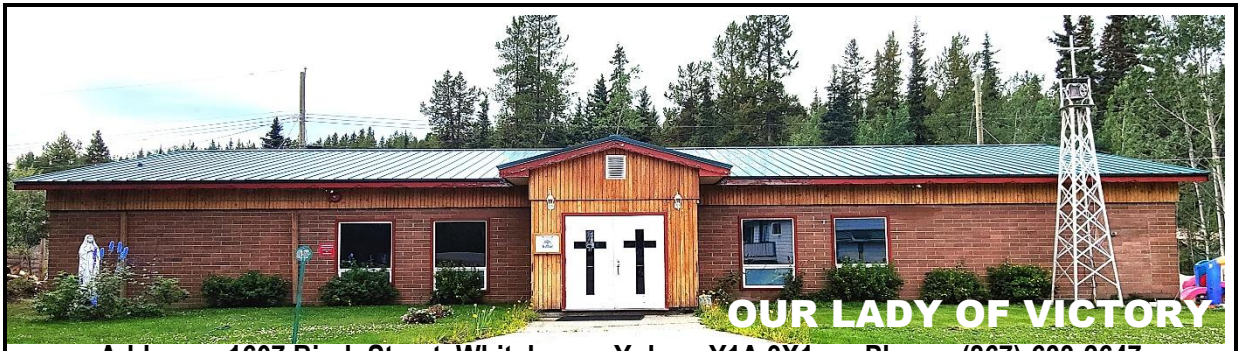


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SECOND SUNDAY IN ORDINARY TIME

PARISH UPDATE-18 JANUARY 2026

PARISH MINISTRY

Mass Intentions/Activities

17Jan		**6.30pm**	All Parishioners	**21Jan**	Wed	**6:00pm**	
		7.30 pm	Syro-Malabar	**22Jan**	Thu	**6.00pm**	
18Jan	Sun	**10.00am**	Feast of Santo Niño of Cebu	**23Jan**	Fri	**6.00pm**	Adoration of the Blessed Sacrament
19Jan	Mon	**6.00pm**		**24Jan**	Sat	**6.30pm**	
20Jan	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

FEAST OF SANTO NIÑO OF CEBU

THEME: "JESUS IS THE LAMB OF GOD SENT FOR THE SALVATION OF ALL NATIONS."

Mass Readings for Today

First reading: Isaiah 49:3,5-6 I will give you as a light to the nations, that you may be my salvation.
Responsorial Psalm: PS 40:1+3a, 6, 7-9(R.7-8) Here I am, Lord; I come to do Your Will.
Second reading 1corinthiana 1:1-3 Grace to you and peace from God our Father and the Lord Jesus Christ.
Gospel john 1:29-34 Here is the Lamb of God who takes away the sin of the world.

As we begin Ordinary Time, the Gospel invites us to quietly contemplate Jesus, the Lamb of God who takes away the sin of the world. John the Baptist teaches us to recognize Christ and to humbly point others toward Him. In the stillness of our hearts, may we deepen our awareness of Jesus' presence and allow His light to shape our lives and our witness.

2026 SUNDAY OFFERING ENVELOPES IN BOXES

The 2026 Sunday Offering Envelopes are now ready for pick-up. Parishioners without assigned box numbers may kindly provide their information to Carol or Susan Mariano. Those who use direct deposit may not have boxes available. Thank you for your continued support.

ST. FRANCIS OF ASSISSI HIGH SCHOOL FUND RAISING

St. Francis School is doing a Fundraiser with Klondike Kettle Corn to support its school mosaic project. Each order includes a box with all delicious treats such as sweet and salty, movie night, simply salted, white cheddar, dark chocolate and sea salt, and maple bacon caramel at $45 for 6 bags. Order by January 23 and pick up on February 5 at SFA. For more details, please contact at www.klondikekettlecorn.com or at hello@klondikekettlecorm.com.

SOCIAL JUSTICE COMMITTEE

The Sacred Heart Social Justice Committee is our link to the national ecumenical social justice organization, KAIROS. For the past year KAIROS has encouraged us to join them in support of the Jubilee Campaign. This campaign seeks to enlist the support of the Canadian faith-based community in addressing the global debt crisis. Low-income countries around the world are being crippled by their debt, the highest in decades according to the IMF. We have been invited by the Whitehorse United Church Social Justice Committee to support the Jubilee Campaign by attending a local screening of the documentary The Debt Bomb and enjoying a simple supper. A discussion will follow to find out how we can help. This ecumenical social justice event will be held on Thursday, January 22 at Whitehorse United Church (601 Main Street) in Lewis Hall from 5pm to 8:30 pm for a donation of $10. All are welcome.

The Feast of the Sto. Niño: A Faith That Walks, Dances, and Endures

The Feast of the Sto. Niño is more than a cultural celebration or a joyful procession filled with music and dance. At its heart, it is a profound proclamation of faith—a faith that has taken root in the lives of the Filipino people for more than five centuries and continues to grow, mature, and bear fruit today.

The image of the Sto. Niño, the Holy Child Jesus, reminds us of a God who chose to come to us not in power or grandeur, but in humility, vulnerability, and love. As a child, Jesus invites us to approach God with trust, simplicity, and openness of heart. In a world often marked by pride, fear, and self-sufficiency, the Sto. Niño gently calls us back to a childlike faith—one that depends fully on God and believes deeply in His providence.

The devotion to the Sto. Niño of Cebu is also a testimony to a faith that endures. From the moment the image was received in 1521, it has accompanied the Filipino people through centuries of struggle, suffering, colonization, calamities, and renewal. Through it all, the faithful have continued to cry out, "Pit Señor!"—not merely as a chant, but as a prayer of surrender: "Lord, hear us. Lord, guide us. Lord, stay with us."

This feast challenges us to reflect on the kind of devotion we live. Is our faith expressed only in celebration, or does it transform our daily lives? The Sto. Niño does not only invite us to dance in the streets; He calls us to walk the path of discipleship—to serve the poor, to forgive generously, to choose humility over pride, and love over indifference. True devotion is not only seen in candles lit and images carried, but in lives offered in service and faithfulness.

As a parish community, may this feast renew our commitment to live the Gospel with joy and courage. May the Sto. Niño teach us to trust God even in uncertainty, to hope amid trials, and to love with the pure and generous heart of a child. May the Holy Child of Cebu continue to bless our families, our parish, and our nation and all other nations fo the world especially where Filipinos are there, and may our lives become living testimonies of faith—faith that is joyful, resilient, and deeply rooted in Christ.

THE ORIGINAL FEAST DAY OF SANTO NIÑO DE CEBU, PHILIPPINES

Did you know that the original feast day of the Santo Niño de Cebu was April 28?

This date commemorates the finding or rediscovery of the image of the Child Jesus in Cebu. Long before the January celebration we know today, April 28 was the original feast day dedicated to the Santo Niño.

The Santo Niño de Cebu is the oldest Christian image in the Philippines. It was given in 1521 by Ferdinand Magellan as a baptismal gift to Hara Humamay, the wife of Rajah Humabon, along with images of the Virgin Mary and Christ depicted as Ecce Homo. Through the centuries, the image became deeply revered by Filipino Catholics as miraculous and as a symbol of the Catholic faith in the country.

To commemorate the rediscovery of the image, the Santo Niño was canonically crowned on April 28, 1965. Later, Pope Innocent XIII transferred the feast to the third Sunday of January to avoid conflicts with the Easter season. This change eventually gave rise to the annual Sinulog celebration we know today.

On May 2, 1965, the Papal Bull Cubanula Religiosa was issued, officially elevating the church that houses the image to the status of a Minor Basilica.

Today, the original image of the Santo Niño is kept inside its chapel at the Minor Basilica del Santo Niño in Cebu City, protected behind bulletproof glass. Replicas of this beloved image are venerated throughout the Philippines under various titles. While the Sinulog Festival every January honors the Santo Niño, April 28 remains an important historical date that reminds us of the roots of this deep and enduring Filipino devotion. Pit Senyor Sto. Niño!

WEEK OF PRAYER FOR CHRISTIAN UNITY (JANUARY 18–25, 2026)

From January 18 to January 25, 2026, Christians around the world will observe the **Week of Prayer for Christian Unity**. This special week invites us to pray together for unity among all followers of Christ, in response to Jesus' prayer, ***"that they may all be one"*** (John 17:21). We encourage all parishioners to join in prayer during this week, asking the Holy Spirit to strengthen bonds of love, understanding, and cooperation among Christian churches. Let us pray for reconciliation, peace, and unity in our communities and throughout the world.

SAINTS OF THE WEEK

20Jan. Ferial: St. Fabian – Feast Day: January 20; Life: Elected pope in 236 in a remarkable way—tradition says a dove descended upon him, signifying divine choice; Legacy: Known as an excellent administrator, he organized the Church in Rome and appointed deacons to care for the faithful; Martyrdom: Died in 250 during Emperor Decius' persecution. Venerated as patron saint of Rome.

St. Sebastian – Feast Day: January 20; Life: A Roman soldier and captain of the Praetorian Guard, secretly a Christian; Witness: Encouraged fellow believers during persecution under Emperor Diocletian; Martyrdom: Shot with arrows, miraculously survived, but later beaten to death around 288; Patronage: Soldiers, athletes, and those suffering from plagues and one the patron saints of the Swiss Guards.

21Jan. Memorial: St. Agnes – Feast Day: January 21; Life: Born in Rome around 291, she was a young girl of noble family; Witness: At age 12–13, she refused marriage, declaring Christ as her only spouse; Martyrdom: Executed in 304 during persecution, remembered for purity and courage; Patronage: Young girls, chastity, and survivors of sexual violence. Often depicted with a lamb, symbolizing innocence.

22Jan Ferial: St. Vincent – Feast Day: January 22; Life: A deacon in Spain, serving under Bishop Valerius of Saragossa; Witness: Arrested during Emperor Diocletian's persecution, he boldly confessed his faith; Martyrdom: Tortured and killed around 304 in Valencia and known as the first Spanish martyr; Patronage: Venerated as patron of wine-makers and deacons; remembered for steadfastness in suffering.

24Jan Ferial: St. Francis de Sales – Feast Day: January 24; Life: Born in Savoy in 1567, became Bishop of Geneva; Witness: Known for his gentle approach to guiding souls, he worked tirelessly against Calvinism and promoted holiness in everyday life; Legacy: Cofounded the Visitation Order with St. Jane Frances de Chantal; Patronage: Catholic writers, journalists, and the deaf. Canonized in 1665 and declared Doctor of the Church and was one of the of principal leaders of the Catholic Reformation.

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

Structures of sin that create poverty and extreme inequality

All the members of the People of God have a duty to make their voices heard, albeit in different ways, in order to point out and denounce such structural issues, even at the cost of appearing foolish or naïve. Unjust structures need to be recognized and eradicated by the force of good, by changing mindsets but also, with the help of science and technology, by developing effective policies for societal change. It must never be forgotten that the Gospel message has to do not only with an individual's personal relationship with the Lord, but also with something greater: "the Kingdom of God (cf. Lk 4:43); it is about loving God who reigns in our world. To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity. Both Christian preaching and life, then, are meant to have an impact on society. We are seeking God's Kingdom." [105]

Finally, in a document that was not initially well received by everyone, we find a reflection that remains timely today: "The defenders of orthodoxy are sometimes accused of passivity, indulgence, or culpable complicity regarding the intolerable situations of injustice and the political regimes which prolong them. Spiritual conversion, the intensity of the love of God and neighbor, zeal for justice and peace, the Gospel meaning of the poor and of poverty, are required of everyone, and especially of pastors and those in positions of responsibility. The concern for the purity of the faith demands giving the answer of effective witness in the service of one's neighbor, the poor and the oppressed in particular, in an integral theological fashion." [106]

The poor as subjects

The life of the universal Church was enriched by the discernment of the Aparecida Conference, in which the Latin American bishops made clear that the Church's preferential option for the poor "is implicit in the Christological faith in the God who became poor for us, so as to enrich us with his poverty." [107] The Aparecida Document situates the Church's mission in the present context of a globalized world marked by new and dramatic imbalances. [108] In their Final Message, the bishops wrote: "The stark differences between rich and poor invite us to work with greater commitment to being disciples capable of sharing the table of life, the table of all the sons and daughters of the Father, a table that is open and inclusive, from which no one is excluded. We therefore reaffirm our preferential and evangelical option for the poor." [109]