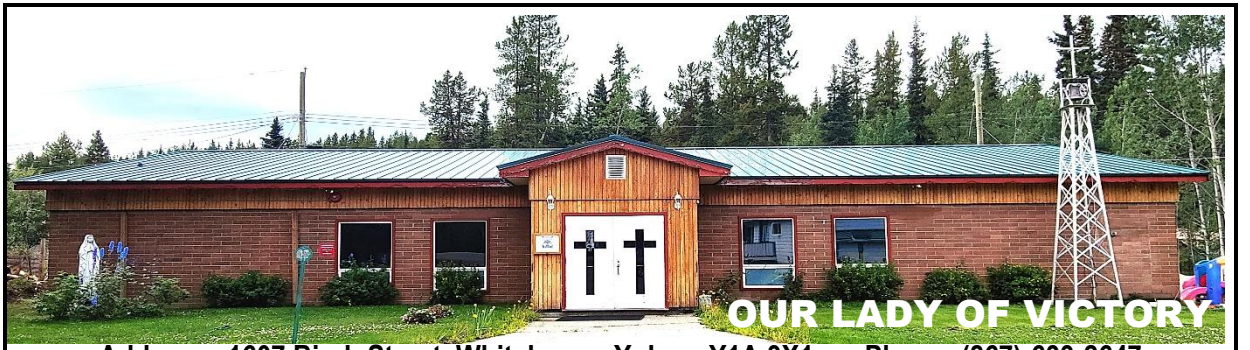


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5TH SUNDAY IN ORDINARY TIME

PARISH UPDATES- 08 FEBRUARY 2026

PARISH MINISTRY

Mass Intentions/Activities

07Feb		**6.30pm**	Thanksgiving Offering on his 10th Anniversary of Episcopal Ordination as Bishop of Whitehorse **-Most Rev. Bp. Hector F. Vila**	**11Feb**	Wed	**6:00pm**	
		7.30 pm	Syro-malabar holy mass	**12Feb**	Thu	**6.00pm**	
08Feb	Sun	**10.00am**	All parishioners	**13Feb**	Fri	**6.00pm**	Adoration of the Blessed Sacrament
09Feb	Mon	**5.00pm**	First Holy Communion Class	**14Feb**	Sat	**6.30pm**	
		6:00pm	Holy Mass				
10Feb	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

FIFTH SUNDAY IN ORDINARY TIME

THEME: *"Christ calls us to be witnesses of His light through humble faith and loving action."*

Mass Readings for Today

First Reading: **Isaiah 58: 6-10++** "Your light shall break forth like the dawn."
Responsorial Psalm: **Psalm 112: 4-9 (R.4)** "Light rises in the darkness for the upright."
Second Reading: **1Corinthians 2: 1-5** "I proclaimed to you the mystery of Jesus Christ, and him crucified."

Gospel: **Matthew 5:13-16** "You are the light of the world."

This Sunday, God calls us to live our faith through love and service. Like salt and light, our actions and words can preserve goodness and bring hope to the world. Small acts of kindness, justice, and mercy reflect Christ's presence and help His light shine in our families, workplaces, and communities.

FEBRUARY 11: WORLD DAY OF THE SICK

The ministry of Jesus to the sick is central to the life of the Church. February 11 (Memorial of Our Lady of Lourdes) highlights the healing ministry of the Church. It reminds us that service to the sick and suffering cannot be neglected. It recognizes the great efforts of doctors, nurses, health care institutions and pastoral care givers to restore health to those afflicted with illness and disease.

This year's theme is **"The compassion of the Samaritan: loving by bearing another's pain".** A **special Holy Mass** will be celebrated **at 6PM** with a sacramental rite for the **Sacrament or Anointing of the Sick** for those who are elderly or **have major or serious illnesses.**

NOVENA TO OUR LADY OF LOURDES (FEBRUARY 2–10)

Our parish will observe the **Novena to Our Lady of Lourdes** from **February 2 to February 10**, **followed by Holy Mass at 6:00 PM**. This novena will be offered especially for those who suffer from **physical, mental, and spiritual illnesses**, as well as for those struggling with **addiction**. All parishioners are warmly invited to join us in this time of **prayer and intercession**.

SEASON OF LENT: 18th February (Ash Wednesday) to 2nd April (Holy Thursday)

Lent is the yearly celebration of the Church of its corporate conversion in Jesus Christ. During Lent, the liturgy prepares the catechumens to celebrate the Paschal Mystery by the various stages of Christian Initiation. It also prepares the faithful for Easter as they recall their Baptism and do penance in preparation for the greatest Feast of the year. (GNLY, no. 27; Ordo 2025-2026)

Let us prepare our hearts as the Season of Lent approaches, for we are invited once again to enter a sacred time of reflection, prayer, and renewal. Lent is more than a period of giving up; it is a journey of the heart toward God—a time to grow in awareness of His mercy, to deepen our faith, and to live more fully the call of discipleship.

Let us embrace this season by: **Praying more intentionally** – drawing closer to God in silence and devotion; **Fasting with purpose** – not merely giving up, but creating space for God in our lives; and **Serving others generously** – reflecting God's love in our words and actions. May this Lent be a meaningful time of transformation, a moment to step back, reflect, and allow God's grace to guide us to a renewed spirit and a compassionate heart.

ASH WEDNESDAY: 18 FEBRUARY

A solemn day calling us to Begin Anew, a Day of Conversion. Ash Wednesday marks the beginning of Lent, a sacred season of prayer, fasting, and reflection. As ashes are placed on our foreheads, we are reminded of our human fragility and the call to repentance: **"Remember that you are dust, and to dust you shall return."** This day invites us to pause, turn back to God, and prepare our hearts for the journey of renewal. Let us enter Lent with sincerity, humility, and a desire to grow closer to Christ through prayer, sacrifice, and acts of love. On this day, we will have **Holy Mass with the distribution of ashes at 6:00 PM.**

STATION OF THE CROSS – WALKING WITH CHRIST

The **Stations of the Cross invite us to journey with Jesus from His condemnation to His burial**. Each station is a moment to reflect on His love, sacrifice, and mercy, and to examine our own lives in light of His suffering. This **devotion calls us to prayer, contemplation, and spiritual growth.** By meditating on Christ's journey to the Cross, we are reminded of the **depth of God's love** and our **call to follow Him with humility, courage, and compassion.**

We have the Stations of the Cross every Friday, immediately after the Holy Mass and Adoration. All parishioners are warmly invited to join this devotion as we meditate on the Passion, suffering, and death of our Lord. Let us walk with Christ, renew our faith, and deepen our devotion together.

CATHOLIC WOMEN'S LEAGUE (CWL) MEETING

The Catholic Women's League of Canada calls its members to grow in faith and to witness to the love of God through ministry and service." The next **CWL meeting will be held on February 10 at 7:00 pm in the CYO Hall**. All women of the parish are warmly invited to attend. If you are interested in becoming a member or would like to know more about the CWL. For more information, please contact: **Carol Vanderbyl** Email: stampys@northwestel.net, Phone: *867-633-5348*

SAINTS OF THE WEEK

10Feb. Memorial: St. Scholastica (c. 480–543) - was the twin sister of St. Benedict and the founder of Benedictine religious life for women. Known for her deep prayer and humility, she lived a life completely devoted to God. Her story reminds us that love and prayer are at the heart of true holiness.

11Feb Ferial: Our Lady of Lourdes (February 11) - In 1858, the Blessed Virgin Mary appeared to St. Bernadette Soubirous in Lourdes, France, calling people to prayer, repentance, and trust in God. Lourdes has become a place of healing and hope for millions of pilgrims. Our Lady of Lourdes reminds us of Mary's loving care and God's mercy for all who suffer.

14Feb. Memorial: St. Cyril and St. Methodius (Feb 14) - were brothers and missionaries to the Slavic peoples. They translated the Scriptures and liturgy into the local language, helping spread the Gospel with respect for culture and understanding. They are honored as patrons of Europe and models of unity, faith, and evangelization.

LEO XIV

GENERAL AUDIENCE

Audience Hall

Wednesday, 4 February 2026

Catechesis. The Documents of Vatican Council II. I. Dogmatic Constitution *Dei Verbum.*

Dear brothers and sisters, good morning and welcome!

The Conciliar Constitution *Dei Verbum*, on which we are reflecting during these weeks, indicates in the Sacred Scripture, read in the living Tradition of the Church, a privileged space for encounter where God continues to speak to the men and women of every time, so that, by listening, they can know him and love him. The biblical texts, however, were not written in a heavenly or superhuman language. Indeed, as daily life teaches us, two people who speak different languages cannot understand each other, cannot enter into dialogue, and are unable to establish a relationship. In some cases, making oneself understood to others is a first act of love. This is why God chooses to speak using human languages and thus, various authors, inspired by the Holy Spirit, have written the texts of Sacred Scripture. As the Conciliar document reminds us, "the words of God, expressed in human language, have been made like human discourse, just as the word of the eternal Father, when He took to Himself the flesh of human weakness, was in every way made like men" (*DV*, 13). Therefore, not only in its content, but also in its language, the Scripture reveals God's merciful condescension towards men, and his desire to be close to them.

Throughout the course of Church history, the relationship between the divine Author and the human authors of the sacred texts has been studied. For several centuries, many theologians were concerned to defend the divine inspiration of the Sacred Scripture, almost considering the human authors merely as passive tools of the Holy Spirit. In more recent times, reflection has re-evaluated the contribution of hagiographers in the writing of sacred

texts, to the point that the Conciliar document speaks of God as the principal “author” of Sacred Scripture, but also calls hagiographers “true authors” of the sacred books (cf. DV, 11). As a keen exegete of the last century observed, “to reduce human activity to that of a mere amanuensis is not to glorify divine activity”. [1] God never mortifies human beings and their potential!

If, therefore, the Scripture is the word of God in human words, any approach to it that neglects or denies one of these two dimensions proves to be partial. It follows that a correct interpretation of the sacred texts cannot dispense with the historic environment in which they developed and the literary forms that were used; on the contrary, to renounce the study of the human words that God used risks leading to fundamentalist or spiritualist readings of the Scripture, which betray its meaning. This principle also applies to the proclamation of the Word of God: if it loses touch with reality, with human hopes and sufferings, if an incomprehensible language is used, uncommunicative or anachronistic, it is ineffective. In every age, the Church is called to re-propose the Word of God in a language capable of being embodied in history and reaching hearts. As Pope Francis reminds us, “Whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today’s world”. [2]

Equally reductive, on the other hand, is a reading of Scripture that neglects its divine origin and ends up understanding it as a mere human teaching, as something to be studied simply from a technical point of view or as a text "only of the past”. [3] Rather, especially when proclaimed in the context of the liturgy, Scripture is intended to speak to today's believers, to touch their present lives with their problems, to enlighten the steps to be taken and the decisions to be made. This becomes possible only when believers read and interpret the sacred texts under the guidance of the same Spirit who inspired them (cf. *DV*, 12).

In this regard, the Scripture serves to nurture the life and charity of believers, as Saint Augustine recalls: “Whoever … thinks that he understands the Holy Scriptures … but puts such an interpretation upon them as does not tend to build up this twofold love of God and our neighbour, does not yet understand them as he ought”. [4] The divine origin of the Scripture also recalls that the Gospel, entrusted to the witness of the baptized, despite embracing all the dimensions of life and reality, transcends them: it cannot be reduced to a mere philanthropic or social message, but is the joyful proclamation of the full and eternal life that God has given to us in Jesus.

Dear brothers and sisters, let us thank the Lord because, in his goodness, he ensures our lives do not lack the essential nourishment of his Word, and let us pray that our words, and even more so our lives, do not obscure the love of God that is narrated in them.

Summary of the Holy Father's words:

Dear brothers and sisters, in our continuing catechesis on the Dogmatic Constitution Dei Verbum, we reflect on the divine and human authorship of Scripture. God is the principal author of Scripture and he chooses to reveal himself by using human language. Indeed, the various authors of Scripture are not passive instruments, but are divinely inspired to communicate the word of God by utilizing literary forms and creative methods that incorporate images and examples of their time. While Scripture is a text rooted in historical truth, it also contains a limitless spiritual depth that speaks to people of all times and places, communicating above all God’s love and God’s desire to save us. Let us thank God for his word that nourishes our lives, illumines our paths and reminds us of the promise of eternal life.

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