

# *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

**Associate Pastor:** Padre Ain Leetma 867-336-0527. Reconciliation: 30 minutes before Mass.

**Mass Times:** 1st Mass of Sunday: Saturday @ 7.00 pm. Sunday @ 10.15 am. Monday – Friday @ 6.00 pm  
Monday: Perpetual Novena to Our Lady of the Miraculous Medal, Rosary, and Adoration; after Mass

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

## **OLOV Parish Council:**

**Chair:** Joe Hanrath, **Secretary:** Carol Vanderbyl, **Treasurer:** vacant,

**Council Members:** Frank Hanrath, Pat Banks, Brian McGovern.

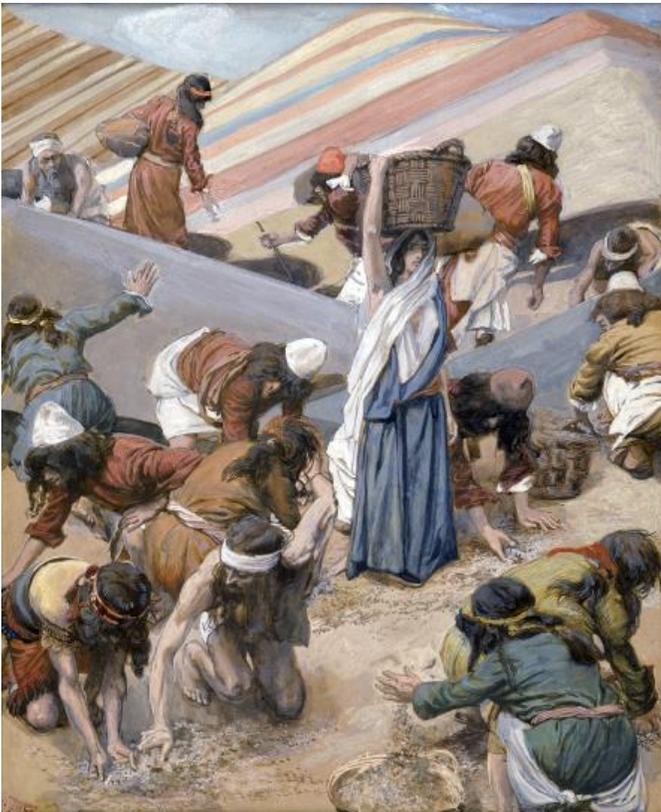
Meetings will usually be 2<sup>nd</sup> Thursday @ 6.30 pm. Next meeting: **August 16th**

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

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

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## **August 5, 2018: 18<sup>th</sup> Sunday in Ordinary Time**



***The Lord gave them the  
bread of heaven.***

Psalm 78

### **The Gathering of the Manna**

by James Tissot 1836-1902, Wikipedia

## Father Karban's Essay for August 5th, 2018: Eighteenth Sunday of the Year

[Exodus 16:2-4, 12-15; Ephesians 4:17, 20-24; John 6:24-25](#)

Whenever we come across grumbling and griping during the Exodus, we know that particular passage comes from the “Yahwistic source.” That particular author had to deal with a fair amount of grumbling and griping in her own community. Somehow, they felt left out of Yahweh’s salvation history. Though God had worked “signs and wonders” during the Israelites’ first centuries, now, shortly after King David’s death in the 10th century BCE, people were beginning to believe those glory days were in the past, gone forever. They couldn’t perceive any traces of Yahweh’s care and concern in their everyday lives. They simply were born too late. Nothing left to do but complain about their fate.

At this point the Yahwistic author steps in and reminds them of something they’ve overlooked: the Exodus Israelites also grumbled and griped. Though Yahweh’s signs and wonders are all around them, they aren’t “explicit” enough to remove all doubts. When the slightest problem arises – like hunger – they jump to the conclusion God’s left them, and the complaining starts.

It’s important that Scripture scholars are convinced today’s double miracle – manna and quail – can be explained by natural phenomena. The manna, by the nightly secretion of insects on trees and bushes; the quail, by native bird migrations. Anyone adept in survival techniques would have been familiar with both. What was natural for native Bedouins was miraculous for a bunch of runaway slaves. One could easily miss God’s hand in the natural around us.

Along the same line, the Pauline disciple responsible for Ephesians hammers away at the “metanoia” necessary for all Jesus’ followers. Believers and non-believers live in the same world. We basically experience the same things. The difference revolves around how we interpret those experiences. Having a different value system, we’re able to see, hear and touch things others miss. We sense things through the faith of Jesus. The risen Jesus doesn’t normally step in and change reality for our benefit, working miracles on a daily basis. He/she simply helps us see, hear and touch the miraculous that’s already there.

In a way, that’s what John’s Jesus helps us do when we encounter the Eucharist. Though Paul – in I Corinthians 11 – expects the faithful to acknowledge the fundamental difference between a group of people eating lunch at McDonald’s and a faith community sharing a Eucharistic meal, John focuses on the fundamental difference between regular table bread and wine and Eucharistic bread and wine. According to John’s Jesus, the former takes care of our bodily hunger and thirst, the latter, our spirit’s hunger and thirst. Obviously, the latter is essential to living a truly fulfilled life.

When compared to the Exodus manna, no matter how miraculous, those nightly insect secretions can’t measure up. Those bread-like flakes only satisfied the Israelites for a day. The Eucharistic bread, on the other hand, will stop us from ever hungering again. This bread morphs into the “bread of life” for which we constantly hunger, even when our stomachs are full.

I presume without these John 6 passages we’d have no tabernacles in our churches. Following Paul, we’d genuflect in front of the community, not the Eucharistic bread. Yet it’s good to see how our understanding of the Eucharist has changed its emphasis through the years.

There’s certainly nothing wrong with evolution, as long as we don’t forget Scripture’s earlier emphasis, as we obviously did for centuries. The problem is, it costs us very little to acknowledge the presence of Jesus in the bread and wine. On the other hand, experiencing Jesus in the community causes us to have a constant death, especially if some of those people belong to a different race, social status or even just a different political party.

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## Fr. Michel DeVerteuil, Lectio Divina with the Sunday Gospels [www.columba.ie](http://www.columba.ie)

With this gospel we begin the series of teachings of Jesus which draw lessons from the miraculous feeding, all under the general theme of Jesus as Bread of Life.

The language in these passages comes across as vague and abstract, and we must make a special effort to let the passages speak to our experience as all gospel passages are meant to do.

We can refer back to the story of the miraculous feeding and see the teaching fulfilled there in practice; but it is also important to understand the biblical language as being true to our life experience. For example, the expression “seeing the signs” (verse 26) is the process by which we go beyond some event and discover that it tells us about life, a person, the movements of sin and grace, and so on. It is the same process that Pope John XXIII called “*interpreting the signs of the times*,” when he urged us to understand the significance of modern social and political movements for the gospel message. So too God “*sets his seal*” on a person (verse 27) means that he is acting within that person, using the person as his instrument.

The expression “*eternal life*”, which occurs in verse 27 and several times in later passages, tends to remain especially abstract. People often take it to mean merely “the next life,” and it does include that, but it means more. The best approach is not to try and understand it all at once, but to enter gradually into what it means. Think, for example, of deeply spiritual people, the kind of people that neither sickness nor failure nor death itself can stop from living creatively: they are living “*eternal life*.”

Or you might remember a time when you felt so close to God that you felt you could face anything – that too is an experience of “*eternal life*.” By referring back to experiences like these you will be touched by the teaching of Jesus.

Today’s teaching takes the form of spiritual journeys that Jesus leads the people to take. We can identify three:

– **verses 24 to 27:** Jesus leads them to move from looking to him for material food to looking for something more spiritual; you can interpret that at many different levels – our relationship with God, for example, or with one another, or with some movement that we have joined;

– **verses 28 to 33:** Jesus invites the people to give up all forms of human security and put their trust in God alone: in verses 28 and 29 they are looking for the security that comes from knowing that they are doing “the right thing”; in verses 30 and 31 it is the security of pointing to favours received or of having great leaders like Moses;

– **verses 34 and 35:** the people express good desires, but they are looking for the miraculous bread in some vague place; Jesus brings them back to reality: this bread is present in his own person.

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### Msgr. Joe’s Homily, Eighteenth Sunday of Ordinary Time: **Ya Gotta Eat**

If you watch a lot of sports, like I do, you probably have seen the newest routine a lot of athletes go through after they make a great play, hit a home run, or whatever. You might have seen the athlete in the dugout, on the side of the field or even on the basketball court start making believe that he or she is eating. I’m not completely sure what they are trying to say, but it must be something that compares their athletic prowess to feeding a beast of prey, like a lion or bear.

A while ago a hamburger chain used to advertise that you should go to one of their stores because, after all, “Ya Gotta, Eat.” I’ve always thought that they are saying that no matter how bad their food may be, still it’s food, and you have to have food.

Sometimes, I see parishioners when I’m doing some food shopping. They might be surprised to see me there, so I’ll just say, “Hey, ya gotta eat.”

Today’s Gospel, the second of our five Sundays on the sixth chapter of John, takes place the day after Jesus had fed the five thousand people with five barley loaves and two fish. Some people sought the Lord out, not because they wanted to hear His teaching, but only because they could get some more free food. Jesus used their desire to eat to raise their need to an infinitely higher level. He told them that they seek food that perishes, but that he could give them food that never perishes. They spoke about the manna that God provided in the days of the Exodus, and Jesus told them about the bread the Father gives that is

greater than manna. This bread doesn't just satisfy physical hunger, but gives life to the world. They asked for this bread, and Jesus said that he is the bread of life. "Whoever comes to me will never hunger, whoever believes in me will never thirst."

We have to eat. If we don't eat, we'll starve to death. We have to eat to maintain our physical lives. We have to eat to maintain our spiritual lives. Jesus himself is the food we need. He is the Bread of Life. We need Him. We need our union with the Lord. We need to let Him guide our ways. We are restless in life. We hunger for more than this life can offer. He gives us what we need. He gives us God. He is God.

He gives us the Eucharist. We need to receive communion. The Eucharist is not just one of the many pious practices of our faith. It is the heart of our faith. The Eucharist is our union with Jesus offering Himself to the Father for us. We need the Eucharist as our spiritual food. The Eucharist is the very Body of Christ.

We receive the Bread of Life. The life offered is certainly not life as we usually use the term. It is not referring to physical life. We eat the Bread of Life and die from cancer, heart attacks, accidents, etc. The Life offered is the Life of Christ. It is the spiritual life that we receive at our Baptism and which remains after our physical death. The Bread Jesus gives nourishes this life, helps us grow stronger spiritually and makes us powerful in the battle for the Kingdom of God. So, we come before the Lord this and every Sunday, or perhaps for some of us, every day, and we say to the Lord, "Feed me."

But do we really want to be fed? The food that God gives demands a total commitment to Him. When we go to communion we are bound by the Presence within us to live His Life in a way that gives evidence of His Life in the world. You see for us committed Catholics, religion is not a sometimes affair, not a once a week happening. For us religion means being bound to Christ. The very word religion comes from the Latin work *ligare* which means to be bound. Our faith is who we are. We are people bound to Christ.

Many people, hopefully none here, but many people will disagree with this. They will say that a person shouldn't take his or her faith too seriously. Or that decisions should not be based on faith but on what is expedient, pleasurable, etc. There is some of this in each of us. There is that dark part of us that wants to believe that we can put our faith in a corner of our lives, but do not have to let it determine our lives. It is the part of us that longs for the fleshpots of Egypt, even though we know that the price of fleeting pleasure is slavery. Think about that. When we choose pleasure where God is not present, we become slaves to that pleasure. And yet, there is a part of us that goes to Church on Sundays but thinks it is quite alright to get drunk on Fridays. It is that part of us that really does not want to be fed with the Bread of Life.

But there is another part of us, hopefully it is the dominating force within us. This is the part of us that truly wants to grow in the Life of the Lord every day until we die. It is the part that always wants more of Him. It is the part that wants to wake up in His Presence, go about our daily routine in His Presence, and sleep in His Presence. A brilliant Father of the Early Church wrote: "A Christian is not his own master. His time is God's." Do you know who wrote that? St. Ignatius of Antioch, our patron, wrote that before he died. There is a part of us that knows in the core of our being that this is true. It is the part of us that cries out with the people in the Gospel, "Lord, give us this bread always."

And He does. And we come to a deeper understanding that there is nothing we can gain in life that has value except that which comes from Jesus and returns to Him.

And so, we receive communion. We have to eat. We need Jesus. He is the Bread of Life.

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



## Monday August 6<sup>th</sup>: The feast of the Transfiguration of The Lord

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### The Pope's Prayer Intention for August Families

*When speaking of families, often the image of a treasure comes to my mind.*

*Today's rhythm of life, stress, pressure at work, and also the little attention paid by institutions, could put them in danger.*

*It's not enough to talk about their importance: it's necessary to promote concrete means and to develop their role in society with a good family policy.*

*Together, let us ask Jesus that any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity.*

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#### INFORMATION ON AVAILABLE RESOURCES

The Dicastery for Laity, the Family and Life has announced that starting 2 February 2018, the Feast of the Presentation of the Lord, a digital series of seven catechesis on the family will be freely available on the Dicastery's website, and on its YouTube channel, PcFamiglia. The materials, which are in preparation for the upcoming World Meeting of Families in Dublin, Ireland, 21- 26 August 2018, will be available in five languages, including English and French.

<http://www.laityfamilylife.va/content/laityfamilylife/en.html>

As well, the website of the Dublin World Meeting of Families programme, is also offering a number of resources, including the "Amoris Programme" which involves six sessions of parish conversations for reflecting on and sharing experiences of family life. Although the description of the programme is in various languages, including English and French, the resource itself is currently available in English only.

<https://www.worldmeeting2018.ie/en/Resources/Amoris>



#### From Bishop Vila's office:

Bishop Vila would like to bring to your attention the availability of a newly revised resource, **Cremation and Funeral Liturgies**, by the Canadian Conference of Catholic Bishops. This resource is available as both an info sheet and a brochure, and is based on one of CCCB's newest publications,

[Order of Christian Funerals: Supplement for Celebrations with Cremated Remains](#)

The info sheet and pamphlet are attached. You can also access them by clicking on these CCCB links:

[PDF 8.5x11 format](#)   [Brochure \(tri-fold\) format](#)

Hopefully this will be a useful resource for priests, deacons, others who lead funeral liturgies, parishioners and even funeral directors, and will help raise awareness of the teaching of the Catholic Church in regards to cremation. *\*Note: This resource is currently not available in French.*

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**If you have a loved one that you would like on the prayer list or a Mass Intention published in the newsletter please contact Pat.**



## Local News and Events

- **New! CEAY JOB POSTINGS:** The Catholic Education Association of Yukon has two positions open; they are contract, part time, work-from-home positions. 1) Executive Director: coordinates activities and policies which the Yukon Catholic school councils share in common. 2) Administrative Clerk: provides administrative and accounting services to CEAY. For information and job descriptions contact [ceayukon@gmail.com](mailto:ceayukon@gmail.com) To find out more about CEAY see the website [www.ceayukon.ca](http://www.ceayukon.ca)
- **New! OLV has gained many extra plates/dishes** etc., left behind from pot-lucks. If you would like item(s) back, they will be left on the kitchen countertop until after August 12 for you to retrieve. If they are donated items we thank you, and they will be stored in a cupboard for future events.
- **New! Jordan & Petra & Holy Land Pilgrimage - date changed** to November 4-15, 2019. The cost of the trip will remain the same. Deadline for reservation is on or before November 7, 2018. For more information contact Fr. Slawek at Sacred Heart or visit the website [www.maridentours.com](http://www.maridentours.com)
- **Our Lady of Victory, Parish Outreach Initiative:** Food of the Month for Whitehorse Food Bank. The July selection from Whitehorse Food Bank's list of needed items is: **canned beans**. A tote is at the back of the church for those who wish to donate. Thank you to all who donated in July.
- **Rachel's Vineyard Whitehorse:** Rachel's Vineyard Whitehorse is part of an international organization which offers a safe place to renew, rebuild and redeem hearts broken by abortion through weekend retreats. Because of the emotional numbness and secrecy that often surrounds an abortion experience, conflicting emotions both during and after the event may remain unresolved. The retreats offer a supportive, confidential, and non-judgmental environment where women and men can express, release, and reconcile painful post-abortive emotions to begin the process of restoration, renewal, and healing. If you think that you might be interested in becoming part of the *Rachel's Vineyard Whitehorse* team or attending a healing retreat, please feel free to email us at [rvwhitehorse@gmail.com](mailto:rvwhitehorse@gmail.com). All inquiries are kept in strict confidence. For general information about Rachel's Vineyard itself, visit [www.rachelsvineyard.org](http://www.rachelsvineyard.org).
- **Vacation Bible School 2018 – Babylon – Daniel's Courage in Captivity at Christ Church Cathedral on July 30 to August 3, 2018.**
- **Christ Church Cathedral:** Summer, Tuesday Lunch Outreach Barbecues in Stringer Park/Hellaby Hall. 11.30 am-1.30 pm. Burger or hot-dog, salad, chips & desert, \$7.50. Half proceeds go to Whitehorse Food Bank.  
Wednesday and Sunday 7pm Historical Evening Prayer in the Old Log Church.
- **Multicultural Centre** offers services for: applying for work permits & passports, writing resumes, preparing for interviews, learning computer skills, studying for citizenship and driver's licence, plus ESL tutoring for children of all ages. More info: 667 6205 or [info@mc yukon.com](mailto:info@mc yukon.com) Don't forget the wonderful summer programmes for immigrant youth ages 6 – 13.
- **Hospital and Care Home visits by clergy:** If you are hospitalised or a resident in a care home and would like a visit from a member of the clergy please notify a member of the clergy yourself or make sure a family member knows to do this in an emergency. **Do not expect staff to automatically notify clergy.**
- **Safe Environments and Abuse Prevention** for our diocesan staff and volunteers: For info, letter to RCMP and forms please contact Yolande at the chancery: [executiveassistant@whitehorsediocese.ca](mailto:executiveassistant@whitehorsediocese.ca)
- **Compassionate Community Care:** Euthanasia Prevention Coalition help line for anyone who is contemplating euthanasia or assisted suicide, or those concerned about others. Call:1-855-675 –8749
- **Baptismal Preparation Classes:** For more information please visit: [www.sacredheartcathedral.ca](http://www.sacredheartcathedral.ca)
- **Knights of Columbus:** meetings are 7.00 pm, 2<sup>nd</sup> Wed CYO Hall. Contact Joe Hanrath, 335-9819.

- **Catholic Women's League:** meetings 7.00 pm, 2<sup>nd</sup> Tues, CYO Hall. Contact Carol Vanderbyl, 633-5348.
- **Planning a yard sale?** OLV has tables you may borrow. No charge, but donations appreciated.
- We have added to our book collection at OLV, located in front porch, they are **free** for you to own or borrow.

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**Braeburn Camp anniversary weekend, a 'Thank You' from Reverend Bev at WUC**

The Braeburn Camp anniversary weekend is now history. I want to say a huge THANK YOU to everyone who made it what it was.

To our cooks: Brenda Dedon, Jennifer Moorlag, and Sharon Westberg (alphabetical order!) The food was spectacular and they worked so very hard in the heat. Wendy Kitchen and Beth Roberts made a great dish washing team on Saturday.

To the band, Just A Cookin': Brian Lendrum, Moe Mooney, Maralyn Rogers and Pat Westberg (alphabetical order again) who entertained us for two hours on Saturday afternoon. That place was rocking!

To Moe Mooney who provided music for us for the final service

To Stella Martin who prepared a display of memorabilia in the craft cabin

To Harris Cox, Hank Moorlag and John Maissan, Laurie Butterworth, Ken Bloor, Tony Clennett, Jeff Marynowski, Rick Reaume, who worked VERY hard to get two new cabins built in time. (If I have forgotten anyone I apologize)

To Stan Marinoske for arranging the Braeburn Canoe Olympics, complete with medals

WE HAVE CAMP ANNIVERSARY BALL CAPS FOR SALE. THEY ARE \$15, WHICH JUST COVERS OUR COSTS. GOOD QUALITY, TAN IN COLOUR WITH LOGO. IF YOU ARE INTERESTED, THERE ARE SOME LEFT. CONTACT STELLA MARTIN AT 668 4629 or [stellamartin1981@hotmail.com](mailto:stellamartin1981@hotmail.com)

There was such good feedback...I'm anticipating a GREAT turnout for family camp next summer!

