

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. Monday – Friday @ 6.00 pm
Monday: Perpetual Novena to Our Lady of the Miraculous Medal, Rosary, and Adoration; after Mass

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

OLOV Parish Council:

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

Council Members: Frank Hanrath, Pat Banks

Meetings will now be 2nd Tuesday @ 1.30 pm. **Next meeting:** January 8

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

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

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

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

January 6, 2019: The Epiphany of the Lord



The Magi Journeying. Les Rois Mages en Voyage

Artist: James Tissot

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

Matthew 2.2

Fr. Roger Karban's essay for January 6th, 2019: The Epiphany of the Lord

[Isaiah 60:1-6; Ephesians 3:2-3a, 5-6; Matthew 2:1-12](#)

Early Christian communities quickly realized they were in on a secret. Not only had they experienced the risen Jesus in their daily lives, but their encounter with him/her made them privy to something they'd never before noticed. The author of the letter to the Ephesians expresses their insight in classic terms: "Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus through the gospel." What people of God once thought to be just the prerogative of Jews, they now understood to belong to everyone on the face of the earth. A tremendous eye-opener! "Things" could never be the same.

Of course, not everyone saw reality through such wide-open eyes. Many of their friends and neighbors still insisted some people were, by nature, better than others, just as they themselves once presumed they were superior to and more chosen than others. But because of their encounter with the risen Jesus, they gradually began to understand all people are chosen by God to carry out God's will.

This new way of looking at reality sprang from an insight that the risen Jesus they encountered was not a Jew or Gentile, slave or free, male or female. They were coming into contact with a "new creation." Instead of limiting their experiences; the risen Jesus infinitely expanded them.

As we hear in our Third-Isaiah passage, the prophet believes Gentiles can receive the same perks as Jews, with one condition: they have to convert to Judaism. The non-Jewish nations and kings to whom the prophet refers, will first have to walk by Yahweh's light. They're not strictly going to be saved as Gentiles.

This flies in the face of today's magi narrative, as long as you don't make these travelers kings, and completely lose the message Matthew is trying to convey by inserting them into his infancy narrative. (A narrative, by the way, in which Joseph and Mary don't travel to Bethlehem from Nazareth. Matthew has no Roman census. He presumes the "Holy Family" already lives in Bethlehem.)

Matthew wants his Jewish-Christian community to reflect on who these unexpected Bethlehem visitors really are. They're not just Gentiles; they're Gentiles engaged in a profession - astrology - for which, according to Jewish law, they're to be summarily executed. Yet, though they discover Jesus through forbidden means - star gazing - they actually do something with their discovery. On the other hand, the Chosen People's experts, Herod's "chief priests and scribes," refuse to follow their own Scriptures, and travel the few miles from Jerusalem down to Bethlehem. They're employing acceptable, Jewish means to discover "the newborn king of the Jews," yet they never actually come face to face with him. Only the most unlikely people in the neighborhood pull off that feat.

Though I've never heard any commentator discuss the topic, it seems these astrologers continue to practice their astrology after they leave Bethlehem. Matthew simply says, "They departed for their country by another way." They didn't even have to convert to Christianity to have had an experience of Jesus!

The only thing necessary to experience Jesus is hidden away in one of their gifts: myrrh. Dr. Irvin Arkin, one of my St. Louis U. Profs, once asked, "What would go through your mind if someone gifts you with a bottle of embalming fluid for your birthday?" In Jesus' day and age, myrrh was usually employed for anointing the dead. The magi's gift of myrrh can only prefigure Jesus' death. That seems to be part of the secret we share. Jew or Gentile, if we expect to recognize the risen Jesus among us, we must be willing to die to ourselves. If we don't, we're going to be following stars in vain for a long time.

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Msgr. Joe's Homily, Solemnity of the Epiphany: The Epiphany and Prejudice

The Solemnity of the Epiphany is a wonderful celebration with a main theme and many subordinate themes. The main theme is that the King of Kings is being manifested to the nations. This was shocking to the ancient Jews. St. Paul calls this a mystery hidden for the ages but now revealed by the Holy Spirit. The gentiles are co-heirs, members of the same Body and copartners in the promise of Jesus Christ. Among the subordinate themes to the Epiphany are the meaning of the gifts of the magi, *Why gold, frankincense and myrrh?*, the magi themselves; *Who were they, were they Zoroastrians, other types of pagans?*, the prophecy of *Isaiah 60* saying that all nations would come to Jerusalem, *Did that mean that Jerusalem would become the capital of the world?*, the prophecy of *Micah* revealing that the ruler of Israel would come from Bethlehem, *Would the line of David be restored?*, and the contrast between the faith of the magi and the hypocrisy of Herod. And these are all within the solemnity as we celebrate it in the Roman Catholic Church. Eastern Catholics and the Orthodox include in the Epiphany the Baptism of Jesus by John the Baptist and sometimes even the changing of the water into wine at the wedding feast of Cana.

A particular theme I would like to focus on is that the mercy of God is extended to all people. A week ago, on Saturday, the Office of Readings, part of the Liturgy of the Hours, contained a quote from St. Bernard of Clairveaux about the birth of Christ. St. Bernard was an 11th century Cistercian monk. In the reading, St. Bernard said that God sent to earth a bag bulging with his mercy, a bag that, at the passion, is torn open so that our ransom pours out of it onto us. It is a small bag, but a full one: for it was a small child that was given to us, but in him dwells the fullness of the Godhead. I like that. I never thought of the infant Jesus as a little bag bulging with mercy, but it is a beautiful way of understanding the Gift of Christmas. We often refer to infants as bundles of joy, or as little bundles of love. This infant, the baby Jesus, is a bundle of joy, a bundle of love and a bundle of mercy.

And his mercy is extended to all people, everywhere. That is the mystery of the Epiphany that so many people still have a difficult time comprehending. Many people think that somehow or other they are chosen for mercy while others are excluded from mercy. This fallacy is repeated throughout the ages, beginning with the original disciples who had to learn that the gentiles were included in the redemption of Christ. One heresy of the early Church was Gnosticism which, among other things, taught that what was revealed to the Gnostics was hidden from all others because others were lesser human beings. Later Christians would consider all those who had not embraced Christ exactly as they did as excluded from God's love. In our day, the fallacy is found in the people who have a penchant for grouping others into saved and unsaved categories.

Grouping people into categories of any sort is prejudice. Prejudice is also a theme that the Epiphany confronts. People like me who were raised in the middle of the last century have to be very careful and have to fight against a prejudice that was part of the times when we were children. We often defined others according to specific groups. Italians behave this way, African Americans that way, Latinos another way, etc. It is interesting that it is rather rare that members of the younger generations, people in their 20's, 30's and 40's, will meet someone and ask about the person's heritage. However, this is often the first question posed by older people. "How do you do? Did you say your last name was Arroyo? Is that Spanish?" We had a visiting priest here who came to give a mission and who could not handle the fact that my ancestors are Italian. He had to talk to me in make believe broken Italian English because he thought that's what I needed to hear. "Hey Joe, how-a are you-a doin today?" The worse part was that he didn't even know that he was being offensive.

Grouping people into categories is a prejudice against which we all have to fight. If I turn on a basketball game and the first thing I notice is how many black players are on the court, then I have to recognize how far I still need to go to fight prejudice in my own life. But if I can tell you right now that I do not know how many black players start for my favorite football team, the Tampa Bay Buccaneers, nor do I care, then, maybe, I'm making some progress.

We all have to be careful, because we all, not just the older people like me, but we all are inclined to put people into neat categories. Prejudice is a lazy way of looking at the world. It is lazy because we don't have to take the time to learn an individual's particular characteristics or qualities. We think we know him or her already because, after all, all those people behave in this or that way. It is sad that many politicians subtly or

not so subtly scare up votes by appealing to people's prejudices. Perhaps the younger people in our country will save the older generations from themselves.

The Epiphany encourages us to be open to all people, and to see each person as an individual with his or her own particular qualities. God has extended his mercy to all people equally. This mercy is given to us as individuals; not as part of a specific group. We who have received mercy need to extend mercy to others, all others, seeing each person as a child of God, not as a member of a group.

So, who were those wise men? Pagans? Zoroastrians? That wasn't important to God. Each one of them was an individual looking to worship the king that had been revealed by God through the star. That was all that mattered. Who is this person? Who is that person? He/she is person made in the image and likeness of God. He/she is a child of God. That is all that matters.

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Fr. John Littleton, Journeying through the Year.

Introduction to the Celebration

Today we recall the strange and exotic visitors who went to greet the infant Jesus. They remind us that in a myriad of ways the Christ beckons all of us to gather with him and offer thanks to the Father.

Gospel Reflection

For many Christians, the Feast of the Epiphany (which is also known as Little Christmas in Ireland) marks the end of the Christmas season. Yet the Epiphany is at the heart of the Christmas message. The word 'epiphany' means 'manifestation' or 'showing'. Fundamentally, the Christian vocation is to show Jesus and his glory to the world. The Epiphany acknowledges that Jesus Christ, the newborn baby, is the Saviour of all people.

During the Christmas season, we reflect on what it means to believe that the Word became flesh and lived among us. God has chosen to live among us, his people, in the person of Jesus Christ, our Lord and Saviour, who saves us from the justly deserved consequences of our sins.

This is why we celebrate Christmas. All other activities associated with Christmas — for example, the exchange of gifts, the holidays from school and work, the visits to family and friends — are secondary. The real wonder of Christmas is not just that God became human in and through his Son, Jesus Christ, but that Christ, through his Church, continues to be present in our world.

God's Word, Son and Revelation

Christmas and the Epiphany challenge us to renew our appreciation of the commitment God has made to us by becoming human. In the person and life of Jesus Christ, the Word made flesh, God has demonstrated beyond all doubt how much he loves us and shares his life with us. God shares his life with us especially through the Church and the sacraments. In the person and life of Jesus Christ, God has embraced human nature completely and he has become one with it. This is the mystery of Christmas and it remains true for all time and for all God's people everywhere.

The Feast of the Epiphany invites us to consider once again the real meaning of Christmas and to respond accordingly. The wise men, in presenting Jesus with gifts of gold, frankincense and myrrh, acknowledged him as Saviour of all people. The feast invites us to ask: what gift can we present to Jesus that acknowledges him as our Saviour?

Surely the most appropriate gift is striving to live a life that imitates his teaching and example. Therefore, the Epiphany is an ideal time to reflect on the practice of our Christian faith so that, during the coming year, we will 'show' the world the glory of the Saviour who has redeemed us from sin and who gives us life through his Church and the celebration of the sacraments.

Vatican has had its head in the stars for centuries

Nicolas Senèze, Castel Gandolfo, Italy January 3, 2019

Turning a control knob here, tightening a screw there, Father Gabriele Gionti makes the final adjustments as the cupola opens out onto a blue sky. The heavy 1930s telescope with which Pope Paul VI observed the moon a few hours before Apollo 11 landed there in July 1969 still works perfectly.

“In those days this was high technology,” says the astronomer, who is a specialist in quantum physics. Even a 30-centimeter telescope mounted on a tripod at the back of the room is more powerful now. “In any event, we are too low here, and the city of Rome gives off too much light at night for any research,” he explains.

Now he and 15 other Jesuits of the [Vatican Observatory](#) spend half their year at the other end of the world on the summit of Mount Graham in southeast Arizona in the United States.

Tucked away on this mountain at an altitude of 3,000 meters, the Vatican Advanced Technology Telescope was mounted in 1933 in association with the University of Tucson. The telescope, with its mirror almost two meters in diameter, was manufactured using a revolutionary procedure.

Calculating time has been crucial to popes, but why does the Vatican have an observatory?

“Because we do not have enough money for particle accelerators,” Father Paul Mueller, deputy director of the university, explains with a laugh before pointing out the close links between the papacy and astronomy.

Calculating time and, thus, observing the sky has for a long time been crucial to popes. In the 16th century, Pope Gregory XIII tasked the Jesuits with studies meant to reform the calendar that would later bear his name. He installed them in the Wind Tower, above what is today the Vatican Museums. This first observatory was closed in 1821, then reopened by Pope Leo XIII in 1891.

The towers of the Vatican were then covered with observation domes open to the sky.

In the early 20th century, the Vatican Observatory, then one of the best, participated in the big sky-map project. It photographed the stars in the portion of the sky assigned to it, after which the astronomers — or, more precisely, nuns trained and selected “because they are more precise than men,” says Father Gionti — identified every star on the photos.

Emilia Ponzoni, Regina Colombo, Concetta Finardi and Luigia Panceri — the “computer sisters” — went on to pinpoint the positions of 256,000 stars.

In 1935, the observatory left the Vatican for Castel Gandolfo, close to Rome, where two domes were built on the roof of the apostolic palace. These were later abandoned for Arizona but remain a patrimony to which the Jesuits continue to be attached.

Each year, an international colloquium is held there. The most recent one, in September 2018, focused on meteorites, of which the observatory has a beautiful collection. Each year, young astronomers are also chosen for one-month internships.

“We select 25 candidatures out of the some 100 received, giving priority to developing countries,” says Father Mueller, who in this way wants to foster their networking work and build their awareness of more philosophical issues.

Baptizing an extraterrestrial? “Doing science in this place is also discovering the marvels of Creation in another way,” says Father Mueller, an American who assumes without difficulty his faith and his cutting-edge scientific work.

“I understand God better by observing the sky,” he says. “Science and faith have the same goal: I seek truth and, by observing nature, I discover another face of the Revelation.”

Convinced that man is far from having perceived all the richness of Creation, the astronomers of the Vatican even reflect on the possibility of extraterrestrial life.

“If there’s another form of intelligent life in the universe, we’ll need to take it into account. That will be an opportunity to talk with them and learn from them,” says Father Mueller.

Would he go so far as to baptize an extraterrestrial? “Of course,” he says with a smile, “but only if it asks me!”

Videos/films worth watching:

Why you should see the film *“Pope Francis – A Man of His Word.”*

The strength of Wim Wenders’ film 'Pope Francis: A Man of His Word' lies in the words of the pope.

Isabelle de Gaulmyn, France. January 1, 2019

Published Sept. 14, 2018.

It’s true. Wim Wenders’ film, “Pope Francis: A Man of His Word,” is long, and sometimes badly done.

In the end, you feel uneasy at such a hagiography and the personality cult it exudes, to which the Catholic Church lends itself so easily, even if one guesses that this pope is fundamentally opposed to it...

A word to hear

And yet, this film is a must-see, especially since the Church is today wounded to the core by the sex abuse crisis and one can sometimes doubt its capacity to emerge from it.

You must see this film because it says how much Jorge Bergoglio, an old man born more than 80 years ago in Argentina, a Jesuit, priest and pope, is an extraordinary personality, doubtless one of the most extraordinary ones of our era, the early 21st century.

And since, precisely, he is the pope of the Catholics, it is indispensable, as a Catholic, to go and listen to him at least once.

The pope’s anger

The fact is that the strength of this film lies in the words of the pope and, basically, those words would have been enough in themselves, without the endless images of jubilation and crowds that transformed them into folklore, reducing them to the level of propaganda.

These are words that scold, that sometimes thunder, hand down judgement and even brutalize, for the look he casts upon the world is black, lucid, as if behind that smile, so wide and so popular, an immense anger seethes.

It’s not just the anger, but the reasons for the anger, which are the beginning of a solution: the pope denounces, to great effect, money, selfishness, quickness, violence and fear, especially fear of the other, fear of oneself, fear of death...

Pope Francis is not always convincing, for example, when he talks about women, stressing their importance, and one waits in vain for him to start talking about a measure to restore balance to relations between men and women in the Church.

However, when he talks about social injustices, the degradation of the environment and ecological issues, migrants or war, you are struck by the relevance of his diagnosis and, especially, by the way he highlights their urgency for people with faith, for those who believe in God.

The strength of this pope is his ability to take us, believers, back to the essential: our humanity, our earth, to where we need to be witnesses to the things that are beyond us. His is but a voice, to be sure, but one endowed with a prophetic force.

Watch the official trailer: https://www.youtube.com/watch?time_continue=11&v=MOmY8i-uBcY

Also watch the 4 minute, real life clip of Pope Francis consoling a young boy whose father had recently died. The clip shows what a compassionate and merciful pope he is.

<https://www.youtube.com/watch?v=bRbUTfSds0U>

Peter's Confession and the Johannine Thunderbolt

https://www.youtube.com/watch?v=d97_d2QoB24#action=share

This 15 minute clip is taken from Dr. Brant Pitre's full presentation, (available from Catholic Productions.com):

The Case for Jesus: The Reliability of the Gospels and the Jewish Roots of Jesus' Divinity

Nowadays, skepticism about Jesus is everywhere, and it's spreading fast. For well over a hundred years, critics have questioned the historical truth of the Gospels, claiming that they were originally anonymous. Others, such as the atheist New Testament scholar Bart Ehrman, have even argued that Jesus of Nazareth did not think he was God and never claimed to be divine.

In this study, Dr. Brant Pitre goes back to the sources—the biblical and historical evidence for Christ—in order to explore topics that are at the very heart of Christianity.

*OLV still has a few copies of Brant's book **The Case for Jesus** remaining if you would like to purchase one @ \$10.00.*

Did you know: In Matt 5, 6, & 7. Jesus calls on God as Father 17 times, more times than in the whole Hebrew Bible?

Understanding the 'Our Father' - Dr. Scott Hahn - Deep in History

Dr. Scott Hahn examines the seven petitions of the Lord's Prayer, and takes a look at why this prayer is placed in the liturgy of the Mass after the consecration, and before the distribution of Holy Communion. He looks at the context in which Jesus teaches the prayer during the Sermon on the Mount, the significance of referring to God as "Father," and more. Dr. Hahn argues that the 'Our Father' is a prayer that we pray much, but ponder little; and argues that a better understanding of these words, which come directly from the lips of Jesus, can lead us to a deeper appreciation for our relationship with God.

From: The Coming Home Network International, Published on Feb 28, 2018. 1 hr 10 minutes.

<https://www.youtube.com/watch?v=E9UHyePeBxs>

MATT



'You'll never believe what King Herod just retweeted'

Local News

!!! New: The 2019 donation envelopes are at the back of the church. The boxes have names on them. Please pick yours up if possible; if you are unable to collect your box, please let us know and we will try to make an alternate arrangement.

- **New: EMBRACE A CULTURE OF LIFE** - The next **Right to Life** meeting will be **Monday, January 14th, 2019, 7 to 8pm** at Maryhouse (504 Cook Street). All are welcome. For more info on how you can support life issues in Yukon, visit whrighttolife.ca or email at whrighttolife@gmail.com
- **New:** Correcting another of my Dec 2018 mistakes! The training for **Ministry of Reader** will be **Tuesday Jan 29 and Thursday Jan 31st, after 6.00 pm Mass**
- **Our Lady of Victory, Parish Outreach Initiative:** Food of the Month for Whitehorse Food Bank. The January **selection** from Whitehorse Food Bank's list of needed items is: **Peanut Butter**, fairly sure they will also be happy to receive jam etc., although home made is not allowed. **Thank you** to all.
- A big **Thank You** to all who volunteered to help clean our church. Please be considerate of those who voluntarily clean the church before the weekend Masses. If you happen to have an accident, please grab the vacuum, mop or brush and dustpan from the cupboard in the back room to leave no trace, especially of food debris.
- **The Missals for Liturgical Year C** that begins on Dec 2nd, the First Sunday of Advent, have arrived. They are for sale at Our Lady of Victory: \$6.00 each. We also have **calendars**: \$2.00 each. Please ask if you would like either.
- **Home Visits**
Any parishioner who would like Father Marc to stop by to receive the sacraments, for a short visit or house blessing, please call him at 633-2647
- **Baptismal Preparation:** Please call Fr. Marc at 633-2647

