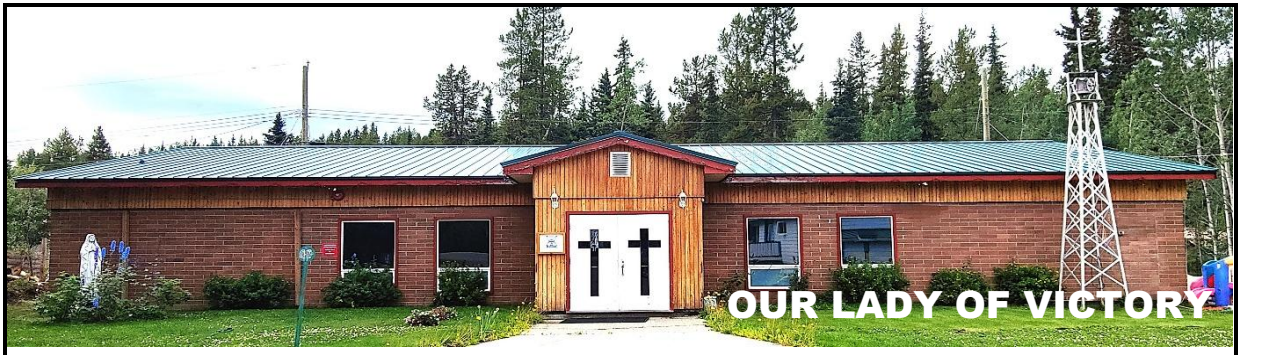


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32nd SUNDAY IN ORDINARY TIME

PARISH UPDATES- 01 NOVEMBER, 2026

PARISH UPDATES

Mass Intentions/Activities

7 Nov.	Sat	**6:30pm**	+ Vivencia Sisican	**11Nov.**	Wed	**6:00pm**	Holy Mass
		7:30pm	Syro-Malabar Mass	**12Nov.**	Thu	**6.00pm**	
8 Nov.	Sun	**10.00am**	All parishioners	**13Nov.**	Fri	**6.00pm**	Holy Mass & Adoration
9 Nov.	Mon	**5:00pm**	Holy Communion Class	**14Nov.**	Sat	**6.30pm**	
		6:00pm				**7.30PM**	
10Nov.	Tue	**6.00pm**					

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

OUR PARISH BOOK OF LIFE

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.

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!

DEDICATION OF THE LATERAN BASILICA

On November 9, we celebrate the Feast of the Dedication of the Lateran Basilica in Rome, the cathedral church of the Pope and the mother and head of all the churches of the city and the world. This feast reminds us that the true dwelling place of God is not merely a building of stone, but also the hearts of His people. Through Baptism, each of us becomes a temple of the Holy Spirit, a living place where God dwells. As described in Ezekiel's vision, water flows from the temple, bringing life and healing wherever it goes. May God's grace likewise flows from our hearts to everyone around us. Let us strive to be living stones, building a Church rooted in unity, peace, and love, where all people can encounter the living presence of Christ.

SAINTS OF THE WEEK

Nov:**10 St. Leo the Great:** St. Leo the Great was a Pope and Doctor of the Church, renowned for defending the orthodox faith and providing strong leadership during turbulent times. He is especially remembered for his encounter with Attila the Hun in 452, which helped spare Rome from invasion. His influential theological writings, particularly on the nature of Christ, played an important role in shaping the Church's teaching. His outstanding virtues include courage, wisdom, prudence, faithfulness, and pastoral care.

Nov.**11 St. Martin of Tours:** St. Martin of Tours was a bishop known for his humility, simplicity, and generosity towards the poor. He is especially remembered for sharing his cloak with a beggar, an act that became a lasting example of Christian charity. He also helped establish and spread monastic life in Gaul (modern-day France). His life inspires us to practise charity, humility, compassion, and courage in proclaiming the Gospel.

Nov.**12 St. Josaphat:** St. Josaphat was a bishop and martyr who dedicated his life to promoting unity within the Church. He worked tirelessly for reconciliation between Catholics and Orthodox Christians in Eastern Europe. He was martyred because of his commitment to Church unity and his pastoral mission.

POPE LEO XIV

GENERAL AUDIENCE

Wednesday, 4 November 2026

Catechesis. "The Documents of the Second Vatican Council. IV. Constitution Gaudium et Spes. 8. Faith and social, political, and economic life (GS, 63–76)

Dear brothers and sisters, good morning and welcome!

The social dimension is an integral part not only of human nature, but also of our faith in Christ Jesus, as the precious legacy we receive from the Incarnation of the Son of God. The Constitution *Gaudium et Spes* (GS) recalls this in Chapters III and IV of Part II, dedicated to economic and social life and to the life of the political community. In these areas too, the Christian faith offers criteria for discernment.

The Council Fathers highlight, first of all, the threat to world peace deriving from the imbalances linked to an economic development that is neither equitable nor respectful of creation (cf. *GS*, 63). This is a far-sighted vision, which was unfortunately borne out towards the end of the last century and which we see even more clearly today. To correct this course, the Document warns, technical progress alone is not enough: "many reforms in the socioeconomic realm and a change of mentality and attitude are required of all" (*ibid.*).

Therefore, *Gaudium et Spes* summarizes the Christian vision of economic development, which must always be at the service of humankind and under human control (cf. *GS*, 64–65). The concept of integral development is already clearly evident here, a concept which Saint Paul VI would later place at the heart of his Encyclical *Populorum Progressio* (1967). More relevant than ever are the appeals to commit to eliminating discrimination against the most vulnerable social groups and migrants (cf. *GS*, 66).

The heart of the economy is work. Through it, one develops as a person, provides for family needs, expresses one's own talent, participates in social life and builds a better world by collaborating in God's creative work. Work must never be distorted to the detriment of people, the common good or creation. The real challenge is to offer everyone opportunities to make the most of their abilities: unemployment, exploitation and working conditions that endanger health and life itself are unacceptable (cf. *GS*, 67). Workers have the right and the duty to participate in decisions affecting their work, including through trade unions, resolving conflicts through dialogue and non-violent action (cf. *GS*, 68).

In this context, the Council recalls one of the fundamental principles of social teaching, namely the universal destination of earthly goods (cf. *GS*, 69) and applies it to the financial sphere, stating that "whoever makes decisions concerning these investments and the planning of the economy – whether they be individuals or groups of public authorities – are bound … to recognize their serious obligation of watching, on the one hand, that provision be made for the necessities required for a decent life both of individuals and of the whole community and, on the other, of looking out for the future and of establishing a right balance between the needs of present-day consumption, both individual and collective, and the demands of investing for the generation to come" (*GS*, 70).

Gaudium et Spes then goes on to discuss the political community, noting several positive

developments in the contemporary era, above all the fact that “the present keener sense of human dignity has given rise in many parts of the world to attempts to bring about a politico-juridical order which will give better protection to the rights of the person in public life” (*GS*, 73).

The political community exists for the sake of the common good, which consists of “the sum of those conditions of the social life whereby men, families and associations more adequately and readily may attain their own perfection” (*GS*, 74). The exercise of political authority must always be directed towards the common good, which must be structured and operate according to local and historical circumstances, but always with the good of the entire human family at heart (cf. *ibid.*).

Gaudium et Spes reiterates that “the Church and the political community in their own fields are autonomous and independent from each other. Yet both, under different titles, are devoted to the personal and social vocation of the same men. The more that both foster sounder cooperation between themselves with due consideration for the circumstances of time and place, the more effective will their service be exercised for the good of all” (*GS*, 76).

Dear friends, engaging in economic and political life in accordance with these criteria is a way of building peace. As Pope Francis recalled, “war is a failure of politics and of humanity, a shameful capitulation, a stinging defeat before the forces of evil” (Encyclical Letter *Fratelli tutti*, 261). On the contrary, politics that tends to the wounds of peoples and of those who suffer injustice offers grounds for hope for the future of humanity.

For this reason, I encourage young people to follow the example of those men and women who have borne faithful witness in these fields. And I renew my call to Christian communities to revive formation in the social doctrine of the Church.

Dear brothers and sisters, in our continuing catechesis on the Second Vatican Council’s Pastoral Constitution *Gaudium et Spes*, today we reflect on the social dimension of humanity, which is integral not only to our human nature but also to our faith in Christ. Chapters III and IV of Part II are devoted to socioeconomic life and the political community, with particular emphasis on the theme of peace. From this perspective, the Council Fathers presented the Catholic vision of economic development, placing work at its center. Here, the Council recalls a fundamental principle of Catholic social doctrine, namely, the universal destination of goods. It then considers the political community, which — whatever its historical form — also exists for the sake of the common good, which must be the aim of the exercise of civil authority.

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