

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 Llames

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

<http://www.whitehorsediocese.ca/>

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.

You may sign up @ olov.whitehorse@gmail.com

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

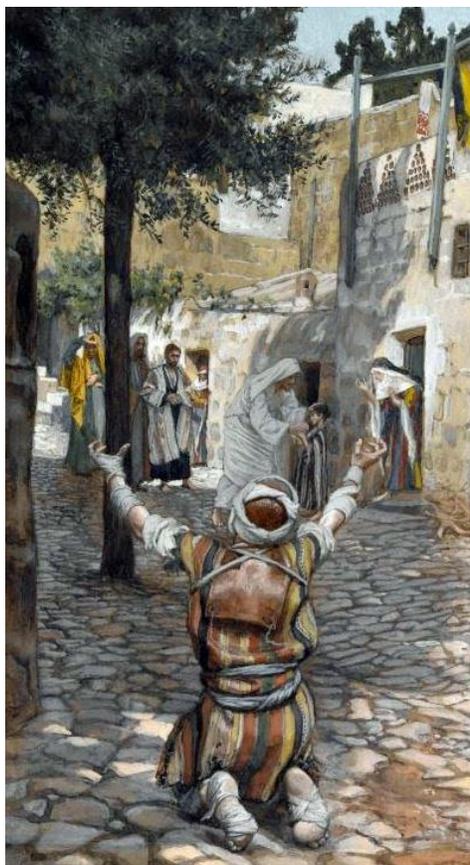
Mass times: Saturday 7.00 pm, Sunday 10.00am, Monday, Tuesday, Thursday, Friday 6.00 pm

15 minute Adoration follows Mass on Fridays

The SHC 5.00 pm Saturday Mass will be available on:

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

February 14, 2021 Sixth Sunday of the Year



“If you choose, you can make me clean.” Mark 1.40

Healing of the Lepers at Capernaum

Artist: James Tissot 1836-1902. **Source:** Wikimedia

Gospel reflection with Father William Grimm 5.50 min

We followers of Jesus are called to be supernatural. In other words, we must be people noteworthy for our willingness to go beyond the natural in us. That means developing the ability to look upon others as the sons and daughters of God, our brothers and sisters.

https://www.youtube.com/watch?v=XiTHFCZ7k6A&feature=emb_logo

Fr. Roger Karban's essay for February 14, 2021 – 6th Sunday in Ordinary Time

Jesus' gospel miracles are always significant. But it's important to understand that our four evangelists employ them not so much to tell us what Jesus did as to show us who Jesus is. Today's gospel cure of a leper provides us with a prime example of how our sacred authors use specific miracles.

We need only glance at our Leviticus pericope to discover how devastating leprosy was in the biblical world. "The one who bears the sore of leprosy shall keep his garments rent and his head bare, and shall muffle his beard he shall cry out, 'Unclean, Unclean!' As long as the sore is on him . . . he shall dwell apart, making his abode outside the camp." The heart-wrenching scenes of the Jerusalem leper encampment in the classic movie Ben Hur are probably quite accurate. A hell on earth. Lepers were the outcasts of the ancient world.

The consequences of leprosy were so dire that only the local priest could determine whether someone was infected or not. Whisper campaigns or anonymous accusations weren't to be accepted. That's why, even after the gospel Jesus cures someone of the disease, he still must send the person to the priests to receive a clean bill of health.

Though no one knew anything about germs until the end of the 19th century, the biblical belief was that leprous demons not only possessed these unfortunate individuals, but that a simple touch could trigger them to leap from a leper to a non-leper. That makes Mark's mention that, even before Jesus cured this particular leper, "He stretched out his hand and touched him," very significant.

Two Sundays ago I mentioned that Jesus' first Marcan miracle – the exorcism of a demoniac – set the theme for the entire gospel: Jesus and his followers are consumed with a passion to eradicate evil from this world. Today's gospel miracle presents us with an essential step in following through on that mission: bringing those who are outside the community into the community.

Already as little kids we knew some people were "in" and others were "out." We could associate with certain individuals and were expected to avoid others. When we asked, "Why?" the answers varied. It could have been because of their social status, their moral reputation, or even just the color of their skin. There always was a reason.

It's an understatement to say that Jesus of Nazareth's contemporaries had a huge problem with his conviction that everyone was in. How can anyone live in such a world? It goes against our human nature.

Yet it's clear from today's I Corinthians passage that Jesus' first followers actually tried to create such a world. Paul encourages his readers to relate well with everyone. "Avoid giving offense," he writes, "whether to the Jews or Greeks or the church of God, just as I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved. Be imitators of me, as I am of Christ." If Jesus could do it, why can't we?

One last point. Most Scripture scholars believe Mark didn't originally write that Jesus was "moved with pity" before he cured the leper. The gospel's oldest and best manuscripts describe Jesus at that point as being moved with "anger," not pity. Why? Simply because of his passion to bring everyone in, to eradicate outcasts.

More than any other evangelist, Mark mentions Jesus' anger. When this Galilean carpenter experiences something which goes against his convictions about God's plan for God's people, his emotions flare. Why then do we so calmly and dispassionately tolerate injustice today? We've obviously discovered it's easier than imitating Jesus' devotion to inclusiveness and enduring the consequences which flow from it.

Roger Vermalen Karban 2015

This commentary is provided by the FAITHFUL OF SOUTHERN ILLINOIS. Please share it with a friend.

Purple-dyed fabric dating back 3,000 years has been discovered in southern **Israel**. Archaeologists working in the Timna Valley found a tassel and fibres of wool dyed with royal purple. "Royal" or "Tyrian" dye, from the distilled glands of sea snails, was worth more than gold. Dr Naama Sukeinik, curator of organic finds at the Israel Antiquities Authority, said: "This is the first piece of textile ever found from the time of David and Solomon that is dyed with the prestigious purple dye."

Michel DeVerteuil: Lectio Divina with the Sunday Gospels

Today's passage is in three sections: - **verses 40-41**: Jesus heals a leper;
- **verses 42-45a**: Jesus protects his identity;
- **verse 45b**: the people still come to him.

As with last week's passage, we are free to focus on one section alone or to see the three sections as a unit, one moving into the other.

1. The healing of lepers is a feature of Jesus' ministry - appropriately, since leprosy is a powerful symbol of the alienation which he came to free humanity from. In meditating on this passage, we are free to identify the particular form of leprosy we have experienced. We will then become freer to decide for ourselves who we want to identify with:

- the leper, the one who has been healed from uncleanness;
- Jesus, the one who brings the marginalized into the community.

The story is told imaginatively and every detail can touch us:

- the helplessness of the leper, "pleading on his knees";
- the pathetic "if you want to" - the leper dares not put too much hope even in the one he knows can cure him;
- the immediate healing once he is touched.

Then there is the greatness of Jesus

- entering into the pain of the man ("feeling sorry for him," as the Jerusalem Bible translation has it, does not convey the compassion for the man that Jesus feels in his heart);
- Jesus "stretching out" his hand, indicating that he must reach far out from where he is at present in order to meet the leper where he is;
- once the man has been touched the healing is immediate.

2. This section introduces the theme of what scholars have termed "the messianic secret" - Jesus' vain attempt to conceal his identity until the time is ripe. This messianic secret is related in all three synoptic gospels, but it is stressed most strongly in St Mark. Scholars have done extensive research to determine what was Jesus' motive for insisting on the messianic secret. In lectio divina however, our approach is to start from our human experience. We ask ourselves questions like:

- what in our experience corresponds to the messianic secret?
- what does our experience teach us about why Jesus insisted on the messianic secret?
- how does the concept of the messianic secret help us to understand ourselves and the way we must live out our vocation in the world?

This approach from experience reveals that all of us human beings have to work out for ourselves what is our God-given mission in the world, what we have to offer others that no one can do in our name. Like Jesus, we will find that we must struggle to preserve our "messianic secret." We do not allow others to define our mission to them.

Our passage, if taken as a unit, brings out that those whom we have helped and who admire us are among the "others" we must resist. Our success with them can be an obstacle to our remaining faithful to our personal vision. They remind us that we have touched them but we learn from gospel passages like this one that it was a painful struggle for Jesus, as it is for us.

3. Leaders who speak from their inner truth are very precious. Nowadays many leaders are content to make conventional statements - "this is what I am about". What St Mark says of Jesus will be true of all those to whom we relate - we may be unpopular to them; it will seem very hard for them to reach us. These things don't matter however - "even so, people from all around will come to us."

This must also be what attracts people to the Church. It is not our business to make ourselves attractive. All the Church's efforts must be devoted to being true to its vision. Often in history, the Church has gone along with the values of the world.

There were times when we accepted slavery, supported the imperialist ideology of the colonial powers, allowed ourselves to be protected by the armies of states.

We thank God that in many parts of the world, in recent centuries, the Church has learned to keep its distance from these popular sayings - like Jesus we must learn to "stay outside where nobody lives."

Our Lady of Lourdes. Catholic Exchange, Feb 11, 2021

The year was 1858 and the place was the French foothills of the Pyrenees. A young girl named Bernadette Soubirous, her sister Toinette, and their friend Jeanne Abadie were out gathering firewood for their families. Toinette and Abadie crossed a stream to gather wood on the other side, but Bernadette hesitated, fearing that wading in the cold water would bring on an asthma attack.

When her sister and friend moved out of her sight, she decided to take a chance anyway, and started to remove her shoes. It was at that moment that she was startled by a great noise like thunder. Turning towards a grotto behind her, she saw a single rosebush swaying as if being blown by a strong wind. Almost immediately she also saw a golden cloud form over the rosebush and a young and beautiful lady appear in the cloud. The lady smiled at Bernadette and motioned for her to come closer. All the fear that Bernadette had felt a few moments earlier faded away at the sight of this lady. She felt safe as if with her mother.

The Lady was dressed in an ivory-colored robe tied at the waist with a sapphire-colored sash. A long ivory-colored mantle trimmed in gold hung in folds flowing down to her feet. On her bare feet were two golden roses that shone like the gold trim on her mantle. Bernadette was awestruck by the vision of this Lady and didn't speak, nor did the Lady. Bernadette found herself reaching for her rosary, which she always carried with her, and dropping down on her knees. It was then that Bernadette noticed the pearl rosary hanging on the Lady's right arm, which she now also took into her delicate hands. Bernadette tried to lift her hand to cross herself before reciting the rosary, however, her arm seemed paralyzed. It was only after the Lady crossed herself that Bernadette was able to move her arm and do likewise. Bernadette prayed aloud, by herself. The Lady was silent except at the end of each decade when she recited, with Bernadette, the Gloria. When Bernadette finished praying the Rosary, the Lady and the golden cloud disappeared.

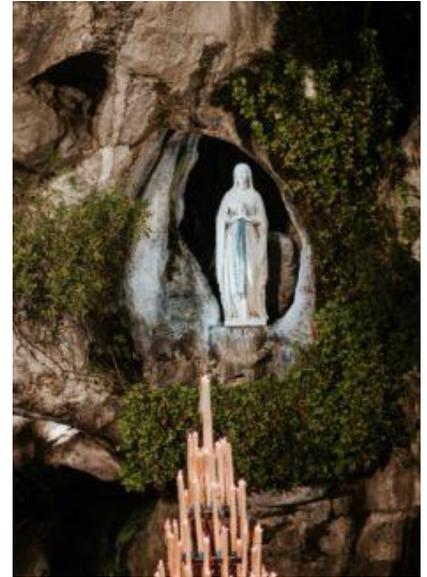
Bernadette had many other visions of the Lady in the grotto. At first her parents were very upset and unbelieving of the visions. Her mother thought that either Bernadette was imagining things or that what she was seeing was demonic. Word spread in the small village about her visions of this mysterious lady and crowds of people started following Bernadette to the grotto. Many ridiculed her, but some were supportive. One woman thought Bernadette might be encountering the spirit of one of her deceased friends. Bernadette's family implored her to take holy water and throw some on the Lady. She did take some with her, but poured it on the ground.

The Lady repeatedly asked Bernadette to pray for the conversion of sinners and asked for penance for sins. When she instructed Bernadette to wash herself and drink from a place at the base of the grotto, Bernadette was perplexed. She looked, but could find no water. The Lady told her to dig in the ground, which Bernadette did, which caused quite a stir among the onlookers. Some thought she was insane. Bernadette continued to dig in the gravel and dirt until the ground started to feel damp. Then a trickle of water appeared and more started bubbling up from the ground forming a small puddle. Following the Lady's instructions, Bernadette rubbed the water on her body and cupped some in her hands and drank it.

Still Bernadette's mother refused to believe her daughter and other family members continued to ridicule her. When Bernadette spoke to the Lady about this, the Lady replied, "I do not promise to make you happy in this world, but in the next."

The next request of the Lady to Bernadette was to have a chapel built on the site of her visits. For Bernadette, a shy, 14-year-old girl, this was an impossible task. She felt compelled, though, to go to the parish priest with the request. She received a curt dismissal from him with these words: "Tell the beautiful Lady that the Cure of Lourdes is not in the habit of dealing with mysterious strangers. If she wants a chapel and has the right to one, she must reveal her identity."

On the Feast of the Annunciation, March 25, 1858, Bernadette got the answer to her question. "I am the Immaculate Conception," replied the beautiful Lady. Bernadette was so excited to have an answer for the priest that she immediately set out for the rectory, repeating the words over and over to herself so as not to



forget them. Although Bernadette didn't understand the words, when she repeated them to the priest he was convinced that the mysterious Lady was the Blessed Virgin Mary. He knew that Bernadette, a poor, uneducated young girl, could not have been aware of the term "Immaculate Conception," especially since this was a newly-proclaimed dogma in the Church that most people were not familiar with.

In 1864, Bernadette entered the order of the Sisters of Nevers and went to live in a convent. Two years later a chapel was erected and dedicated to Our Lady of Lourdes. The puddle that had appeared when Bernadette scratched at the soil continued to get larger and larger and today produces 32,000 gallons of water daily. Thousands of pilgrims visit Lourdes each year to bathe in the miraculous waters. Today Lourdes is the most well-known healing and pilgrimage site in the world.

On January 18, 1862, the Church officially confirmed the apparitions at Lourdes. Sixteen years later, in 1879, Sister Bernadette died. Her body, however, on display in the Sister's Chapel, has never decomposed. Bernadette was canonized on December 8, 1933

From Johnnette Benkovic's [Graceful Living: Meditations to Help You Grow Closer to God Day by Day.](#)

Photo by [Kamil Szumotalski](#) on [Unsplash](#)

Blessed Mother, our Lady of Lourdes, we thank you for appearing to the child Bernadette so as to show the world the power of God. The miracles brought forth then and even until now are a great testimony of His Love and Mercy. Thank you, Mother, not only for the miraculous healing power of the waters of Lourdes, but also for the love and compassion that prevails there. We thank our Father in heaven for you, dear Mother and also for Saint Bernadette and we implore your intercessions for us that we will always be like little children, docile and loving and open to His Will. Amen.

The Pope's Prayer Intentions: For February 2021: Violence Against Women

Wednesday, February 17: Ash Wednesday

"Behold, we are going up to Jerusalem... Lent: A time for renewing faith, hope and love"

The title of the lent 2021 message of Pope Francis, published by the Vatican on February 12.

In his message, Pope Francis focuses on three theological virtues: faith, hope and love.

"To experience Lent with love means caring for those who suffer or feel abandoned and fearful because of the COVID-19 pandemic,"

"Renew our faith, draw from the living waters of hope, and receive with open hearts the love of God,"

Fasting, prayer, and almsgiving: ***"makes it possible for us to live lives of sincere faith, living hope, and effective charity"***

Through fasting, ***"experienced as a form of self-denial,"*** we are able ***"to rediscover God's gift and recognize that, created in His image and likeness, we find our fulfillment in Him."***

"Lent is a time for believing, for welcoming God into our lives and allowing Him to 'make His dwelling' in us."

"Lent is precisely the season of hope, when we turn back to God."

Hope, the pope said, ***"is given to us as inspiration and interior light"*** through ***"recollection and silent prayer."***

"Love is a leap of the heart, it brings us out of ourselves and creates bonds of sharing and communion."

"The path of poverty and self-denial, concern and loving care for the poor, and childlike dialogue with the Father make it possible for us to live lives of sincere faith, living hope and effective charity,"

Your prayers are asked for:

The Repose of the Souls of Al Legree and Josephine Khoza.

The health of Fr. Mike Favero, who served at Our Lady of Sorrows, Fort Nelson for 2 years. The families of all the faithful departed. All those who are ill. All those suffering from Covid – 19, their families and those at risk of Covid – 19. Those suffering from severe environmental events.

Rachel's Corner

"He pulled me up from the seething chasm, from the mud of the mire. He set my feet on rock and made my footsteps firm." Psalm 40:2

Before your involvement in an abortion decision, you may not have known how you would feel afterwards. Maybe you thought she would be the only one. Join the men & women on a Rachel's Vineyard Retreat and discover how you can get your feet back on solid ground and be free from any burden you still carry since that day. Come join us on a Rachel's Vineyard™ Retreat.

www.RachelsVineyardKelowna.com info@rachelsvineyardkelowna.com 250-762-2273

For local information email: rvwhitehorse@gmail.com

Local News:

Sacrament of the Sick

Fr. Leo will anoint all who wish to receive the Sacrament during the Masses at 7.00 pm Saturday and 10.00am Sunday. Note: The Sacrament is available to all, not just the elderly and ill.

Because of Covid-19 restrictions the Sacrament will be administered slightly differently than usual.

A difference will also occur with the distribution of ashes on Ash Wednesday.



CCCB has video resources for Lent and Ash Wednesday:

<https://www.cccb.ca/evangelization-catechesis-catholic-education/video-resources/journey-through-lent/>



BILL C-7 TO EXPAND MEDICAL ASSISTANCE IN DYING (MAID): Bill C-7 is currently being debated in the Senate and will effectively expand access to euthanasia and assisted suicide to those who don't have a foreseeable death. It will also eliminate the current ten-day waiting period. The Bill will put our most vulnerable people – the elderly and disabled – at even more risk. For more information, please visit the Diocese of Whitehorse website.

- **Whitehorse Right to Life: ACTION NEEDED ON THE MAID BILL C-7:** - The Senate will be making a decision on the MAID Bill C-7 by mid-February. Disability groups such as Inclusion Canada and Inclusion Yukon have serious concerns about this bill. United Nations human rights experts recently expressed alarm at a growing trend to enact legislation enabling access to medically assisted dying based largely on having a disability or disabling conditions, including in old age. If you are also concerned, please contact our senator, Pat Duncan, 613-947-7557 or Pat.Duncan@sen.parl.gc.ca For more info, visit the Euthanasia Prevention Coalition website or contact us at whrighttolife@gmail.com.
- **NEW: Pre- registration is required for Ash Wednesday at OLV. The service will be at 6.00 pm.**
- **NEW: Fr. Leo will be at Holy Family School for the 2.00 pm Ash Wednesday celebration.**
- **NEW:** Looking for an interested adult from our diocese to join the Braeburn Lake Christian Camp board of directors. There are many avenues in which to serve. If you have an interest in construction or related fields, that would be very helpful as well. stellamartin1981@hotmail.com or 335-4629.
- **NEW: Whitehorse Connects** is set for Tuesday, February 16th. We are accepting winter gear and clothing on Monday, February 15th at the Kwanlin Dun Cultural Centre between 10 am and 2 pm. Call Kerryt 334 9317 and she or Hilary will meet you at the door to accept your donation. (KDCC is not open to the public). If you would like to volunteer, please let Kerry know at 334 9317. We are building a list!
- **NEW:** If you would like a notice of your Mass intention placed in the bulletin, please e-mail olov.whitehorse@gmail.com The stipend suggested by our diocese is \$10.00, but members of the clergy may accept less from those who cannot afford it.
- **NEW: Stations of the Cross**, every Friday during Lent after 6.00 pm Mass.
- This weekend, please donate any Blessed palm crosses/leaves you may have from previous years to be burned for ashes to be used on **Ash Wednesday February 17.**
- **Fr. Mike Favero:** Will be posting letters to parishioners on ascensionparish.org - **Pastor's Weekly Message**. You are welcome to send him well wishes at the following address: Mr. Mike Favero, c/o Mr. Albert Favero, 560 Lazo Rd. Comox, BC V9M 3V1 or email father.mike@shaw.ca
- Thank you for ensuring **both the outside and inside doors** are closed when entering and leaving the church. We cannot afford high heating bills to heat the porch and the parking lot.
- **OLV Food Bank Outreach:** The item selected for **February is pasta.**
- **As of December 1st, face masks are required** to be worn by all 5 yrs & over when entering the church.
- **Hospice Yukon: Offers many resources to help with losing a loved one, co-worker or pet:** Please call 867 667 7429 or email info@hospiceyukon.net for more info. <https://hospiceyukon.net/>
- **Pre-registration is essential for Sat 7.00 pm & Sun 10.00 am at OLV. The cut off time is now 1.00 pm Saturday.** Those who register later 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 **Thank you to all who pre-register.**
- **Events at Whitehorse United Church:**
June Cable: A service to celebrate the life and mourn the death of June Cable who died on Wed Feb 3, will be held at Whitehorse United Church Feb 28th at 2 pm. It will be on-line. WUC Facebook.

- **Events at Christ Church Anglican Cathedral:**
Common Threads Prayer Shawl Ministry: Tuesdays 9:30am to 11am. Come and knit or crochet with us. The ladies are meeting in the Hall due to Covid-19.
Keep Fit – Wednesdays 10:30am to 11:30am in Hellaby Hall. Gentle breathing and stretching exercises designed to get those stiff joints moving easier. Only \$5.00 per session; all proceeds to the work of Christ Church Cathedral.
- **Canada Revenue Agency** is offering the following webinars in February, March and April:
Benefits & Credits Presentations: February 23, 2021 – 1:30PM – 3:00PM PST
 February 24, 2021 – 10:00AM – 11:30AM PST (in French) March 25, 2021 – 1:30PM – 3:00PM PST
 April 22, 2021 – 1:30PM – 3:00PM PST
- **Elections Yukon** is looking for Yukoners aged 18 and up to work as Election Officers at the 2021 Territorial Election. A variety of positions are available. If you are aged 16 and up you can apply for the Poll Attendant position. To register your interest, go to <https://electionsyukon.ca/en/jobs> and click on "Application for Election Workers". For information: info@electionsyukon.ca Ph: 867-667-8683. Only Canadian citizens residing in the Yukon can be Election Officers with Elections Yukon.

Sunday Feb 14th is St. Valentines Day. Not just about chocolates and roses; St. Valentine, a 3rd Century martyr, is the patron saint of lovers, epileptics and beekeepers. According to one legend, St. Valentine signed a letter "from your Valentine" to his jailer's daughter, whom he had befriended and healed from blindness. Another common legend states that he defied the emperor's orders and secretly married couples to spare the husbands from war.

Tuesday Feb 16th is Shrove Tuesday: It is known as Pancake Day in UK and Mardi Gras, aka Fat Tuesday in USA. Pancakes are associated with *Shrove Tuesday*, the day preceding Lent, because they are a way to use up rich foods such as eggs, milk, and sugar, before the fasting season of the 40 days of Lent. American pancakes are typically eaten for breakfast with syrup, whereas the lighter British version look more like crepes and are eaten in the evening on that day, drizzled with lemon juice and sprinkled with sugar.

