

# Our Lady of Victory Church

1607 Birch Street, Whitehorse YT, Y1A 3X1

Ph: 867-633-2647

Bishop: Most Reverend Héctor Vila, DD; Parish Priest: Fr. Leo Llamas

Our Lady of Victory parish is part of the Roman Catholic Diocese of Whitehorse, Canada

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**Pre registration: Advance sign up is now an essential requirement for Saturday 7.00 pm and Sunday 10.00 am Mass. Drop-ins will be accommodated if space allows, but will have to wait to be seated. It is not 'first come, first served' and priority will be given to those who pre-register.**

**You may sign up @ [olov.whitehorse@gmail.com](mailto:olov.whitehorse@gmail.com)**

**Weekdays do not require pre-registration, but please sign in on entry.**

**Mass times:** Saturday 7.00 pm, Sunday 10.00am, Monday, Tuesday, Thursday, Friday 6.00 pm

**30 minute Adoration follows Mass on Fridays**

The SHC 5.00 pm Saturday Mass will be available on:

<https://www.youtube.com/channel/UCTLpdEQBFzvybDXnIEMYqwg>

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## January 3, 2021 The Epiphany of the Lord



**Adoration of the Magi**

**Artist:** Antonio Campi 16<sup>th</sup> century **Source:** Wikimedia

**We  
observed  
his star at  
its rising,  
and have  
come to  
pay  
homage to  
the Lord**

Matthew 2.2

### **Mary Mother of God Gospel reflection with Father William Grimm 4.39 m**

Each of us is presented with the same vocation as Mary. God says to you and to me, "Make my Son present in the world. Forgive sins. Bring healing. Live with faith that my love is stronger than your death. By word and deed, assure the world of my love."

[https://www.youtube.com/watch?v=8NyZP66UIJY&feature=emb\\_logo](https://www.youtube.com/watch?v=8NyZP66UIJY&feature=emb_logo)

## Fr. Roger Karban's essay for The Epiphany of the Lord

Isaiah 60:1-6 Ephesians 3:2-3a, 5-6 Matthew 2:1-12

There's a good reason the story of the magi's unexpected visit to Bethlehem is told only in Matthew's gospel. He's the one evangelist who writes for Jewish Christians, the one evangelist whose community had problems with non-Jews becoming Christians.

Though there were three basic changes in the first 100 years of Christianity, the one which created the most practical problems for followers of Jesus revolved around the Gentile/Jew question. Is it essential for imitators of Jesus to be Jewish? Or can non-Jews also become other Christs?

Paul of Tarsus had concluded at least 20 years before Matthew wrote that since we follow the risen Jesus, not the historical Jesus, Gentiles and Jews are on the same level when it comes to Christian faith. He clearly stated in Galatians 3 that the risen Christ isn't a slave or free person, Jew or Gentile, male or female. Once risen from the dead, Jesus is, in Paul's words, a "new creation."

Yet it's clear that Matthew's Jewish Christian community still had reservations about Gentiles entering the church without first converting to Judaism. Unlike themselves, these "Johnnies-come-lately" weren't obligated to keep the 613 Laws of Moses; regulations to which not only they, but also the historical Jesus adhered.

His community's hesitation in welcoming Gentiles as full-fledged imitators of Jesus seems to be one of the reasons Matthew includes the visit of the magi in his Infancy Narrative. We not only hear about non-Jews discovering and worshiping Jesus, but they're non-Jews engaged in an occupation totally forbidden in the Hebrew Scriptures: astrology. Those who "followed stars" were subject to the death penalty.

The evangelist can't help but remind his original Jewish readers that Herod's Jewish Scripture experts knew exactly where the Messiah was to be born, but he and they were obviously too busy to travel the few miles to Bethlehem and venerate him. Sinful Gentiles did what many law-abiding Jews refused to do.

Matthew was simply joining with the Pauline disciple responsible for Ephesians and asking his church to also rejoice that God had "... revealed to his holy apostles and prophets by the Spirit that the Gentiles are coheirs, members of the same body, and co-partners in the promise in Christ Jesus through the gospel." Both sacred authors presume God's revelation isn't something static: given in its entirety once upon a time, never changing, never evolving. As the Ephesians author puts it, "(This mystery) was not made known to people in other generations." There's always deeper dimensions of God's revelation for us to discover.

Five hundred years before Jesus' birth, Third-Isaiah is also convinced of the evolutionary process of God's revelation. Like his prophetic predecessors, he constantly tries to take his people beyond their comfort zone. Long before Paul's mind-expanding insights about the implications of the risen Jesus' new personality, this post-exilic prophet also looks forward to a day when Gentiles will benefit from the faith of Jews. "Nations (Gentiles) shall walk by your light, and kings by your shining radiance." He's certain the faith of his people will eventually affect the faith of all people.

One last point: the gold and incense the magi give to the child make sense when you're dealing with royalty. On the other hand, myrrh is normally used to anoint dead bodies. Even at Jesus' birth, Matthew insists on bringing up his death; a death all his followers are expected to imitate. One way in which we certainly die with him is constantly to see and accept the new in God's revelation, especially at the point in which we've just become comfortable with the old in that revelation

Originally published in 2014 - The Estate of ROGER VERMALEN KARBAN

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### **What the hell kind of Christmas is this?** Bill Grimm, Tokyo

Updated: December 08, 2020 03:13 AM GMT. A shared article from UCANews.

Christmas time 1973 I was a newly-arrived seminarian in Japan. It was my first-ever Christmas away from home.

The “economic miracle” of the country’s post-war recovery was in full swing. Before the end of the decade, a best-selling book would tout *Japan as Number One*.

However, the miracle was not yet complete, even in the capital Tokyo. Large parts of the metropolis were not yet connected to a sewer system, and so what English-speakers called “honey wagons,” trucks that pumped out septic tanks, were a common sight and smell in residential neighborhoods.

Buildings slapped together after World War 2 were being replaced with more substantial structures. Supermarkets had not yet replaced vendors selling foodstuffs and household items from handcarts. They used bells, horns or chants to advertise their presence, with different instruments and tunes depending upon their product. I miss them much more than I miss the honey wagons.

Equipped with only a few weeks of language study, I decided to spend my Christmas vacation from language school up north on the snowy island of Hokkaido, staying with a priest in a coal-mining town where the travel instructions were basically, “Go to the middle of nowhere and turn right into the mountains.”

The middle of nowhere was easy to find since it was the town where steam locomotives that served much of the island met up with diesel trains. So, there was always a cloud of black smoke over the place visible from far away. Now that town is no longer a travel hub, and it does not even exist anymore; it was merged with another.

When I arrived, the priest told me that he had been contacted by people in a little settlement farther out in the mountains. They wanted to have a Christmas party for their kids. They knew that the church had something to do with Christmas and knew as well that the priest would not arrive empty-handed.

So, we loaded fruit and candy into the car on Christmas Eve and drove off into a winter wonderland. We drove, that is until we could go no farther on the snowbound road. We hiked the last part of the way.

The party was in a shack with the wind whistling through the walls. There was a handful of kids and a drunk man in a Santa suit.

The priest told the kids the story of Christmas and then taught them to play Bingo. One of them was intellectually handicapped and could not understand the numbers for the game. Since I had at least learned my numbers, we were paired as a team.

Here I was in a drafty shed with snow blowing through the walls. A drunken Santa Claus was snoozing in the corner. I understood next to nothing that was being said, teamed up with a poor kid for whom, apart from pointing to numbers on a Bingo card, I could do nothing. I was on the far side of the globe from my family and friends, and all that Christmas with them meant.

I began to feel lonely, thoroughly miserable, and sorry for myself. What the hell kind of Christmas was this?

And then, so forcefully that it almost seemed audible enough to be heard by everyone, one word came to me: Bethlehem.

This year will be a kind of re-enactment of that Christmas in a shed in Japan for many of us.

Covid-19 forces us to do without so much that traditionally makes the feast and season special – being with family and friends, partying, visiting, shopping, gifting, feasting, even churchgoing. This year, much of that is impossible.

Many of us mourn family and friends lost to the disease. Many are out of work and sinking beneath financial disaster. Schools are disrupted. Experts tell us that things will worsen as January is likely to be the worst month before vaccines become widely available and begin to beat back the plague.

With so much else stripped away, even life itself, one word remains. Bethlehem.

Like it or not, we are forced to face this Christmas with everything stripped away except the simple fact that Christ is with us not as a doll under the Christmas tree, not as the subject of songs and stories, not as a distraction from the other elements of the season, but as God with us, Emmanuel.

God with us in our worst situation. God with us in our own poverty and that of others. God with us not to make everything as we wish, but God with us to share our confusion, our disappointment, our pain, our death. That is the meaning of Bethlehem.

This year, Christmas is either about God with us, or it is nothing. If Covid Christmas teaches us that, next year, we may resume the trappings of the season, but with a new unclouded knowledge of what the feast really is.

A note: that priest with whom I spent my first Japan Christmas died last April, one of Covid's victims.

*Father William Grimm is a Maryknoll Missioner and the publisher of UCA News based in Tokyo, Japan. The views expressed in this article are those of the author and do not necessarily reflect the official editorial position of UCA News.*

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## **Fr. Joe: The Solemnity of the Epiphany of the Lord: The Wise Seek Him**

We are presented with contrasts today. We are presented with pagan astrologers and the leaders of the Temple.

The pagan astrologers were searching. They were on a journey of life. They were looking for truth in the world. They saw a star rising, or at least in a position in the heavens where they had never seen a star before. They believed that some god somewhere was trying to announce something through that star. So they continued the journey of their lives by following the star. They grew in faith as they traveled. When they first arrived in Jerusalem, they looked for a political figure, the King of the Jews. That is why they went to Herod. When they arrived at the house where Mary, Joseph, and Jesus were staying, they fell down in worship. They were the first gentiles to have an experience of the presence of the Messiah. Their journey of life, the journey to God was complete. They were sincere in the search. They were wise men.

The scholars in the Temple who devoted their lives to the Sacred Word and traditions of the Jewish people were not so wise. They knew that the Messiah was coming. This was foretold in Scripture. They even knew that he was coming to Bethlehem. But the political mood was such that it just was not a good time for a Messiah. They were motivated by the events of the world instead of the search for God. As a result, they missed entering into the presence of the Messiah.

The solemnity of the Epiphany celebrates Jesus showing himself (that is what Epiphany means) to those whose faith lead them to him, to those who wish to see him. The wise men who did not know God were searching for him. They found him. The Jewish scholars who had the help of scripture were not searching for him, and they missed his presence on earth.

This feast leads us to ask ourselves about our own attitudes in life. Are we really searching for God? Do we really want to find him? That is a very important question, because finding God necessitates changes in our lives. I am reminded of the *Confessions of St. Augustine*. Augustine wrote that before his conversion he practiced every kind of immorality. He did not want to convert to Christianity because he was afraid he might take it too seriously. He figured he would probably end up forcing himself to change his ways, and he did not want to do that.

Every experience of God demands a change in the status quo of our lives. If on Christmas we feel drawn closer to the Lord, then we have to refine our lives so we can enjoy his presence. If we are not willing to come closer to Christ, then Christmas is just a week full of empty sentiment.

Jesus is calling all of us to come before his presence. This presence is not just in Bethlehem, but in the many places of our everyday lives. He is present in the members of our family who are hurting depressed or going through difficult times in their lives. He is present in all who are struggling to get by in difficult times. He is present in each of us as we stop to listen to our consciences rather than just go with our emotions.

"The wise still seek him," the Christmas cards say. if we really want the Lord in our lives, we will continue the search, the journey towards a new experience of his presence.

*This material is used with permission of its author, Rev. Msgr. Joseph A. Pellegrino, Diocese of St. Petersburg, FL*

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***Sometimes we pray for God to change a situation when God wants the situation to change us.***

Unknown

## The Pope's Prayer Intentions: for January 2021:

### Human fraternity

May the Lord give us the grace to live in full fellowship with our brothers and sisters of other religions, praying for one another, open to all.

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Pope Francis will not preside over the traditional end-of-the-year prayer service nor the New Year's Mass in St. Peter's Basilica due to "painful sciatica," the Vatican said.

In a statement published Dec. 31, Vatican spokesman Matteo Bruni said that instead, Cardinal Giovanni Batista Re, dean of the College of Cardinals, will preside over the evening prayer and the singing of the "Te Deum" to thank God for the year that is ending.

Cardinal Pietro Parolin, Vatican secretary of state, will preside over the Jan. 1 Mass for the feast of Mary, Mother of God, and World Peace Day at the Altar of the Chair in St. Peter's Basilica, he said.

However, Bruni confirmed that "Pope Francis will still lead the recitation of the Angelus from the library of the Apostolic Palace, as scheduled" Jan. 1.

The pope has suffered for several years from sciatica which, according to the Mayo Clinic, can cause sharp pain that radiates along the path of the sciatic nerve, which branches from the lower back through the hips and down each leg.

Pope Francis has spoken in the past about the physical pain he suffers due to the condition.

Speaking to journalists during his return flight from Rio de Janeiro, Brazil, in July 2013, the pope described an attack of sciatica he suffered during the first month of his papacy as "the worst thing that happened."

"Sciatica is very painful, very painful! I don't wish it on anyone!" he told the reporters.

Then in the summer of 2017, the Catholic magazine Famiglia Cristiana reported that the pope's personal doctor recommended he receive regular massages and injections twice a week to reduce the pain caused by the condition.

Pope Francis celebrated his 84th birthday Dec. 17 and has rarely canceled or missed events due to health.

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### Rachel's Corner

*"For I know well the plans I have in mind for you—says the LORD—plans for your welfare and not for woe, so as to give you a future of hope."* Jeremiah 29:11

Is a future of hope something you felt like you lost when you made your abortion decision? God hasn't forgotten about you! Come on a Rachel's Vineyard™ Retreat and find out what beautiful plans He has for you that will fill your life with His merciful peace and hope.

[www.RachelsVineyardKelowna.com](http://www.RachelsVineyardKelowna.com) [info@rachelsvineyardkelowna.com](mailto:info@rachelsvineyardkelowna.com) 250-762-2273

For local information email: [rvwhitehorse@gmail.com](mailto:rvwhitehorse@gmail.com)

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### Your prayers are asked for:

The families of all the faithful departed. All those who are ill.  
All those suffering from Covid – 19. The families of those infected and those at risk of Covid – 19.  
Those who are suffering from severe environmental events.

### Local News

- **New:** The Diocese of Whitehorse is pleased to endorse **Shalom World**, a 24/7, family-friendly, commercial-free, high-definition Catholic network which appeals to young, as well as young-at-heart viewers. What is Shalom World Media all about? [Watch this short video.](#)

- **New: OLV Food Bank Outreach:** The items most needed at present is **Tomato Sauce**. Monetary donations may be made at: [www.whithorsefoodbank.ca/donations](http://www.whithorsefoodbank.ca/donations)
- **New: NET Ministry is coming to town,** January 7, 2021 and they will be here for the semester. When the group of 10 arrive, they will isolate for two weeks. This is where you come in! We need volunteers to prepare and donate food ahead of time. We are looking for soups, stews, lasagna, spaghetti sauce, wild meat like roasts, canned vegetables, fruit, baking or whatever you wish! Please contact Stella Martin at [stellamartin1981@hotmail.com](mailto:stellamartin1981@hotmail.com) or 335-4629/668-4629 for questions or coordinate pick up. Thank you!
- **Offertory Envelopes:** Bishop Hector has said that there will be no more exchange of envelopes between parishes. Any OLV envelope donation placed in offertory at SHC will remain with SHC and SHC donation envelopes placed at OLV will remain with OLV. Envelopes for 2021 are available.
- **Pre-registration is essential for Sat 7.00 pm & Sun 10.00 am at OLV.** Our new flexible arrangement depends upon whether people attend as groups or individuals. We cannot assess this without pre-registration so it is critical you do that or we will have to abide by our previous limit of 25. **The cut off time for registration @ OLV is now 1.00 pm Saturday. Those who register after 1.00 pm will be considered as drop ins. As with those who do not register, you are expected to remain standing at back of church until all those who registered are seated.** You may e-mail [olov.whitehorse@gmail.com](mailto:olov.whitehorse@gmail.com)
- **As of December 1<sup>st</sup>, face masks are required** to be worn by all when entering the church. The only exemptions are those approved by YT. Children under age of **5** are also exempt.
- **Maryhouse:** once again is accepting donations of **used men's clothing;** boot, coats, snow pants. They can also accept a small amount of women's clothing. Please call 667-7146 to ensure someone is there.
- **Youth On Fire EVERY FRIDAY, from 6:30 to 8:00 pm, at the CYO Hall.** Grades 5 to 8 are welcome! Attendance is limited so we ask that you confirm your child's presence by calling Andrea 333-3939 or Myriam 334-9300. Bring your indoor shoes and your face mask or face shield! Faith filled fun awaits!
- **Hospice Yukon: Offers many resources to help with losing a loved one, co-worker or pet:** All of the programs are offered free of charge. Please call 867 667 7429 or email [info@hospiceyukon.net](mailto:info@hospiceyukon.net) for more info. <https://hospiceyukon.net/>