Letter Aperuit illis, Pope Francis instituted the Sunday of the Word of God, which is celebrated on the Third Sunday in Ordinary Time. **"Devoting a specific Sunday of the liturgical year to the word of God can enable the Church to experience anew how the risen Lord opens up for us the treasury of his word and enables us to proclaim its unfathomable riches before the world."** - Pope Fancis, Aperuit illis, 2

FEBRUARY 02: WORLD DAY FOR CONSECRATED LIFE

The purpose of the day is "to help the entire Church to esteem ever more greatly the witness of those persons who have chosen to follow Christ by means of the practice of the evangelical counsels" as well as "to be a suitable occasion for consecrated person to renew their commitment and rekindle the fervour which should inspire their offering of themselves to the Lord." (Saint John Paul II, 1997)

PREGNANCY CARE YUKON

Valentine's Gala fundraising banquet with a guest speaker, testimonies and silent auction - Saturday, February 7th, 2026 - Doors open at 5:30pm - Sternwheeler Hotel - Tickets $75/person (Purchase tickets by e-transfer by Jan 31st to yukonpregnancycare@gmail.com). For more info, contact yukonpregnancycare@gmail.com or text to 335-CARE (2773)

SUNDAY OFFERING COLLECTION

In the month of December, the total Sunday collection was **$ 4316.50**. Thank you very much for your kind support of our Church.

SAINTS OF THE WEEK

26Jan. Memorial: St. Timothy – Disciple of St. Paul, and Paul's letters to him are found in the New Testament. St. Timothy was a close companion and spiritual son of St. Paul. Chosen for his faith and integrity, Timothy served as the first Bishop of Ephesus and played a key role in strengthening early Christian communities. The *Letters to Timothy* in Sacred Scripture reveal his pastoral heart and dedication to teaching sound doctrine.

Legacy: St. Timothy reminds us of faithful service, spiritual mentorship, and perseverance in leadership despite challenges.

St. Titus – Disciple of St. Paul, and Paul's letters to him are found in the New Testament. St. Titus, another trusted disciple of St. Paul, was appointed Bishop of Crete. Known for his practical leadership, Titus helped organize the Church and guide new believers in Christian living. His example is preserved in the *Letter to Titus*, which emphasizes good works and moral integrity. **Legacy:** St. Titus inspires Church leaders and lay faithful alike to live lives rooted in discipline, charity, and truth.

27Jan. Ferial: St. Angela Merici – Developed a way of life or a Rule based on her experience as a single lay woman. St. Angela Merici founded the **Company of St. Ursula**, dedicated to the education and spiritual formation of young women—an innovative mission in her time. She believed deeply in the dignity of women and the power of education rooted in faith. **Legacy:** St. Angela is remembered as a pioneer of Christian education and a model of wisdom, courage, and trust in God.

28Jan Memorial: St. Thomas Aquinas – *D*octor of the Church whose intellect and insights have had a profound influence on the Church. One of the Church's greatest theologians, St. Thomas Aquinas harmonized faith and reason through his writings, especially the *Summa Theologiae*. A Dominican friar, he showed that intellectual pursuit can be a path to holiness.

LEO XIV
GENERAL AUDIENCE
Audience Hall
Wednesday, 14 January 2026

Catechesis. The Documents of Vatican Council II. I. Dogmatic Constitution *Dei Verbum. 1. God speaks to men as to friends* (Reading: *Jn* 15:15)

Dear brothers and sisters, good morning and welcome!

We have started the cycle of catechesis on Vatican Council II. Today we will begin to look more closely at the Dogmatic Constitution *Dei Verbum*, on the divine Revelation. It is one of the most beautiful and important of the Council and, to introduce it, it may be helpful to recall the words of Jesus: "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you" (*Jn* 15:15). This is a fundamental point of Christian faith, which *Dei Verbum* reminds us of: Jesus Christ radically transforms man's relationship with God, which is henceforth a relationship of friendship. Therefore, the only condition of the new covenant is love.

Saint Augustine, commenting on this passage of the Fourth Gospel, insists on the perspective of grace, which alone can make us friends of God in his Son (*Commentary on the Gospel of John, Homily 86*). Indeed, an ancient motto stated: "*Amicitia aut pares invenit, aut facit*", "friendship is born between equals, or makes them so". We are not equal to God, but God himself makes us similar to Him in his Son.

For this reason, as we can see in all the Scripture, in the Covenant there is a first moment of distance, in which the pact between God and mankind always remains asymmetrical: God is God and we are creatures. However, with the coming of the Son in human flesh, the Covenant opens up to its final purpose: in Jesus, God makes us sons and daughters, and calls us to become like Him, albeit in our fragile humanity. Our resemblance to God, then, is not reached through transgression and sin, as the serpent suggests to Eve (cf. *Gen* 3:5), but in our relationship with the Son made man. The words of the Lord Jesus that we have recalled – "I have called you friends" – are reprised in the Constitution *Dei Verbum*, which affirms: "Through this revelation, therefore, the invisible God (see *Col* 1:15; *1 Tim* 1:17) out of the abundance of His love
speaks to men as friends (see *Ex* 33:11; *Jn* 15:14-15) and lives among them (see *Bar* 3:38), so that He may invite and take them into fellowship with Himself" (no. 2). The God of *Genesis* already conversed with our first parents, engaging in dialogue with them (cf. *Dei Verbum*, 3); and when this dialogue was interrupted by sin, the Creator did not cease to seek an encounter with his creatures and to establish a covenant with them. In the Christian Revelation, that is, when God became man in his Son in order to seek us out, the dialogue that had been interrupted is restored in a definitive manner: the Covenant is new and eternal, nothing can separate us from his love. The Revelation of God, then, has the dialogical nature of friendship and, as in the experience of human friendship, it does not tolerate silence, but is nurtured by the exchange of true words.

The Constitution *Dei Verbum* also reminds us of this: God speaks to us. It is important to recognize the difference between words and chatter: this latter stops at the surface and does not achieve communion between people, whereas in authentic relationships, the word serves not only to exchange information and news, but to reveal who we are. The word possesses a revelatory dimension that creates a relationship with the other. In this way, by speaking to us, God reveals himself to us as an Ally who invites us into friendship with Him.

From this perspective, the first attitude to cultivate is listening, so that the divine Word may penetrate our minds

and our hearts; at the same time, we are required to speak with God, not to communicate to him what He already knows, but to reveal ourselves to ourselves.
Hence the need for prayer, in which we are called to live and to cultivate friendship with the Lord. This is achieved first of all in liturgical and community prayer, in which we do not decide what to hear from the Word of God, but it is He Himself who speaks to us through the Church; it is then achieved in personal prayer, which takes place in the interiority of the heart and mind. Time dedicated to prayer, meditation and reflection cannot be lacking in the Christian's day and week. Only when we speak *with* God can we also speak *about* Him.
Our experience tells us that friendships can come to an end through a dramatic gesture of rupture, or because of a series of daily acts of neglect that erode the relationship until it is lost. If Jesus calls us to be friends, let us not leave this call unheeded. Let us welcome it, let us take care of this relationship, and we will discover that friendship with God is our salvation.

Summary of the Holy Father's words

Dear brothers and sisters,

We begin our new series of catecheses on the Second Vatican Council by considering *Dei Verbum*, the Dogmatic Constitution on Divine Revelation. As today's Scripture reading reminds us, Jesus calls us friends because he has revealed to us everything that he has heard from the Father. It is through Revelation, which reaches its fullness in Jesus, the Word made flesh, that we are invited to share in God's life as his children in Christ. We are reminded that friendship with God is not only a gift, but also an invitation that requires a response, as in any relationship. To cultivate this friendship, we must spend time with God in prayer, both personally and especially through the Liturgy, where the community gathers to listen to the word of God with the guidance of the Church. Together, let us respond wholeheartedly to the Lord's invitation and discover in his friendship the true mystery of our salvation.

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