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26th SUNDAY IN ORDINARY TIME

PARISH UPDATES- 27 SEPTEMBER, 2026

PARISH MINISTRY

Mass Intentions/Activities

26 Sept.	Sat	**6:30pm**		**30 Sept.**	Wed	**6:00pm**	Holy Mass
		7:30pm	Syro-Malabar Mass	**01Oct.**	Thu	**6.00pm**	
27 Sept.	Sun	**10.00am**	All Parishioners	**02Oct.**	Fri	**6.00pm**	Holy Mass & Adoration
28 Sept.	Mon	**5:00pm**	Holy Communion Class	**03Oct.**	Sat	**6.30pm**	
		6:00pm	Holy mass & Novena				
29 Sept.	Tue	**4;45pm**	Confirmation class			**7.30PM**	
		6.00pm					

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

COLLECTION FOR THE NEEDS OF THE CHURCH IN CANADA

This weekend, **September 26–27**, we are invited to support the **Collection for the Needs of the Church in Canada**. Our generous offering helps strengthen the shared mission of the Church across Canada—supporting evangelization, faith formation, families, migrants and refugees, those who are vulnerable, and the dignity of every person. **Please give prayerfully and generously.**

FIRST HOLY COMMUNION & CONFIRMATION PREPARATION CLASSES

Preparation classes for the Sacraments of **First Holy Communion and Confirmation** will be held at the **Parish Conference Hall of Our Lady of Victory Parish**. First Holy Communion classes will be held every **Monday from 5:00 PM to 6:00 PM**, and Confirmation classes will be held every **Tuesday from 4:45 PM to 5:45 PM**.

OCTOBER — MONTH OF THE HOLY ROSARY

October is traditionally dedicated to the **Holy Rosary**. During this special month, our parish invites all parishioners to come together in prayer and devotion to the Blessed Virgin Mary. Throughout the month of

October, we will pray the **Holy Rosary every day at 5:30 p.m., before the evening Holy Mass**. We will also have the **Novena to Our Lady of the Rosary after Holy Mass**, beginning on **September 28** and concluding on **October 7**, the Feast of Our Lady of the Rosary. All parishioners are warmly encouraged to participate. Let us come together as one parish family and, through the intercession of the Blessed Virgin Mary, pray for our **families, our parish, the Church, and the whole world**.

PARISH FEAST – OUR LADY OF THE ROSARY

The Feast of **Our Lady of the Rosary**, the patroness of our parish, is celebrated on **October 7**. Since October 7 falls on a Wednesday this year, we will celebrate our **Parish Feast on Sunday, October 11**. The celebration will begin with **Holy Mass at 10:00 AM**, followed by a **potluck fellowship**. This special day is an opportunity for us to come together as **one parish family**, to honour our Blessed Mother, and to seek her loving intercession for our **families, our parish, and our community**. We warmly invite all parishioners to join us for this joyful celebration and to share in the fellowship as we celebrate our parish family under the loving protection of **Our Lady of the Rosary**.

WORLD CHILDREN'S DAY: SEPTEMBER 27–28

On the World Children's Day, let us remember especially **migrant and refugee children** who are separated from their homes, families, and communities. May we open our hearts to welcome, protect, and support every child, recognizing in each one the **dignity and image of God**. As Pope Leo XIV reminds us, **"Even just one of these children"** is precious in God's eyes. **Let us build communities where every child is welcomed, safe, loved, and given hope for a better future.**

WHITEHORSE RIGHT TO LIFE - LIFE CHAIN

The annual Life Chain in Whitehorse is coming up! **Sunday, October 4th from noon to 1pm,** we will gather at the top of Two Mile Hill and the Alaska Highway (southeast corner near the Canada Post building) and join thousands of other Canadians in a peaceful demonstration in support of the sanctity of life. For more information, contact whrighttolife@gmail.com.

YUKON CARES: WORLD DAY OF MIGRANTS AND REFUGEES – SEPTEMBER 27

This year's theme, **"Even Just One of These Children"** (Matthew 18:5), chosen by Pope Leo XIV, calls us to welcome and protect children and minors on the move, especially the vulnerable. Let us pray for migrants and refugees and support their dignity and hope. Locally, **Yukon Cares**, founded at Sacred Heart Cathedral in 2015, continues to welcome and support refugees in our community. This summer, it welcomed a family of five from Pakistan and an individual from Eritrea. To volunteer or support their work, contact **yukon.cares@gmail.com**. Donations may receive a tax receipt through ORAT.

SAINTS OF THE WEEK

Sept. **28***: **St. Wenceslaus (c. 907-935) -*** was raised a Christian by his Grandmother St. Ludmilla, patron saint of the Czech nation, immortalized globally by the famous Victorian Christmas carol "Good King Wenceslas".

St. Lawrence Ruiz (d. 1637) and 15 Companions (9 priests, 2 religious, 2 sisters, and 3 laymen including Lawrence Ruiz) belonging mostly to the Dominican order. Lawrence was a married Filipino father and professional calligrapher from Manila **–** they were martyred in Nagazaki, Japan in the 17th century. Lawrence was canonized by Pope John Paul II in 1987, and recognized as first canonized martyr and patron saint of the Philippines.

Sept. **29**: **Saints Michael, Gabriel and Rafael are archangels**. **St Michael** is known as "The Protector" whose name means "Who is like God?" and patron of soldiers, police officers and paramedics. **St. Gabriel** known as "The Messenger" whose name means "Strength of God" or "God is my strength" and patron saint of communication workers, journalists, and postal employees. **St. Raphael** known as "God heals" and patron saint

of physicians, nurses, travelers, and blind people.
Sept. **30**: **St. Jerome his** accomplishments in Biblical studies are without parallel in Christian history.
Oct. **01***:* **St. Theresa of the Child Jesus –** is famous for her approach to life known as the "little way", was a French Carmelite nun who became one of the most popular and influential saints in the Catholic Church.
Oct. **02***:* **The Holy Guardian Angels-** was entered into the calendar of the Western Church in 1670 to honour these holy protectors. They are celestial beings in Christian tradition, particularly within Catholic theology, believed to be assigned by God to protect, guide, and intercede for every individual human soul.

POPE LEO XIV

Saint Peter's Square
23 September 2026

Brothers and sisters, good morning and welcome!
As we continue our journey through the Pastoral Constitution *Gaudium et Spes* of the Second Vatican Ecumenical Council, we come to the third chapter of the first part, which bears the intriguing title: "Man's Activity Throughout the World". The fundamental question is this: what is the value of human activity in the world, and therefore of technical, social and scientific progress? We may recall that, less than four years after the close of the Council, on the night of 20–21 July 1969, man set foot on the Moon for the first time.
Created in the image and likeness of God, the human being is the agent of progress. With freedom and intelligence, he increases his knowledge, thereby advancing society as a whole. We can easily see this by considering the improvements in living conditions over successive generations. Indeed, the Document states, "many benefits once looked for, especially from heavenly powers, man has now enterprisingly procured for himself" (no. 33).
For this reason, some thinkers have portrayed scientific and technical progress as something that weakens man's relationship with God, to the point of making it seem superfluous, or even as antagonistic to the Christian faith. And this interpretation has brought about a change in the way contemporary man views the world, compared with previous ages. Such a prejudice is particularly prevalent in that part of Western culture which has lost its reference to Christian Revelation. In post-Christian humanisms, the human being and God are mistakenly presented as rivals: in order to assert his knowledge, his freedom and his progress, man would have to emancipate himself from God. Ultimately, however, by denying the relationship with God, one also loses the possibility of affirming the transcendent value of the human person. This is the "tragedy of atheistic humanism", well described by a leading theologian of the Second Vatican Council, Henri de Lubac. [1]
The Council wishes to provide a clear answer: Christians, states *Gaudium et Spes*, "can justly consider that by their labour they are unfolding the Creator's work, consulting the advantages of their brother men, and are contributing by their personal industry to the realization in history of the divine plan" (no. 34). Indeed, the Constitution continues, "far from thinking that works produced by man's own talent and energy are in opposition to God's power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's grace and the flowering of His own mysterious design" (*ibid*.). In essence, God has placed in the hands of men and women a creation that is still *in statu viae* – that is, on a journey, in the process of growth – so that

they may bring it to fulfilment through their wise activity. [2]

Here there is an important reference to the mystery of the Incarnation. Humanity – and with it work, progress and the autonomy of created realities – is not absorbed or nullified by the encounter with God, but rather taken up in its entirety, continuing to be, in Christ, free and active: indeed, it is in Him that it finds full truth and freedom. Furthermore, in the Eucharistic celebration, the fruit of human labour, represented by bread and wine, is placed upon the altar every day to be transformed into the Body and Blood of Christ.

From this perspective, an important truth emerges: to encounter God, the human being must not abandon his earthly occupations, but can live his vocation fully, carrying out his daily work well and sanctifying it. [3] Christians, like everyone else, are involved in building the city of man, striving towards the end of all things and the encounter with God, and reminding those with whom they share the adventure of progress, science and life of this ultimate purpose.

Earthly progress must certainly be clearly distinguished from the development of the Kingdom of Christ; however, the Council affirms that "to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God. … All the good fruits of our nature and enterprise, we will find them again, but freed of stain, burnished and transfigured" (no. 39).

Finally, let us recall that in order to become authentic human progress – that is, progress for the whole person and for all people – technical and scientific progress must be inspired and guided by charity. Only in this way can it always be placed in the service of human dignity and promote the living conditions of all, especially the most disadvantaged. Dear brothers and sisters, the Second Vatican Council invites us to share the bread of knowledge and know-how, so that every person and every people may develop their potential, and together, with God's help, we may build a better future.

Summary of the Holy Father's words:

Dear brothers and sisters, as we continue our series of catecheses on the Second Vatican Council, today we consider the meaning and value of human activity as presented by the Pastoral Constitution *Gaudium et Spes*. Revolutionary advances in science and technology in the past century have led some to assume that belief in God is now obsolete, and that true human autonomy can be affirmed only by emancipation from God. The Council Fathers emphasized, on the contrary, that "the achievements of the human race are a sign of God's greatness and the fulfilment of his mysterious design" (n. 34). Indeed, far from inhibiting believers from being engaged in human activity, the Gospel message compels us to contribute to authentic human flourishing through our involvement in society.

Let us carry out our daily activities with true charity, offering our work to the Lord both as a means for personal sanctification and as an expression of our desire ever more fully to bring about God's kingdom, especially through pursuing the common good, caring for the needy and defending human dignity.