

Address: 1607 Birch Street, Whitehorse, Yukon, Y1A 3X1 Phone: (867)-633-2647
Father Freison k Thomas
Email address: office@olovictory.ca

31st SUNDAY IN ORDINARY TIME

PARISH UPDATES- 01 NOVEMBER, 2026

ALL SAINTS' DAY

Mass Intentions/Activities

31 Oct.	Sat	**6:30pm**		**04Nov.**	Wed	**6:00pm**	No Holy Mass
		7:30pm	Syro-Malabar Mass	**05Nov.**	Thu	**6.00pm**	
01Nov.	Sun	**10.00am**	Solemnity of all Saints	**06Nov.**	Fri	**6.00pm**	Holy Mass & Adoration
02Nov.	Mon	**5:00pm**	Holy Communion Class	**07Nov.**	Sat	**6.30pm**	
		6:00pm	All Souls' Day			**7.30PM**	
03Nov.	Tue	**6.00pm**					

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

ALL SOULS' DAY – NOVEMBER 2

On Monday, November 2, we will celebrate the **Commemoration of All the Faithful Departed (All Souls' Day)** with Holy Mass at **6:00 p.m.** Throughout the month of November, the Church remembers and prays for our departed brothers and sisters, especially the souls in purgatory. This is a special time to remember our beloved deceased and entrust them to the infinite mercy and love of God. Let us come together in prayer, entrusting our loved ones to God's mercy and remembering them with faith, love, and hope in the promise of eternal life. "The saints are not supermen, nor were they born perfect. They are like us, who lived a life of courage, joy, and faith." Pope Francis

OUR PARISH BOOK OF LIFE AND NOVEMBER ALL SOULS' INTENTIONS

During the month of November, the Church invites us to remember and pray for our beloved departed, who have gone before us marked with the sign of faith. At Our Lady of Victory Parish, we will place our **Book of Life** in the church beginning November 01. All parishioners are warmly invited to write the

names of their deceased loved ones in this special book or update any previous entries. Let us unite in faith and hope as we remember and pray for those who have gone before us into eternal life. May our Book of Life be a sign of our faith that **life is changed, not ended, and that love never dies**. Our prayers for the departed are expressions of love that unite us in the Communion of Saints.

MASS INTENTIONS FOR THE DEPARTED:

During this month of remembrance, you are encouraged to offer Holy Mass intentions for your deceased loved ones. All Souls' Day envelopes are available at the entrance of the church. Please write the names of those you wish to remember and return the envelopes by placing them in the collection basket. Through our prayers and offerings, may we renew our hope in the Resurrection and entrust our beloved departed to the infinite mercy of God.

REMEMBRANCE DAY

On November 11, Canadians pause to honour the courage and sacrifice of those who served and died in the World Wars, other conflicts, and peacekeeping missions. The red poppy reminds us of their sacrifice and the importance of preserving peace and freedom. As Catholics, let us remember them in our prayers, especially the departed, veterans and their families, and all those affected by war. Jesus reminds us, "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9).

We are encouraged to observe a moment of silence at 11:00 AM, attend a Remembrance Day service, and pray for peace throughout the world. May their sacrifice inspire us to build a world of justice, compassion, forgiveness, and peace.

PREGNANCY CARE CENTER UPDATE

We have secured a location at **101B 4078 4th Ave**! To help us get ready to open, we are looking for volunteers for **administration setup, cleaning, construction, and office furniture donations**. Join us on-site **every Tuesday night, 7:00–8:00 PM** (Oct 13 – Dec 15; *no meeting Nov 24*). To get involved or learn more, contact **yukonpregnancycare@gmail.com**.

CHRISTMAS CAROL FAMILY VISITS

Christmas is a season of joy, love, and togetherness. In this spirit, Our Lady of Victory Parish will be organizing **Christmas Carol Family Visits** this year. Our Carol Team will visit homes to sing Christmas carols, pray with families, and share the message of Christ's love, peace, and blessings. Families who wish to welcome the Carol Team into their homes are kindly invited to complete the registration form available at the church entrance after Sunday Mass. We look forward to sharing the joy and blessings of Christmas with you!

INFANT JESUS HOME PILGRIMAGE

The **Infant Jesus Home Pilgrimage** will begin in November and continue until December 23. If needed, it may be extended until the Feast of the Epiphany. Families who wish to welcome the Infant Jesus statue into their homes are kindly invited to write their names on the sign-up sheet posted on the parish notice board. The **Infant Jesus Novena** will begin on December 1, immediately after Holy Mass. All parishioners are warmly invited to join this novena and take part in this special time of prayer and devotion as we prepare our hearts to celebrate the birth of our Lord Jesus Christ.

SAINTS OF THE WEEK

Nov. 03: St. Martin de Porres: St. Martin de Porres was a humble Dominican friar from Peru, known for his compassion, miraculous healings, and service to the poor. Canonized in 1962, he is the patron

saint of social justice, racial harmony, and mixed-race people. His life inspires humility, equality, and charity.

Nov. 04: St. Charles Borromeo: St. Charles Borromeo was a devoted archbishop of Milan and a great reformer of the Catholic Church. He promoted the formation of priests, served the poor and sick, and guided the Church with humility and pastoral zeal. His life inspires faithfulness, discipline, and dedicated service.

POPE LEO XIV

GENERAL AUDIENCE

Wednesday, 28 October 2026

Catechesis. "The Documents of the Second Vatican Council. IV. Constitution Gaudium et Spes. 7. The relationship between faith and culture (GS, 53-62)".

Dear brothers and sisters, good morning and welcome!

The Second Vatican Council could not fail to address the subject of culture and its relationship with the Christian faith. It does so in the second chapter of the second part of the Constitution Gaudium et Spes (GS).

The Catholic Church has always been concerned with accompanying the preaching of the Gospel with the establishment of schools of every kind, aimed at advancing the human, cultural and spiritual formation of men and women across the five continents. Medieval universities, as we know, were born from the heart of the Church, making a decisive contribution to the development of Western civilization. At the same time, the progress of culture and knowledge raises ever new and deeper questions, prompting believers to give an account of their faith (cf. 1 Pet 3:15–17). Finally, as expressions of the spiritual dimension of the human being, the various manifestations of culture contribute to opening minds to the perennial questions on the meaning of the world and of human existence, thus preparing people to receive the Gospel of Jesus Christ.

The relationship between faith and culture finds its primary foundation in the Incarnation: if the divine Word became flesh and came to dwell among us (cf. Jn 1:14), then faith too is an incarnate reality, interwoven with the culture in which it is immersed. It is also required to become culture, that is, to reach the person in their living environment, made up of human words, traditions, religious meaning, art and poetry, thought and science. As Saint John Paul II loved to repeat, "a faith that does not become culture is a faith not fully accepted, not entirely thought out, not faithfully lived". [1]

Faith can be embodied in all cultures, because it does not identify itself with any of them in a specific one. It dwells within them, shaping them from within according to the "form" of Jesus Christ; that is, through charity, service and the filial recognition of God's fatherhood. In this way, the Church draws from the various cultures all that is good, beautiful and true, in order to embody and transmit the message of the Gospel. At the same time, "the Church, sent to all peoples of every time and place, is not bound exclusively and indissolubly to any race or nation, any particular way of life or any customary way of life recent or ancient. Faithful to her own tradition and at the same time conscious of her universal mission, she can enter into communion with the various civilizations, to their enrichment and the enrichment of the Church herself" (GS, 58).

The Church promotes culture because it is a good in itself, a service to the human being and to the fulfilment of her vocation on earth. For this reason, Gaudium et Spes exhorts the international community to ensure that everyone has access to fundamental cultural goods, by overcoming illiteracy and the lack of education. All those who are capable of accessing higher education – the Council boldly states – must be placed in a position to do so in practice. Furthermore, "it will belong to all to acknowledge and favour the proper and necessary

participation of women in the cultural life" (GS, 60).
In addition, Gaudium et Spes upholds the need to direct teaching towards a certain unity of knowledge, even though changing living conditions may make this more difficult (cf. GS, 61). Christians are the first who must strive to bring about this unity of wisdom, first and foremost within themselves. Although they have received from Revelation the answers to the great questions of existence, they are not thereby exempt from patient intellectual and cultural formation; on the contrary, their human and scientific knowledge must go hand in hand with the substance of their faith, which must be continually deepened with age and in accordance with their level of study. The Council addresses a particular appeal to theologians: "Let those who teach theology … strive to collaborate with men versed in the other sciences through a sharing of their resources and points of view. Theological inquiry should pursue a profound understanding of revealed truth; at the same time it should not neglect close contact with its own time that it may be able to help these men skilled in various disciplines to attain to a better understanding of the faith" (GS, 62).
Brothers and sisters, the Constitution Gaudium et Spes reminds us not to live the faith in a spirit of opposition or hostility towards the world, culture and its human expressions, but rather exhorts us as follows: "May the faithful, therefore, live in very close union with the other men of their time and may they strive to understand perfectly their way of thinking and judging, as expressed in their culture" (GS, 62). Achieving a mature and responsible synthesis between faith and culture is, in fact, a necessary condition for persevering in the Christian vocation, as well as an essential requirement for bearing witness to the faith before the world and communicating it to others in a credible manner.
The Second Vatican Council's Pastoral Constitution Gaudium et Spes, reflecting on the Church in the modern world, also addresses the topic of culture. In promoting culture in all its forms, the Church has always combined the proclamation of the Gospel with the establishment of schools, seeking to foster human and spiritual formation, encouraging believers to give an account of their faith (cf. 1 Pet 3:15–17) and preparing all peoples to receive the Gospel. The authentic relationship between faith and culture is rooted in the Incarnation. Faith, therefore, enriches and brings to fulfillment every culture it encounters, and is itself called to become a culture that is shaped by Christ. In this way, Gaudium et Spes affirms the need to cultivate a fruitful integration of knowledge, expressed in a way of living the faith marked by a positive outlook on the world and history.

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