

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
Fridays during Lent: Stations of the Cross, after 6.00 pm Mass

OLOV Parish Council:

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

Council Members: Frank Hanrath, Pat Banks.

Meetings will now be 2nd Thursday @ 6.45 pm. The next meeting: February 15 (changed)

Finance Committee: Pat Banks, Brian McGovern, vacant;

Music: Theresa Han, Pauline Paton, Kristie Canary; **Lectors:** Pat Banks; **Food Bank:** Kristie Canary

February 11, 2018

6th Sunday in Ordinary Time

World Day of the Sick



**“If you choose,
you can make me
clean.”**

Mark: 1.40

“I do choose. Be made clean!” by Free Bible Images

Fr. Marc's Scriptural Reflection for 6th Sunday in Ordinary Time

Today's readings speak to us of leprosy. In the time of Jesus, it was a horrible disease which was very diffused and brought condemnation; it not only produced physical sufferings but above all became the cause of exclusion of the community, as dictated by the Torah, the Jewish law.

The leper in fact, was considered an impure person struck by God, and his impurity made him "untouchable", a person condemned to live at the outskirts of society.

The surprising thing is that Jesus touches an untouchable! Thus, the Kingdom of God does not heed to the barriers of the pure and impure!

We can imagine that the worst of the disease was not the disease per se but the fact of being emarginated, "excommunicated" – that is, he could not enter the Temple, in inhabited areas even in houses –, and was condemned to live in deserted lands by himself, alone!

It also excluded from the communion of Israel and had a story linked with the reality of sin. In fact, the rabbinical tradition even made of it a life not worth living! The leper is an impure person, away from the sphere of the sanctity of God, because this disease expresses the devastating effect of sin, of the "distance" from God; this is also the life of sinful man... Thus, according to the Jewish concept, the cure of the leper was like a "resurrection" from death!

In the time of Jesus, the opinion was diffuse that the demons were the source of all diseases. This reflects our own situation of the person being oppressed by the forces of evil and unable to enter in communion with God.

In front of this, we can marvel at the compassion of Jesus who dared to touch this man. It even says Jesus was "moved with pity". It means an attitude of sharing, that permits a person to enter into the life of another and to make his, the experience and feelings of the other, in this case the suffering and anguish of the leper.

Thus, each and everyone of us, through Jesus, is readmitted to take part in the communion with others. A new relationship is established with God. God is not far from the life of any person. In Jesus, the hand of God has extended to touch and save the leper: we are the leper when sins, our trials, our poverty, our personal, familial, working or life situations in general make us feel like this man in the Gospel, abandoned and forsaken by one's closest ones. Surely, we have all made this experience to a greater or lesser extent in our lives... The Church continues to "touch" people with the touch of God (mercy, understanding, empathy, patience, and forgiveness). Jesus opened his arm to touch our "diseases", to cure and to receive us... Reason for us to announce this Good News to everyone!

Fr. Marc

Awakening the Beautiful

Power and strength can separate people; whereas weakness and recognition of weakness and the cry for help brings people together. When you are weak, you need people. It's very easy. When you are strong you don't need people, you can do everything on your own.

So, somewhere the weak person calls people together. And when the weak call forth the strong, what happens is they awaken what is most beautiful in a human person—compassion, goodness, openness to another and so on. Our weakness brings people together.

Jean Vanier

Christian prayer is not about appeasing an angry God. It is centered on a person, Jesus, and through him we are invited into a loving and saving relationship with the Father, Son, and Spirit that has consequences for how we live in this world and the next. In this relationship, nothing is wasted in our often-complex lives. We are invited where we are, as we are, to grow and become even more. And when we feel distant from Jesus, guess who has moved away from whom? There is nothing that can ever, or will ever, stop God from loving us. It is never too late to make a return.

Richard Leonard SJ

From "Why Bother Praying?" (Paulist Press, 2013) Taking Pain to The Heart

Fr. Karban's essay for 6th Sunday

Paul's words to the Corinthians should ring throughout today's liturgy: ". . . I try to please everyone in every way, not seeking my own benefit but that of the many . . ." As other Christs, our actions are geared to helping others, not doing things for our own advantage. Pope Francis says it well: "We should be building bridges, not walls."

We live in a world in which we're convinced walls help us personally much better than bridges. That's especially true when it comes to those we fear. And as we hear in our Leviticus reading, no one in the ancient world was feared more than a leper.

Leprosy back then was defined as any destructive skin condition. Though people knew nothing of germs, they were convinced a demon of leprosy had taken control of the afflicted person, a demon which could jump from person to person if someone was foolish enough to get close to the leper. One's life was altered forever if he or she was declared a leper. (Though the 50s movie Ben Hur wasn't historical, most historians believe the Jerusalem village of lepers it depicted was fairly accurate--a hell on earth.) That's why only a priest could officially proclaim someone leprous. No "anonymous" accusations. Consequences were devastating.

Mark composed today's pericope against this background. Read it carefully. Not only does Jesus cure the leper and send him to the priests for verification, he breaks the Levitical regulations and actually "touches" him before he heals him.

Two other things about the passage. First, we're still in chapter 1 of Mark. The evangelist continues to tell his readers what evils Jesus' followers should be eradicating. Obviously the "outcasts" around us are one of those evils. In Jesus' faith, no one was out; everyone was in. He expects his followers to constantly reach out, not cut off.

Second, the phrase "moved with pity" replaced the evangelist's original phrase "moved with anger." Textual critics tell us not only that the latter wording is found in the best Marcan manuscripts but that it's easier to see how a scribe would change anger to pity than pity to anger. After all, we're dealing with Jesus of Nazareth. The question is, "Why's Jesus angry?"

He doesn't seem to be angry with the leper; rather, according to most scholars, he's uptight with a frame of mind which created an environment in which such people are officially walled off from everyone else. For me to succeed, some individuals must be permanently out of my life.

According to our sacred authors, both the historical and risen Jesus envision a different world, a place in which we demonstrate our belief in God being one with us by becoming one with all those around us, especially those whom society has barred from being part of "our world."

As we know from Matthew 23, Jesus' early followers pictured the church as the place where such unity should begin; a place where there's no honorary titles to divide us or social status to separate us. But then . . . somebody created clergy and laity. We've never been the same since.

Don't let anyone tell you not to be angry over what we've created of Jesus' church. According to Mark, Jesus was frequently angry when he shared his vision with his followers. (Check the other five or six places in his gospel where he depicts an angry Jesus.) Some things are worth getting emotional about. Walls only come down when we actually tear them down. They normally don't fall down on their own. No wonder Mark places such a disturbing action at the beginning of his gospel. That's where Jesus believes it belongs – at the start of his good news.

Roger Karban

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The Lepers' Faith

There are debates about whether the leprosy referred to in the Bible is the same as what today is known as Hansen's disease — a disease in which a person's body, decays while you're still alive. It can be terminal, and ultimately end up killing you very slowly, — or whether it was a broader term that applied to any kind of skin disease. If the latter was the case — woe betide a teenager with acne!

The traditional interpretation of leprosy in the Bible is that it is the ancient form of Hansen's disease; it was serious, it was deadly, it was contagious, and certainly that if someone contracted it, they would end up being exiled from the community for the rest of their lives, because there was no cure for it. (Remember St. Damien of Molokai?)

What is the most significant message of this Sunday's Gospel? It is the leper's faith; there was no doubt in his mind that Jesus could heal him.

Jesus encounters a man who has this skin disease, or leprosy. The man comes before Jesus and, he not only asks Jesus to heal him, he also honors Jesus by kneeling before him and by saying "if you will, you can make me clean." This is a profound statement of faith on the part of the man with leprosy. Jesus has just begun his public ministry in the Gospel of Mark and, yet already, this man has enough faith to recognize that Jesus has the power to take his disease away, to heal him, to cure him, and to make him clean; because what leprosy was regarded as doing was making a person 'unclean'.

If we look at 2 Kings and the story of Naaman, the Syrian, we can read of Naaman suffering from leprosy and another act of faith when he travels to meet Elisha. We also read of the recognition by the king of Israel, that only God can cure leprosy. Relating that knowledge to Mark's Gospel, we could infer that when this leper comes up to Jesus and says "if you will, you can make me clean", there's an implied faith that Jesus is more than just the king of Israel, the Messiah, but that he is in some sense the divine son of God, or at least that he has divine power and, he can actually heal the man's leprosy.

In response to this faith, as well as the suffering of the man, Jesus then is moved with pity, to heal him.

Mark, with his favorite word, tells us what, "and immediately" — there it is again — and immediately he was made clean; emphasizing not just the dynamism of Jesus' ministry, the urgency, but also his power. In other words, it doesn't take Jesus 10 months to heal somebody from leprosy. It doesn't take him two months, two weeks or one day. He can do it instantaneously, because he has complete power over sickness, over suffering, and then eventually, as we'll see, over death itself; which is what leprosy was, it was like being the walking dead; you were alive, but your body was slowly dying.

Then we see Mark's interest in the Messianic secret, which is more the secret of Jesus's identity; not always focused just on his Messiah-ship. The secret is focused on who he is, who his identity is; the Priestly Messiah, Divine Son of God. In this case, Jesus commands the leper to "say nothing to anyone" about what Jesus has just done. Instead, he is told to go and show himself to the priest and to offer a sacrifice— what Moses had commanded — as a testimony to the people.

Why does Jesus tell the leper that? If we look at the other miracles of Jesus in the gospels, Jesus doesn't ever, say "okay now that I've healed you, I want you to go to the Temple and show yourself to a Jewish priest." The significance is that this was the healing of a leper and to understand that we need to refer to the Old Testament book of Leviticus where two chapters are dedicated to the laws for Leprosy. Part of the Old Testament was a series of regulations for what to do when a person contracted leprosy. How to evaluate whether they had leprosy, and then also what to do if the leprosy were at some point cleansed or healed. If there were laws for what to do when leprosy is healed, it presupposes that it was possible to be healed, and this is what leads some scholars to think that Biblical leprosy was not always Hansen's disease, but may refer to any kind of skin abnormality. Leaving that debate aside, what we need to remember is that Jesus specifically references the law of Moses. Why does he do that? In Leviticus 14, it tells us that one of the duties of priests in the Old Testament was to examine sores on people's bodies, in order to ascertain whether or not they had leprosy. If the examination proved that a person had been healed, or no longer had a skin disease, then the priest was to instruct them in how to offer certain sacrifices that would reinstate the person into the community and enable them to go back into the Temple. That chapter is very detailed and also gives details of exactly what a leprotic sore might look like: what color the hair would be, whether it has puss or not etc.

The Old Testament background is the reason for Jesus telling the leper to follow what Moses had commanded. It is important for us to remember that Jesus of Nazareth was Jewish and even though he comes to fulfill the Jewish law during his lifetime, he's being obedient to the Jewish Torah and he's following the regulations of the Jewish Torah. *Condensed from **The Mass Readings Explained** by Dr. Brant Pitre*

The life of a missionary on the border between South Sudan and RCA:

Bishop Edward Hiiboro Kussala of the diocese of Tombura- Yambio takes the defence of Kenyan missionary priest expelled by the government.

Excerpts from the statement:

“On his way from Rii-Yubu to Yambio, on 31st January, Rev. Fr. Githinji in the company of Fr. Fernando Aguirre and three Seminarians, were pursued and arrested about 70 km out of Tombura town. They were driven back to Tambura where they were detained and thereafter Fr. Githinji was issued an expulsion letter by the Tombura State authorities. Fr. Githinji, a Kenyan citizen with valid South Sudan’s stay permit, and Fr. Ferdinando, a Spanish citizen, also with valid travelling documents, both belong to the Community of St. Paul the Apostle’ Missionary Congregation. Fr. Fernando is the president of that community and he was on an administrative visit to Fr. Joseph at Ave Maria and St. Thomas parishes, where he then met this unfortunate situation”.

“Since St. Thomas parish borders the Central African Republic (RCA), with our agreement and cooperation with the diocese of Bangasou of RCA, we assigned to the Father also the pastoral services to Bambuti, a centre across the border. In the same spirit, Bangasou diocese reciprocates by taking pastoral care of our South Sudanese Christians deep inside RCA. This is a normal practice within the Catholic Church’s territorial jurisdictions, where each is called to attend to the need of refugees if it ever happens. Fr. Githinji has been doing these services for the last 08 years. In Rii-Yubu and on the way to the Bambuti’s (RCA) centre are South Sudan’s military posts which have seen the movements of the Father for these past years. We have never received a report related to any misconduct whatsoever that would tantamount to his deportation”.

“The manner in which Fr. Githinji, Fr. Fernando and the three Seminarians were handled was unlawful, and completely fell short in standard of any civilized and dignified nation”.

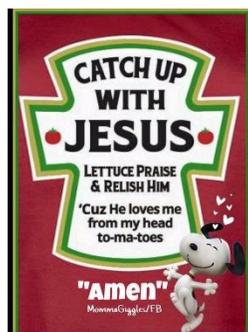
The bishop calls upon the government to revisit its decision and to allow Fr Githinji to return. Fr Githinji was flown out of South Sudan after receiving the expulsion order. <http://www.millhillmissionaries.co.uk>

Shrove Tuesday is the last day of the liturgical season historically known as Shrovetide, before the penitential season of Lent. It also known as **Pancake Tuesday** or **Pancake day** and is celebrated in some countries by consuming pancakes. In others, especially where it is called Mardi Gras or "Fat Tuesday," this is a carnival day, and also the last day of "fat eating" or "gorging" before the fasting period of Lent. The expression "Shrove Tuesday" comes from the word *shrive*, meaning "absolve." Shrove Tuesday is observed by many Christians, including Anglicans, Lutherans, Methodists and Roman Catholics, who make a special point of self-examination, of considering what wrongs they need to repent, and what amendments of life or areas of spiritual growth they especially need to ask God's help in dealing with." What we know for certain is that pancakes have been around since time immemorial, as long as there has been some sort of meal to mix with water. The Western European pancake tradition dates back many years as seen in a painting from 1508, and the popular theory is that in the past people would make pancakes on Shrove Tuesday as a good way to use up all the remaining flour, eggs, milk, and butter. How long ago was it that people really fasted according to these strict decrees that were issued throughout the middle ages? Our idea of Shrove Tuesday, is so different from a time when this was more about religion than a sweet treat. The difference between Shrove cakes and American-style pancakes is a raising agent – typically baking powder, whipped egg white, or both. Traditional pancakes served on Shrove Tuesday don't use one, whereas the US variety do and this is against the whole point of the unleavened Shrove cakes. In European countries there are variations on this sweet treat on Shrove Tuesday. In Germany they eat doughnuts, in the Netherlands they have waffles, and in Russia they eat lots of blinys. In Scotland if it is not dropped scones it will be crumpets, or crepes. The crumpets are not thick and spongy, they are thinner, can be rolled up, and eaten with jam and butter; the crepes are rolled up sprinkled with sugar and served with lemon juice.

Local News:

- **Ash Wednesday OLV Mass @ 6.00 pm.**
- **2017 Tax Receipts will be available soon.**
- **Prayers of Taizé:** You are all invited next Sunday, February 18 at 7pm. at the United Church, corner of Main and 6th Avenue, for an evening of meditative songs, short prayers, and silence. At 7pm you will learn the songs and the official beginning time is at 7 :30pm. For more information contact Eliane at 335-9133
- **Beautiful Lenten Reflections:** - Prepare for Lent with these daily Lenten Reflections sent directly to your email inbox. *Watch, Read, and Reflect for 10 Minutes a Day.* Sign up on the **Formed.org** website. [If you have not already done so, you will need to register as a member first by going to the Formed.org website, clicking on the 'Register' button at the bottom of the page, and using the **Parish Password: V4CZ4X**]
- **Message from CCCB for 50th anniversary of Charismatic Renewal in Canada:** Information is posted on the [Diocesan website](#) home page including links to the messages, or here are the links to the appropriate CCCB webpages. [CECC \(French\)](#) [CCCB \(English\)](#)
- **Note that Valentine's Day** is also **Ash Wednesday** & the beginning of **Lent**, this year. Maybe drop hints of roses, or pray your chocolates arrive a few days early.
- **Upcoming Workshop: Grief to Grace program**
The Grief to Grace Ministry, from Diocese of Nelson, has kindly invited members of our diocese to attend their next session. April 19-22, 2018, at Seton House of Prayer, Kelowna: www.GriefftoGrace.org
- **Financial Situation:**
Our income continues to fall short of our expenses. Although we have seen an improvement recently, our revenues have yet to fully cover our essential expenses of clergy wages, gas, utilities, snow clearing, etc. In winter our heating costs alone are approx. \$2,000 a month.
Your PCC is asking your help for ideas on how we could increase revenue or decrease expenses so If you have suggestions, please slide a memo under office door addressed to PCC or contact a member directly.
- **Safe Environments and Abuse Prevention:**
In keeping with others, our diocese has a Safeguarding Policy. Ours was originally instituted by Bishop Gordon, but similar requirements are universal. It applies to employed and volunteer personnel undertaking various ministries. The policy '**Taking Care of God's People,**' with details of who is asked to comply are listed under the 'About Us' tab at www.whitehorsediocese.ca The requirements of our diocese are much less stringent than others that also require training workshops to be taken. As well as to protecting the vulnerable/marginalised and financial resources, it also protects the diocese, parishes, and individuals.
- **Offertory envelopes** for 2018: This year we have eliminated the 'Maintenance' envelopes because although we need maintenance contributions, they cost extra, and other parishes don't include them. **N.B. Regardless of where you attend Mass, or request envelopes; under Canon Law you may only be considered a member of one parish.** It also impacts parish database. **CRA requires we archive the envelopes as proof of donations so, please help us by completing the envelope front each week. If it is left blank, the offertory counters have to take time to do it, and it is better in your hand writing.**
- **The Catholic Health Association of BC** will be awarding two **bursaries valued at \$250** each to two 2018 graduating students who are enrolled in Catholic secondary schools, or who are members of BC or Yukon parishes and enrolled in public secondary schools, or who are home-schooled. Students are asked to submit a 500-word essay that demonstrates an awareness and understanding of the significance of Spirituality in Health Care. Submissions must be received on or before **March 9, 2018**. For further details, please refer to the poster or check the CHABC website at www.chabc.bc.ca under News and Events.
- **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

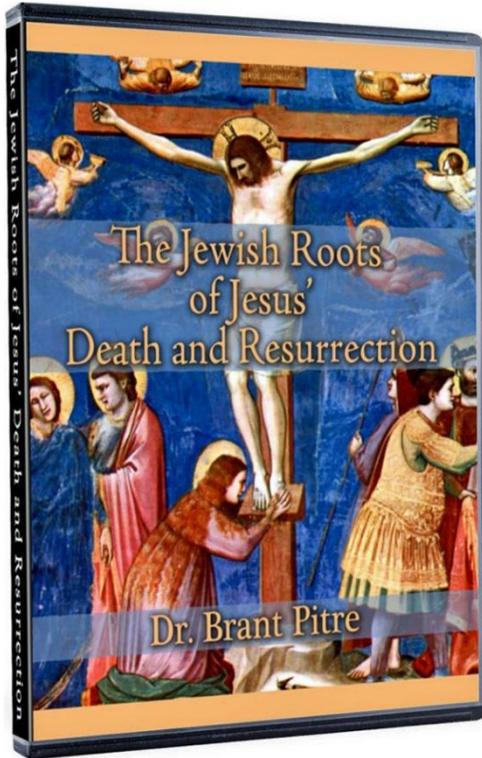
- **Hospital and Care Home visits by clergy:** If you are **hospitalised** and would like a visit from a member of the clergy please notify a member of the clergy yourself or make sure a family member knows to do this in an emergency. Similarly, be aware that if you or a family member is in a **Care Home**, staff will not automatically notify a member of the clergy in the case of serious illness or death. Residents' information, including specific requests, may be updated with the social worker in the relevant facility.
Do not expect staff at hospital or care homes to automatically notify clergy.
- **Formed.org** - Inspirational Catholic movies, documentaries, children's shows, talks and e-books all in one place. It's free and easy to register. Pick up an instructional card at the entrances of the Cathedral to learn how to register, or how to use the app. If you have questions, please call the Diocese at 667-2052 or the parish office at 667-2437. The parish access code provided by our diocese is: V4CZ4X.
- **Pope Francis' Apostolic Exhortation AMORIS LAETITIA:** We invite you to view these nine 7- 8 minute web-based videos developed by the CCCB Office for Evangelization and Catechesis (OEC) and the Catholic Organization for Life and Family (COLF) to assist with the study of Pope Francis' Apostolic Exhortation Amoris Laetitia. Amoris Laetitia (English: The Joy of Love; En français: La joie de l'amour) addresses the pastoral care of families. ... It also includes an extended reflection on the meaning of love in the day-to-day reality of family life. Visit www.whitehorsediocese.ca for links to both the English and French videos and associated resources.
- **Blessed First Reconciliation and First Communion Program** - Parents & Caregivers, Join the Blessed Email Program for Parents at <https://dynamiccatholic.com/blessed/parent-program>. Whether you are joining in the classes or preparing your child from home, this free program makes it easy for you to journey along with your child as he or she prepares for their First Reconciliation.
- **Sacred Heart Youth Group** - Youth Group, Friday evenings from 7:00 to 8:30pm with Edge Nights. Doors open at 6:45pm. Upcoming dates are, February 16th in the CKES gym. All children in Grades 5 to 8 are welcome!
- **Catechesis of the Good Shepherd - News from the Atrium** - Parents, on a practical note, if it is possible, we ask that you inform us when your child will not be attending the Atrium. This will be helpful to us in our preparations. Thank you so much for your help. *Your Catechist Team, Monica, Caroline, and Beth.*
- **Baptismal Preparation Classes:** For more information please visit: www.sacredheartcathedral.ca
- **Knights of Columbus:** meetings are 7.00 pm, 2nd Wed CYO Hall. Contact Joe Hanrath, 335-9819.
- **Catholic Women's League:** meetings 7.00 pm, 2nd Tues, CYO Hall. Contact Carol Vanderbyl, 633-5348.
- **Thank you** to all the wonderful volunteers who have come forward with various offers of help. If anyone is interested in setting up a schedule of volunteers for coffee & snack social following OLV Sunday Mass, please contact Joe. More musicians would also be appreciated – any instrument. We would also welcome anyone who offers to help with cleaning the church, particularly vacuuming the carpet and mopping muddy footprints following Sunday Mass. Frank presently does most of the cleaning, with a little help from others. If anyone can spare a few minutes, the vacuum, mop & bucket are in the far left-hand cupboard in the back meeting room. Your help will be much appreciated.



OLV Movie Night for Lent will be Tuesday, March 6th @ 7.00 pm, featuring:

The Jewish Roots of Jesus' Death and Resurrection

A presentation by Dr. Brant Pitre, 58 minutes.



In this Bible study, Dr. Pitre takes two aspects of the ancient Jewish Law: the daily “perpetual sacrifice” known as the Tamid and the weekly day of rest and worship known as the Sabbath and shows how Jesus truly fulfilled both of these Jewish feasts in his passion, death, and resurrection from the grave. In this ground-breaking Bible study, you’ll learn about:

- *The Jewish Liturgical Year*: how the Jews followed a liturgical calendar much like Catholics today, with daily, seasonal, and annual feasts—all of which are fulfilled by Jesus
- *The “Perpetual Sacrifice”*: how the daily Jewish sacrifice known as the tamid (“perpetual offering”) points forward to and was fulfilled in a unique way by Jesus’ passion and death
- *Why Jesus Was Crucified at 3 p.m.*: the Evangelists stress that Jesus died at the “ninth hour” (=3p.m.) on Friday afternoon. Why? What would this time have meant to a first-century Jew?
- *What the Jewish People were praying for in the Temple at the time of Jesus’ death*: the Jewish Rabbis have preserved an ancient form of the “Eighteen Benedictions,” which were prayed by Jews daily in the Temple; find out how God answered their prayers for redemption and the coming of the Messiah at the very moment they were praying for them.
- *How Jesus fulfilled the Jewish Sabbath*: why do Catholics worship on Sunday rather than Saturday (the Jewish Sabbath)? How did Jesus’ fulfillment of the Sabbath usher in a new creation?

Coffee, and tea to follow.

