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SOLEMNITY OF THE MOST HOLY TRINITY

PARISH UPDATES- 31 MAY, 2026

PARISH MINISTRY

Mass Intentions/Activities

30May	Sat	**6.30pm**		**03June**	Wed	**6:00pm**	No Holy Mass
		7:30pm	Syro-Malabar Holy Mass	**04June**	Thu	**6.00pm**	Sacred Heart of Jesus
31May	Sun	**0.00am**	All Parishioners	**05June**	Fri	**6.00pm**	Holy mass & Adoration
01June	Mon	**6:00pm**		**06June**	Sat	**6.30pm**	
02June	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 34:4b-6,8-9** "The Lord, a God merciful and gracious"
Responsorial Canticle: **Daniel 3:52-56(R.52**) "Glory and praise for ever"
Second reading: **2Corinthians 13:11-13** "The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with all of you"
Gospel: **John 3:16-18** "God sent his only-begotten son in order that the world might be saved through Him"

SOLEMNITY OF THE MOST HOLY TRINITY

The Solemnity of the Most Holy Trinity celebrates the **central mystery of our Christian faith**: one God in **three Divine Persons**—Father, Son, and Holy Spirit. It reminds us that God is not distant or solitary but a **communion of love**, drawing us into that same life of love through Christ and the Spirit. This feast invites us to deepen our relationship with each Person of the Trinity and to reflect God's unity and love in our own lives.

TRAVELLING CHALICE IN OUR PARISH

We are happy to announce that the Travelling Chalice will begin its journey in our parish from June 1st onward. We kindly ask all parishioners who have registered to take the Chalice to their homes for a special time of prayer

with their families to follow the dates they have indicated on the sign-up form. The Chalice will be passed from one family to another according to the schedule and list provided. We encourage each family to take this opportunity to pray especially for vocations, for our parish, and for the needs of the Church.

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.

FEAST OF THE SACRED HEART

Sacred Heart Cathedral warmly invites all of us to celebrate the Parish Feast on Saturday, June 13th. The celebration will begin with the Holy Eucharist at 5:00 PM, where we will gather together in gratitude and prayer. Following the Mass, everyone is invited to the CYO Hall for a wonderful parish-wide potluck and fellowship.

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 01 - *Memorial:* **St. Justin –** was a persuasive apologist.
June 02 - *Ferial:* **St. Marcelinus and St. Peter –** they lived in Rome during the time of the Emperor Diocletian. St. Peter was an exorcist.
June 03 - *Memorial:* **St. Charles Lwanga & Companions –** became Christians through the Catholic missions of the Missionaries of Africa (popularly known as the White Fathers).
June 05 - *Memorial:* **St. Boniface** is known as the Apostle of Germany.
June 06 - *Memorial:* **St. Norbert –** fought for the rights of the Church in the face of secular power.

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

1. Humanity, created by God in all its grandeur, is today facing a pivotal choice: either to construct a new Tower of Babel or to build the city in which God and humanity dwell together. Each generation inherits the task of

shaping its own era, of guiding history to become a place where the dignity of every person is safeguarded, justice is promoted and fraternity is made possible. Yet every era also runs the risk of creating an inhumane and more unjust world. Whenever humanity is in danger of marring its true identity, we Christians lift our eyes to the Incarnate God, knowing that it is "only in the mystery of the Word made flesh that the mystery of humanity truly becomes clear." [1] In Jesus Christ, this humanity in its grandeur becomes the Way, the Truth and the Life, opening the path for each of us to grow toward fullness.

2. Founded on Christ, the living stone, we experience the powerful and mysterious action of the Holy Spirit, and we believe that every authentic human effort to cooperate with him for the good will be blessed by our heavenly Father, in whom we place our hope. For this reason, we can diligently contribute to every initiative that builds a more just world, and we can call others to collaborate in promoting the integral development of every human being. We wish to engage in dialogue with all men and women of our time, with whom we share in the events, questions and aspirations of humanity. [2] Together with them, we seek to identify new paths for the common good and for promoting a dignified life for all. Indeed, openness to dialogue is an integral part of the Church's vocation because, constituted in Christ as "a sacrament… of communion with God and of the unity of the entire human race," [3] she recognizes history as the place where the Gospel challenges and directs human experience.

3. In this spirit, Pope Leo XIII published his Encyclical *Rerum Novarum* in 1891, the 135th anniversary of which we celebrate with deep gratitude this year. With that document, my beloved predecessor gave impetus to the reflection on society, the economy and politics, which is now known as the "Social Doctrine of the Church." When some objected that the Church should not waste energy on worldly matters, but instead focus on communicating the message of eternal life, Leo XIII responded with realism and wisdom, saying that the proclamation of the Gospel cannot overlook the concrete lives of people. [4] Many decades have passed since then, and the Magisterium, pastors, theologians and faithful have continued to reflect on social issues in the light of the Gospel. Today, the Social Doctrine of the Church is a legacy of wisdom, where we find principles for thought, criteria for discernment and judgment, and concrete guidelines for action. Founded on Sacred Scripture and Tradition, and in engagement with the sciences, it helps us clearly interpret the challenges of the present and identify appropriate ways for living out a clear Christian witness, with joy and in service to the world. It is not an inert set of concepts, but a living *corpus* of truth that safeguards and interprets humanity's vocation to a full and just life. I therefore wish to add my own voice to this living tradition, invoking the help of the Spirit of wisdom, who has dwelt in the world since its beginning (cf. *Prov* 8:22-31).

The *res novae* of our time

4. While Leo XIII spoke in his time of "new things" (*rerum novarum*), today we cannot limit ourselves simply to repeating his insightful teachings. Instead, we must ask God for the wisdom to interpret the great trends of our time, particularly technological advances. In recent years, it has become increasingly evident how rapidly and profoundly digitalization, artificial intelligence (AI) and robotics are transforming our world. Technology should not be considered, in itself, as a force antagonistic to humanity. On the contrary, it has formed part of our history since the beginning as "a profoundly human reality, linked to the autonomy and freedom of man." [5] Over the centuries, technological development has significantly improved the living conditions of humanity. At the same time, each phase of progress has also revealed the ambiguity of tools that can cause harm when not oriented toward the good. Today, however, we find ourselves facing a new situation. The power and prevalence of emerging technologies are interwoven into the fabric of daily life, shaping decision-making processes and deeply affecting the collective imagination: "Never has humanity had such power over itself." [6] New technologies open up a horizon extending in directions that are imaginable but not yet fully predictable. This complicates the assessment of their potential impact and the long-term effects they may have on both the dignity of individuals and the common good.

5. It now falls to us to face the challenges of our time with clarity of thought and responsibility. It is necessary to establish adequate regulatory tools capable of upholding justice and curbing the distorting effects of technological power. Nevertheless, the issue is not limited to regulation. As Pope Francis warned, we must realistically ask ourselves who holds this power today and how they use it: "It must also be recognized that nuclear energy, biotechnology, information technology, knowledge of our own DNA, and many other abilities which we have acquired… have given those with the knowledge, and especially the economic resources to use them, an impressive dominance over the whole of humanity and the entire world." [7] In the past, it was largely up to the State to guide and direct innovation. Today, however, the main drivers of development are private, often transnational, parties that are endowed with resources and the capacity to intervene that surpass those of many Governments. Technological power thus takes on an unprecedented, predominantly "private" aspect, which makes it even more challenging to discern, govern and direct such power toward the common good.

6. For this reason, it is necessary to begin a shared discernment process for identifying the spiritual and cultural roots of ongoing transformations. If we focus only on contingencies, we risk letting the succession of emergencies dictate the direction of our path. We are living through a rapid phase of transition, a "change of era," in which — while some are vying for the future of new technologies and others dedicate themselves to reflecting on the matter — most people are watching and waiting, observing from afar and merely hoping for the best. For this very reason, crucial questions impose themselves on our conscience and can no longer be avoided: Where are we going? Toward what goal do we wish to orient ourselves? What direction should we choose as a people and as a human community?

Two biblical images

7. In order to answer these questions and discern how to navigate responsibly the era of AI, I would like to bring to mind two scenes from the Bible: the construction of the Tower of Babel (cf. *Gen* 11:1-9) and the rebuilding of the walls of Jerusalem (cf. *Neh* 2–6). The story of Babel appears in the Book of Genesis, at the origins of humanity, immediately after the genealogies of Noah's sons. After settling in a plain in the land of Shinar, the people decided to build a city and a tower "with its top in the heavens" (*Gen* 11:4). Fearing being scattered across the earth, they sought to guarantee stability and power for themselves, and above all to "make a name" for themselves. It was an impressive feat: a single language, a single technology, a single direction. However, the project concealed a profound danger. It was a project conceived without reference to God, supported by a uniformity that eliminated diversity and that chose homogenization over communion. When a city is built on pride and the claim to self-sufficiency, communication breaks down, languages are confused and people no longer understand each other. The result is not unity, but dispersion. Babel thus reveals the limits of any effort that, however grandiose, arises from self-affirmation, sacrifices human dignity for efficiency and aspires to reach heaven without God's blessing.

8. The Book of Nehemiah, in turn, opens at a time of great vulnerability in the history of ancient Israel. After the Babylonian exile, a portion of the people returned to Jerusalem, but the city was still in ruins, the walls collapsed and the gates burned (cf. *Neh* 1–2). Nehemiah, a Jew in the service of the Persian King Artaxerxes, received news of the disastrous state of his ancestral city. Before taking action, he fasted, prayed and interceded for the people. He then asked the king for permission to return to Jerusalem and, upon arriving, examined the destroyed areas in silence. He did not impose solutions from above. He convened the families, assigned each of them a section of the wall to rebuild, listened to their concerns, coordinated their efforts and addressed any opposition. **(continue…)**