

# Our Lady of Victory Church

1607 Birch Street, Whitehorse YT, Y1A 3X1 Ph: 867-633-2647

**Bishop:** Most Reverend Héctor Vila, DD; **Pastor:** Fr. Marc Lalonde

*Reconciliation: 30 minutes before Mass.*

**Mass Times:** 1st Mass of Sunday: Saturday, 7.00 pm. Sunday, 10.00 am. Weekdays **except Wed**, 6.00 pm  
Monday: Perpetual Novena to Our Lady of the Miraculous Medal, Rosary, and Adoration; after Mass  
Beginning on **May 1, 2019**, there will be no 6.00 pm Wednesday Mass at OLV.

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

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## OLOV Parish Council:

**President:** Fr. Marc, **Chair:** Joe Hanrath, **Secretary:** Carol Vanderbyl, **Treasurer:** vacant,

**Council Members:** Frank Hanrath, Pat Banks

Meetings will now be 1<sup>st</sup> Monday @ 2.30 pm. **Next meeting ?**

**Finance Committee:** Fr. Marc Lalonde, Pat Banks, vacant

**Music:** Saturday, Theresa Han; Sunday, Pauline Paton; **Liturgy:** Pat Banks; **Food Bank:** Kristie Kanary

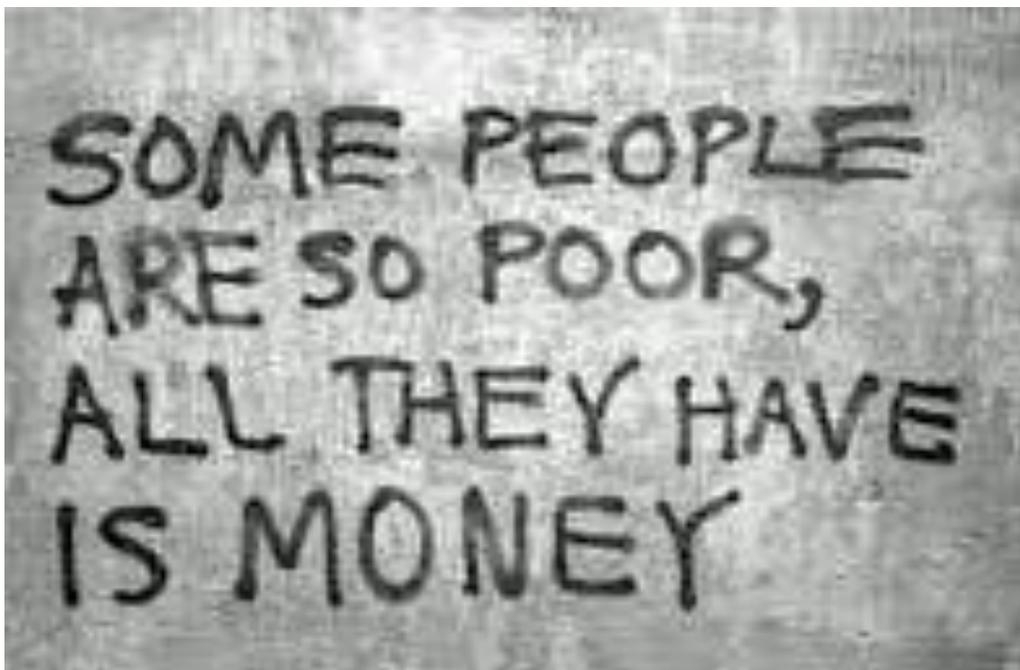
**Knights of Columbus:** meetings are 7.00 pm, 2<sup>nd</sup> Wed CYO Hall. Contact Domagoj Pehar, 332-0835

**Catholic Women's League:** meetings 7.00 pm, 2<sup>nd</sup> Tues, CYO Hall. Contact Carol Vanderbyl, 633-5348

**Sacred Heart Edge Youth Group** (Youth on Fire): Will recommence in September.

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## August 4, 2019: 18<sup>th</sup> Sunday in Ordinary Time



***“Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.”***

Luke 12.13

## Fr. Roger Karban's essay for August 4, 2019: Eighteenth Sunday of the Year

Ecclesiastes 1:2, 2:21-23; Colossians 3:1-5, 9-11; Luke 12:13-21

[Editor's note: While Father Roger Karban recovers from an illness, FOSIL reprints a column from 2016:]

Many of us don't realize how today's well-known Ecclesiastes passage contradicts the writings of other sacred authors. Those who composed our Hebrew Scriptures usually challenge Qoheleth's belief that "All things are vanity!" Knowing nothing of an afterlife – as we know it – until shortly before Jesus' birth, most of them looked upon wealth as Yahweh's right here and now reward for being good. They believed if you kept your nose clean, doing what Yahweh commanded, Yahweh would grant you a long life and take good care of you during that life.

Qoheleth, on the other hand, doesn't see any sense in spending a lifetime acquiring wealth. He's observed that someone who hasn't "labored over it" will eventually inherit it. "For what profit comes to someone from all the toil and anxiety of heart with which he/she has labored under the sun? All their days sorrow and grief is their occupation . . ."

How are we supposed to deal with these biblical contradictions?

In some sense we're invited to spend our money and take our pick. The same theology doesn't run from Genesis to Revelation. Our ancestors in the faith were convinced there are many implications – often contradictory implications - to our following Yahweh or the risen Jesus. The Scriptures they saved and collected provide us with a bunch of them.

Yet at the same time, a common theme runs through all our sacred writings: people of faith are constantly trying to discover what God wants of them.

In today's gospel passage, Luke's Jesus tells us what God doesn't want: a senseless accumulation of wealth. Following Qoheleth, he warns his followers that the wealth they acquire here isn't going to follow them into eternity. If they're smart, they'll work at storing up real "treasure:" the things that matter to God, the things which are transferable from this life to the next.

The Pauline disciple who authored Colossians couldn't agree more. ". . . Seek what is above," he writes, where Christ is seated at the right hand of God. Think what is above, not of what is on earth." He's convinced that if we've died with Christ we're already operating in the "above." That means we must not only sidestep all the evils this earth offers, but also put on a "new self." We must actually become other Christs.

Following the insights of his mentor, the writer is convinced the first step in this transformation is to recognize the risen Christ in everyone around us. Quite a task! Being human, we first have to overcome all the barriers this earth has built between one person and another. "There is not Greek and Jew," he reminds us, "circumcision and uncircumcision, barbarian, Scythian, slave, free, but Christ is all and in all."

No wonder there are different theologies in the Christian Scriptures. There's simply no one way to recognize that divine dimension in everyone. How do we prepare ourselves to experience that uniqueness? It isn't just a matter of telling our minds to do so.

It takes time to pull that off. It doesn't happen instantly. Different people are at different stages of that recognition. The American Georgetown University Jesuits, for instance, were still owning and selling slaves in 1838, based on the belief that legitimate slaves – individuals created by God as slaves – were "ontologically different" from non-slaves. It took another generation and then some for all Christians to realize that theology didn't hold water.

Today some still struggle with recognizing the risen Jesus in gays, lesbians and transgendered persons. Add that to the perennial problem: recognizing him/her in women. We've obviously got a long way to go, and a lot of contradictions still to explore.

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## Fr. Michel de Verteuil Lectio Divina, The Year of Luke [www.columba.ie](http://www.columba.ie)

### **General Textual comments**

The passage is in several sections:

- **verses 13 and 14:** a dialogue between Jesus and the man;
- **verse 15:** a teaching on avarice;
- **verses 16 to 21:** a parable with its explanation.

If you decide to meditate on the dialogue, you can identify with Jesus, the leader who refuses to play games with people,

or the man, whom we will recognise as ourselves when we pray (or relate with people) from self-interest. The teaching on avarice is imaginative, as Jesus' teachings always are. You might like to ask yourself who has been Jesus in your life.

The parable has two moments, each of which can unveil reality to you. There is the first moment when the man decided to build bigger barns, he one when God called him. This second moment has two aspects: his souls was demanded of him, and he had to face the question, "This hoard of yours, whose will it be?"

The brief interpretation in verse 21 seems simple at first reading, but personal meditation can reveal how deep it really is.

### **Scripture Reflection**

**Lord,** forgive us for the times when we make prayer an occasion for getting you to tell our brothers to give us a share of our inheritance, as if you were some kind of high court judge or arbitrator of our claims.

*"The ultimate purpose of trade and industry is to serve our fellow human beings by creating goods and services to meet their needs."* ... **George Carey, Archbishop of Canterbury**

**Lord,** we pray that your Church may always be the voice of Jesus in our modern world, challenging our contemporaries to watch and be on their guard against avarice of any kind, and reminding them that our lives are not made secure by what we own, even when we have more than we need.

*"Materialism has failed as an ideology in the East, but it has certainly triumphed as a matter of practice in the West."* ... **President Havel of Czechoslovakia**

**Lord,** we thank you for those few world leaders who are the voice of Jesus in our day, calling us to watch and be on our guard against avarice of every kind.

*The continued greed of the wealthy nations will certainly call down on them the wrath of the poor, with consequences no one can foretell."* ... Pope Paul VI, *Populorum Progressio*

**Lord,** the wealthy nations of the world have had good harvests from their land, they have pulled down their barns and built bigger ones, storing their grain and their goods in them.

They think that they have plenty of good things laid by for many years to come and so they can take things easy, drink and have a good time.

But the time will surely come when the poor nations of the world will demand to be treated as members of the human family, and that great hoard of goods, whose will it be then?

*"The Cross is the power of truth. It exposes the ultimate futility of relationships based on fear, manipulation and violence."* ... **Bishop Raymond Hunthausen of Seattle.**

**Lord,** we remember a time when something terrible happened to us

- a death in the family;
- we were humiliated in front of our friends;
- we discovered how jealous we were.

Truly our souls were being demanded of us.

We realized then that we are not made secure by what we own,  
that the treasures we store up for ourselves are really worthless.  
We thank you that at that moment we felt poor and very vulnerable,  
but also very rich because we knew that you looked on us with love.

*"Hell is not to love any more." ...Dorothy Day*

**Lord**, the worst experience in the whole world  
is to have a demand made for our souls  
and then to realize that we have stored up treasures for ourselves  
in place of making ourselves rich in your sight.

*"By admitting death into our lives we enlarge and enrich them." ...Etty Hillesum, Jewish woman who died  
in a concentration camp, 1943*

**Lord**, remind us always of that dread moment when you will say to us:

*"This very night demand will be made of your soul."  
When our horizons are not limited by the big barns  
in which we have stored our grain and all our goods,  
we can become truly rich.*

*"We cannot allow the politicians to cloud our vision and promote their disruptive policies, as it would lead to  
our destruction." Lloyd Best, Trinidad economist*

**Lord**, help us to stand up to leaders whose main interest is building big barns  
in which to store all their grain and goods,  
thinking they have plenty of good things laid by for many years to come,  
when all the time they are destroying the tolerance  
that has made us a wealthy nation in your sight.

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## **Donal Neary S.J. Gospel reflections for Year C: Luke**

### ***Rich in whose sight? — Love not wealth —***

You can look around a lot and the gospel today makes sense. It points at how we can get caught up in what we own and what people have. It's about possessions and how they take us over- or how we react when we lack what we once had. We enjoy wealth but we have a mixed reaction to it.

Saint Ignatius mentioned three obstacles to our faith -wealth, honour, pride. He saw from his own experience that people wanted wealth so that they would be highly thought of

- it can be the right school,
- the right address,
- the right bank.

We have pride in what we have, but as we know, things can change very quickly. Shares go down; you may become ill or die.

The battle is between being rich in the sight of the world and being rich in the sight of God.

The opposites of these obstacles are simplicity, integrity, and humility. Humility is pride in who we are – children of God, brothers and sisters to each other, and accepting ourselves just as we are. We need nothing outside of ourselves to make us feel good about ourselves. This too is simplicity.

What we have is a gift, given to us for the good of the world, the community, the neighbourhood, not just for the good of the self.

And in the end, what matters is that we are judged on love not on wealth. Or if we have had wealth, we will be judged on what we did with it. It can lead us away from God very easily. Do we live like him? Be rich in God – in mercy, love, forgiveness and justice.

## **People who wonder whether the glass is half full or half empty, miss the point... The glass is refillable.**

Internationally, the Church is promoting evangelisation and, in those places, where people are active the rewards have been huge: more ordinations and more people returning to worship. If the word evangelisation scares you and conjures up images of knocking on doors, carrying a briefcase full of pamphlets – think again and read of some recent evangelizing lay people.

### **Madeleine Delbrêl: How Lay People can be Missionaries in Daily Life**

Her most popular book, *We, the Ordinary People of the Streets*, outlines in detail how lay people can be missionaries in daily life. In one particularly lyrical passage, she describes how a lay missionary sees the world:

From a sand dune, dressed in white, the [traditional] missionary overlooks an expanse of lands filled with unbaptized peoples. From the top of a long subway staircase, dressed in an ordinary suit or raincoat, we [ordinary people] overlook, on each step, during this busy rush-hour time, an expanse of heads, of bustling heads, waiting for the door to open. Caps, berets, hats, and hair of every color. Hundreds of heads – hundreds of souls. And there we stand, above. And above us, and everywhere, is God.

*God is everywhere—and how many souls even take notice? ...*

*Lord, Lord... My eyes, my hands, my mouth are yours.*

*This sad lady in front of me: here is my mouth for you to smile at her.*

*This child so pale he's almost gray: here are my eyes for you to gaze at him.*

*This man so tired, so weary: here is my body so that you may give him my seat, here is my voice so that you may say softly to him, "Please sit down."*

*This smug young man, so dull, so hard: here is my heart, that you may love him, more strongly than he has ever been loved before.*

#### **Madeleine Delbrêl**

#### **Who is Madeleine Delbrêl—the “French Dorothy Day” Pope Francis made venerable this weekend?**

Read more at: <https://www.americamagazine.org/faith/2018/02/01/who-madeleine-delbrel-french-dorothy-day-pope-francis-made-venerable-weekend>

### **The Missionary of Wall Street**

**From Managing Money to Saving Souls on the Streets of New York** by [Stephen Auth](#)

[https://www.sophiainstitute.com/products/item/missionary-of-wall-street?utm\\_source=CE%20ebblast&utm\\_medium=Missionary%20of%20Wall%20Street&utm\\_content=CEebblastMissionaryofWallStreet](https://www.sophiainstitute.com/products/item/missionary-of-wall-street?utm_source=CE%20ebblast&utm_medium=Missionary%20of%20Wall%20Street&utm_content=CEebblastMissionaryofWallStreet) or [https://www.youtube.com/watch?time\\_continue=7&v=5SXk1b5s6lc](https://www.youtube.com/watch?time_continue=7&v=5SXk1b5s6lc)

OK so we don't have subways, nor do we work on Wall St., but sometimes all it takes is a friendly smile to engage people. Try a simple walk around your neighbourhood or venture to a new one, the eventual results can be surprising. People are creatures of habit and chances are if you walk the same route daily, you will meet the same people. You don't have to proselytize; a simple smile and a brief harmless comment about the weather or their dog, is an opener. After meeting the same person several times and if they are responsive to a longer chat, you may be able to throw in a comment about going to church. Surprise, surprise; many will respond by asking which church and often that may be followed up by them saying that they used to go to church and have thought about returning. It may not be the church you attend, but people respond to encouragement. For the brave: take a trip to 3<sup>rd</sup> Ave behind the homeless shelter. Just don't go after dark, or alone, and don't wear fancy threads because you need to blend in to relate to people.

***“Your cloister must be the streets of the city and your chapel the parish church.” ...***

St. Vincent de Paul, founder of the first active order of religious

## **Pope's Prayer Intention for August: Families, Schools of Human Growth**

That families, through their life of prayer and love, become ever more clearly "schools of true human growth."

### **New Scientific Study Proves Human Life Begins at Conception**

<https://www.lifenews.com/2019/06/20/new-scientific-study-proves-human-life-begins-at-conception/>

### **Archeologists find Church of the Apostles**

**'The church indicates that there existed a living memory in the Christian community about the location of Bethsaida, home of Peter, Andrew and Philip'**

Archaeologists in Israel believe they have found the remains of the Church of the Apostles, a Byzantine-era building said to be built on the home of two of Jesus Christ's disciples, Peter and Andrew.

Experts from the Kinneret Institute for Galilean Archaeology at Kinneret College, Israel and Nyack College in New York, have been excavating the site of el-Araj on the northern shore of the Sea of Galilee over four seasons.

The archaeologists believe that el-Araj could be the site of the ancient Jewish fishing village of Bethsaida, which later became the Roman city of Julias.

Excavations have revealed floor mosaic tiles, a fragment of the marble chancel screen decorated with a wreath and a glass tesserae gilded in gold that belonged to a wall mosaic typical of a large, ornate church.



"Aerial photo of the main excavation area at el Araj, site of first-century Bethsaida-Julias and the Byzantine Church of the Apostles. Photo: Zachary Wong

Full article here: <https://www.thetablet.co.uk/news/11934/church-of-the-apostles-found-say-archaeologists->

### **In Jerusalem, Tomb of the Kings set to reopen to public**

This funeral site, closed since 2010, is the subject of complex political and religious demands.

The 2,000-year-old Tomb of the Kings is a Roman architectural jewel located in Jerusalem.

The funeral site had been under construction since 2009, for a total budget of about 1 million euros.

Located in East Jerusalem, the Palestinian part of the city occupied by Israel, the site is French property.

The entrance is clearly marked with the tricolor flag and a sign "French Republic - tomb of kings."

In 1863, Félicien de Saulcy, considered one of the fathers of biblical archaeology, began the first excavations of the site. The challenge is to confirm the presence of the tombs of the kings Solomon and David, considered in the Old Testament as the founders of Israel. The hypothesis has been ruled out, but the name of the tomb testifies to the tenacity of the legend. Several sarcophagi have been discovered inside and are on display in the Louvre.

One of them bears an inscription in Aramaic which, according to the most commonly accepted theory, refers to Queen Helen of Adiabene, who had the tomb built for her dynasty. She would have converted to Judaism and eventually buried in Jerusalem.

## Tuesday August 6<sup>th</sup>: The Transfiguration of the Lord Feast

### Local News

- **New: Whitehorse Right to Life.** Bring the 'Unplanned' movie to Whitehorse: **Unplanned** is the inspiring true story of one woman's journey of transformation as a Planned Parenthood clinic director to becoming one of the most ardent pro-life speakers in America. If you would like to see this movie at a local theatre, contact us at our **Facebook page: [Bring the Unplanned movie to Whitehorse, Yukon](#)** or by **Email: [bringunplanned2wh@yahoo.com](mailto:bringunplanned2wh@yahoo.com)** and count yourself in. We need a minimum number of people to show the movie. You can also visit the website at [www.unplannedfilm.com/canada](http://www.unplannedfilm.com/canada)
- **New: Knights of Columbus** and **Canadian Filipino Sports Association of Yukon** invite you to their annual **Family Day** at the Rotary Park on **Aug 10 at 12pm-8pm**. BBQ, volleyball and other games to enjoy. All are invited.
- **Braeburn Camp** could use your Canadian Tire dollars. They may be dropped off at WUC office. Please mark them for Braeburn Camp. Thank you for your donation.
- **OLV Food of the Month for Whitehorse Food Bank.** The **Aug** selection is canned **Beans**. **Thank you**
- Thanks to those who donated old newspapers, OLV is still in need of more to use for weed suppression.
- A big **Thank You** to those who clean our church. Please be considerate of them by wiping your feet on the porch carpet before entering the church, and **please respect our newly waxed floor**.
- **Baptismal and other Sacramental Preparation, or Home Visits** for parishioners who would like Fr. Marc to stop by for communion, a short visit, a house blessing, or just a chat: Please call Fr. Marc at 633-2647
- **Tuesday, lunch time BBQs in Stringer Park** are back for the summer. Super chefs Bishop Larry and Dean Sean will be cooking between **11.30 am – 1.30 pm**.
- **Historical Evening Prayer, Wednesdays at 7.00 pm** in Old Log Church, Elliot St.

