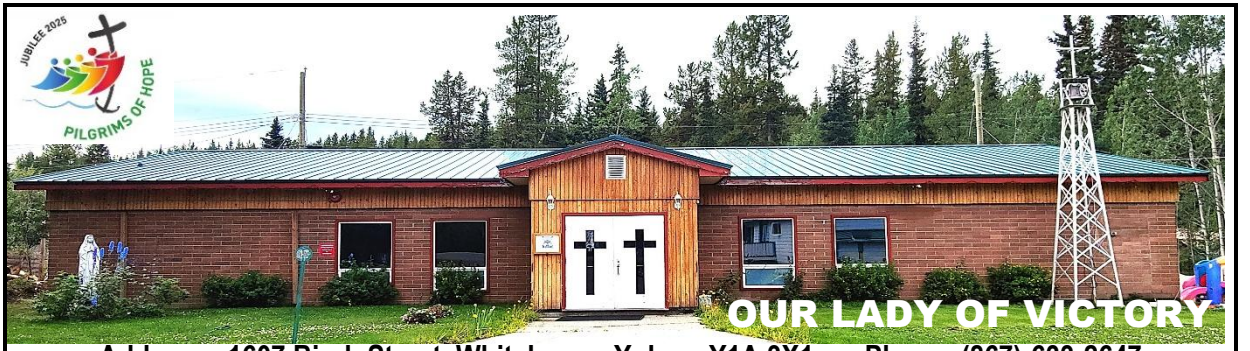


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PARISH UPDATE-04 JANUARY 2026

SOLEMNITY OF THE EPIPHANY OF THE LORD

PARISH MINISTRY

Mass Intentions

03Jan		**6.30pm**		**07Jan**	Wed	**6:00pm**	**No Mass**
		7.30 pm	**Syro-malabar**	**08Jan**	Thu	**6.00pm**	
04Jan	Sun	**10.00am**	**All Parishioners**	**09Jan**	Fri	**6.00pm**	**Santo Niño- Novena**
05Jan	Mon	**6.00pm**		**10Jan**	Sat	**6.30pm**	
06Jan	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

SOLEMNITY OF THE EPIPHANY OF THE LORD

THEME: "JESUS IS REVEALED AS SAVIOR OF ALL NATIONS."

Mass Readings for Today

First Reading: Isaiah 60:1-6: "The glory of the Lord has risen upon you."
Responsorial Psalm: Psalm 72:1-2, 7-13. R. (11b+Ps 98.3c) "Lord, every nation on earth will adore you."
Second Reading: Ephesians 3:2-3a, 5-6 "Now the mystery has been revealed; now the Gentiles have become fellow heirs of the promise."
Gospel: Matthew 2:1-12 "We have come from the to pay homage to the king.

This reminds us that Jesus came for everyone. The Magi were foreigners, yet God invited them by a star to meet His Son. This shows us that no one is excluded from God's love. The Magi were willing to search, travel far, and change direction to find Jesus. When they finally met Him, they did not just look—they knelt and

worshiped. Their journey teaches us that faith is not only believing, but seeking Jesus with sincere hearts and offering Him our best.

2026 SUNDAY OFFERING ENVELOPES IN BOXES

The 2026 Sunday Offering Envelopes are now ready for pick-up. Parishioners without assigned box numbers may inquire at the Rectory Office. Those who prefer direct deposit may return their boxes to the Rectory and sign up for the direct deposit form. Thank you for your continued support.

SANTO NIÑO 2026: NOVENA AND FEAST CELEBRATION

We are pleased to announce that our parish will celebrate the Novena and Feast of Santo Niño. The **Novena will begin on Friday, January 9, 2026**, and will continue for nine days as we prepare our hearts in prayer and devotion. **Holy Mass will be 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 as we honor the Holy Child Jesus and seek His blessings upon our parish and our families.

THE BAPTISM OF THE LORD

On **Sunday, January 11**, the Church celebrates the **Feast of the Baptism of the Lord**. This beautiful feast marks the conclusion of the Christmas season and invites us to reflect on our own baptismal call to live as faithful disciples of Christ. All are warmly invited to participate in the Holy Mass.

EPIPHANY OF THE LORD – 4 JANUARY 2026

The Feast of the Epiphany celebrates the manifestation of Jesus Christ to the world. In the visit of the Magi, we see that Christ came not only for Israel, but for all nations and peoples. Guided by a star, the Magi remind us that God continues to call everyone to seek Him with faith and humility. Their gifts of gold, frankincense, and myrrh proclaim who Jesus is: King, God, and Savior who will suffer for our salvation. As we celebrate this feast, may we follow the light of Christ in our daily lives and reveal His love to others through our words and actions. On the Eve of the Epiphany of the Lord**, Holy Mass will be celebrated on** Saturday, January 3, 2026, **at 6:00 PM. The** Solemnity of the Epiphany of the Lord **will be celebrated on** Sunday, January 4, 2026, **at 10:00 AM**.

YUKON CARES

Yukon Cares, founded ten years ago at Sacred Heart Rectory, joyfully welcomes the safe arrival of a refugee from Sudan on December 19. After a long journey, he arrived to a Yukon winter of –35°C. The situation in Sudan remains very difficult, and Yukon Cares continues working toward family reunification. We ask you to keep the people of Sudan in your prayers, as many continue to suffer amid ongoing violence and hardship. May we remember the Holy Family, who themselves were refugees, and continue to support the work of peace and justice through Yukon Cares and Development and Peace/Caritas Canada.

SAINTS OF THE WEEK

07Jan. Memorial: St. Andre Besette (1845–1937 | Feast Day: January 6) – Patron of Family Caregivers St. André Bessette, born Alfred Bessette in rural Quebec, lived a life marked by poverty, illness, and deep humility. Orphaned at a young age and often considered too weak for work or study, he entered the Congregation of Holy Cross as a lay brother. Assigned as a porter at Collège Notre-Dame in Montreal, his role seemed small—but God used it powerfully. Known for his great devotion to St. Joseph, Brother André welcomed the sick, the poor, and the discouraged with kindness and faith. Through prayer and trust in God's will, many experienced physical and spiritual healing. Though he never claimed any power for himself, people flocked to him because they sensed God's presence in his simplicity. His greatest legacy is Saint Joseph's Oratory of Mount Royal, now one of the largest pilgrimage sites in the world. Canonized in 2010, St. André reminds the Church that holiness is found not in status or strength, but in humility, perseverance, and complete trust in God.

08Jan. Ferial: St. Raymond of Penyafort (c. 1175–1275 | Feast Day: January 7) St. Raymond of Penyafort was a brilliant scholar, Dominican friar, and one of the greatest canon lawyers in Church history. Born in Catalonia, Spain, he studied law and philosophy before entering the Dominican Order later in life, responding to God's call with humility and discipline. He is best known for compiling the Decretals of Pope Gregory IX, which organized Church law and guided Catholic practice for centuries. Despite his intellectual achievements, St. Raymond lived a life of prayer, simplicity, and service. He also worked tirelessly to reconcile sinners and promote justice tempered with mercy. St. Raymond is remembered not only for his legal mind but for his pastoral heart—teaching that truth and charity must always go together. He remains the patron saint of canon lawyers, offering a model of how faith and reason serve the mission of the Church. Together, these two saints—one a humble porter, the other a renowned scholar—show that God works through every vocation, calling each person to holiness in their own way.



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

[77] He went on to say that, "this is not simply one theme among others, but in some sense the only theme of the Council as a whole." [78] The Archbishop of Bologna, in preparing the text for this intervention, noted the following: "This is the hour of the poor, of the millions of the poor throughout the world. This is the hour of the mystery of the Church as mother of the poor.

This is the hour of the mystery of Christ, present especially in the poor." [79] There was a growing sense of the need for a new image of Church, one simpler and more sober, embracing the entire people of God and its presence in history. A Church more closely resembling her Lord than worldly powers and working to foster a concrete commitment on the part of all humanity to solving the immense problem of poverty in the world. At the opening of the second session of the Council, Saint Paul VI took up this concern voiced by his predecessor, namely that the Church looks with particular attention "to the poor, the needy, the afflicted, the hungry, the suffering, the imprisoned, that is, she looks to all humanity that suffers and weeps: she is part of them by evangelical right." [80] In his General Audience of 11 November 1964, he pointed out that "the poor are representatives of Christ," and compared the image of the Lord in the poor to that seen in the Pope. He affirmed this truth with these words: "The representation of Christ in the poor is universal; every poor person reflects Christ; that of the Pope is personal... The poor man and Peter can be one in the same person, clothed in a double representation; that of poverty and that of authority." [81] In this way, the intrinsic link between the Church and the poor was expressed symbolically and with unprecedented clarity.

The Pastoral Constitution Gaudium et Spes, building on the teachings of the Church Fathers, forcefully reaffirms the universal destination of earthly goods and the social function of property that derives from it. The Constitution states that "God destined the earth and all it contains for all people and nations so that all created things would be shared fairly by all humankind under the guidance of justice tempered by charity… In their use of things people should regard the external goods they lawfully possess as not just their own but common to others as well, in the sense that they can benefit others as well as

themselves. Therefore, everyone has the right to possess a sufficient amount of the earth's goods for themselves and their family… Persons in extreme necessity are entitled to take what they need from the riches of others… By its nature, private property has a social dimension that is based on the law of the common destination of earthly goods. Whenever the social aspect is forgotten, ownership can often become the object of greed and a source of serious disorder." [82] This conviction was reiterated by Saint Paul VI in his Encyclical Populorum Progressio. There we read that no one can feel authorized to "appropriate surplus goods solely for his [or her] own private use when others lack the bare necessities of life." [83] In his address to the United Nations, Pope Paul VI spoke as the advocate of poor peoples [84] and urged the international community to build a world of solidarity.

With Saint John Paul II, the Church's preferential relationship with the poor was consolidated, particularly from a doctrinal standpoint. His teaching saw in the option for the poor a "special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness." [85] In his Encyclical Sollicitudo Rei Socialis, he went on to say: "Today, furthermore, given the worldwide dimension which the social question has assumed, this love of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care and, above all, those without hope of a better future. It is impossible not to take account of the existence of these realities. To ignore them would mean becoming like the 'rich man' who pretended not to know the beggar Lazarus lying at his gate (cf. Lk 16:19-31)." [86] Saint John Paul II's teaching on work is likewise important for our consideration of the active role that the poor ought to play in the renewal of the Church and society, thus leaving behind a certain "paternalism" that limited itself to satisfying only the immediate needs of the poor. In his Encyclical Laborem Exercens, he forthrightly stated that "human work is a key, probably the essential key, to the whole social question." [87]

88. 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]

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