

Our Lady of Victory Church

1607 Birch Street, Whitehorse YT, Y1A 3X1

Ph: 867-633-2647

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

Reconciliation: 30 minutes before Mass.

Mass Times: 1st Mass of Sunday: Saturday, 7.00 pm. Sunday, 10.00 am. Weekdays **except Wed**, 6.00 pm
Monday: Perpetual Novena to Our Lady of the Miraculous Medal, Rosary, and Adoration; after Mass

Beginning on **May 1, 2019**, there will be no 6.00 pm Wednesday Mass at OLV.

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

OLOV Parish Council:

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

Council Members: Frank Hanrath, Pat Banks

Meetings will now be 1st Monday @ 2.30 pm. **Next meeting:** June.

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

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

Knights of Columbus: meetings are 7.00 pm, 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

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

June 9, 2019: Pentecost



'Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.'

Acts 2.3

Fr. Roger Karban's essay for June 9th, 2019: Pentecost

[Acts 2:1-11; I Corinthians 12:3b-7, 12-13; John 20:19-23](#)

Though I intend each of these commentaries to be read independent of my other commentaries, I'm afraid this particular Pentecost piece logically follows on last week's.

For many Catholics, today's feast is somewhat parallel to the fourth commandment. We eventually outgrew it. Just as God's command to "obey" our parents only applied when we were children, so anything to do with the Holy Spirit came into our lives only when we were young enough to take our school exams. Though the Cardinals entering a papal conclave logically join in singing "Come Holy Spirit" before they choose the next pope, I've never heard of any parish singing that hymn before they pick their next pastor, nor any diocese doing so before it elects its next bishop. The hierarchical system we've created – then later blamed on the historical Jesus – has taken away the necessity to depend on the Spirit for any help in our lives of faith.

When, in the summer of 1965, I returned to the United States from Rome as a newly ordained priest, I was expecting to get a fair amount of static from the older parishioners of any parish to which I was assigned. They'd be the group most resisting the Vatican II changes I was bringing with me. They had, for a lifetime, bought into the theology that the Roman Catholic Church was founded by Jesus as an unchangeable institution, an institution that this young priest was informing them was changing.

To my surprise, I discovered my presuppositions weren't always verified. The elderly were frequently my staunchest supporters! They accepted my explanations and went along with the reform. I had more problems with middle-age parishioners.

Years later, my friend and teacher, Carroll Stuhlmueller, explained the reason for their reluctance to change. "They're young enough to hold out the hope that one day they're going to discover things in life that never change. The Catholic Church filled that expectation. Older people know that's an impossible dream. In their senior years, they simply take change for granted. It's become a way of life."

I frequently remember Teilhard de Chardin's remark that as a youth he longed to uncover an element in his environment that never changed. He thought he found it one day when he came across a small piece of iron from a broken plough. He couldn't bend, break or destroy it, until . . . he noticed it began to rust after it rained. He was eventually forced to admit the only thing that didn't change was change.

I presume the main reason Luke brings up the wind, fire and noise accompanying the Holy Spirit's arrival springs from that basic insight. Each is a disturbing element. (I distinctly remember letting my grandmother in on one of my treasured childhood plans. When I grew up, I intended to cut down all the trees! That would stop the wind from frightening me.)

The evangelist presumes there's no need for the Spirit if the risen Jesus doesn't demand constant change in her/his community. For Luke, the Spirit is the force behind the Christ's wind, noise and fire, and causes the directions in which they blow, sound and burn. He's not alone.

For Paul, the Spirit instigates the gifts which are creating chaos in Corinth. And for John, the Spirit leads us into the great "unknown" that forgiveness creates. In each case, followers of the risen Jesus would be more unchanging, more peaceful if they just didn't have to deal with such an uncontrollable element.

I belong to a church that has consistently employed various (successful) hierarchical deforestation programs. Thankfully I've also lived long enough to have encountered a pope who's actually started planting trees instead of cutting them down. Francis must have had a very understanding and wise grandmother.

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"To live is to change, and to change often is to become more perfect."

Bl. John Henry Newman

A new language

For Pentecost Sunday, Peter Gallagher SJ reflects on the power of language and how the Holy Spirit assists our communications.

Learning a new language is laborious for most of us. In a world in which people move around a great deal and have to function well in cultures strange to them, there is plenty of such labour. Acquiring competence in a language may be no mere decorative accomplishment but necessary for survival.

The account in the Acts of the Apostles of the first Christian Pentecost makes light of learning new languages. Expression and comprehension come very easily to the linguists of the upper room. By a miracle of the Holy Spirit, the apostles who had gathered there were able to preach the good news of Jesus Christ in a way that could be understood by everyone who heard them whatever their native language. The apostles were filled with the Holy Spirit and began to speak foreign languages as the Spirit gave them the gift of speech. Those attentive persons in Jerusalem who listened to what they said reported that we hear the apostles speaking in our own language about the marvels of God.

The spiritual teaching that continues to this day

The language schools would be out of business if it were always as easy as at Pentecost. The Holy Spirit seems to abolish the slow toil of acquiring facility in languages. Essential to the foundation of the Church is the power to speak and understand the new language of the Spirit. That foundation is made in the first place on Christ himself. The community of all the disciples of Jesus holds together through a clarity of understanding achieved by the Holy Spirit. We, as friends of Jesus, speak and comprehend as his Spirit teaches us to do. That spiritual teaching continues to this day. Pentecost makes it all seem easy. The gentle lessons of God are still being enjoyed by eager students. All through our life of faith we go on acquiring and practising the language of the Spirit with the help of the same magnanimous pedagogy.

Those who heard the apostles speak so clearly in Jerusalem on the day of Pentecost found themselves transformed. The newly-qualified teachers had been praying continually in the upper room for a long time. Today, the homework of all who are growing confident in the new language of the Spirit is also prayer. What we are to share with others we first come to possess ourselves.

The new language of the Spirit

It is the grace of God which draws us and others to listen to the good news. The Holy Spirit broods over this communication. He confers both attentiveness and clarity. Apostles are always talking gratefully about what God has done and about his continuing powerful help. The new language of the Spirit enables effective communication about a divine providence which is watching over the life of all of us. With his gift of speech and understanding we can speak to others of blessings and sufferings.

Good and evil are not topics on which we converse merely for the sake of demonstrating fluency. The new language of the Holy Spirit opens the doors of our heart. Indeed, even when those doors are shut, the Spirit enters and teaches the grammar and the syntax of joyful faith. Pentecost renews itself. Quite suddenly we are understanding something of great importance which we never grasped before. We practice these difficult constructions: understanding them, using them, speaking eloquently with them and living the life they express charitably and faithfully.

Holy exchange

The Church begins at Pentecost. The Holy Spirit evokes in each of us that new openness, interest and attention which allow us to hear what the apostles are teaching us. The apostles are inspired to teach and we are inspired to listen. There is in all of us a steady gratitude for what God has done. We are moved to give thanks for what God has achieved for us in the life and death and resurrection of his Son, our Lord Jesus Christ.

Renewed at Pentecost by the Holy Spirit, we want to tell others about what has happened to us. The routine of ordinary life in the Spirit is not dull but it calls out of us perseverance and persistence as well as the ecstasy of discovery. The language we are acquiring expresses appreciation. We give thanks. We share our sense of gratitude with others.

With a certain fluency, with a certain ease and with a certain persuasiveness we find we are speaking a new language. We are speaking in the Holy Spirit. It seems, delightfully, as if those who hear us are not surprised. The Spirit is at work in all. His truth can be expressed and can be accepted. The new language makes sense to those who speak it and to those who hear it. It warms the heart. The dialogue which it enables is a holy exchange and sharing of the Word of God.

Peter Gallagher SJ. Source: <https://www.pathwaystogod.org>

Pentecost Sunday – June 9, 2019 by Rev. John P. Cush, STD

Imagine, just picture in your mind for a moment, what it would be like to be one of these disciples, locked away, as we read about in today's Gospel from the Evangelist John. You are frightened; no, you are terrified. The Master, the one whom you believe to be Lord and God, Messiah and King, is gone, murdered, killed by the Romans. *And you could be next.* Even though you ran, despite the fact that you scattered like a frightened child, not the leader of men who you thought you were, the Jewish authorities are looking *for you.* *They know who you are.* They know that you are a follower of that man, that one whom they humiliated and killed. And these Jewish leaders are still so angry and outraged, they have the Romans, the invaders, in on it with them. And they will have no mercy. What they did to the Master, stretching him out and nailing him to a tree, no doubt they will do to you, and maybe even worse, like flaying your skin off! And here you are, surrounded by your friends, scared to make a move.

And you have just heard the news, some incredible news, news that made your heart leap with joy from one of the Lord's female followers, this Mary, the Magdalene, a friend of the Lord. She claims that she was at the tomb, that borrowed burial plot of Joseph of Arimathea, and she saw it empty. And not only that it was empty, the Magdalene says that she saw and spoke to the Lord. He is not dead; he is alive. And he said he is coming to his brothers. And yet, this news also fills your heart with fear.

If this is true, what would Jesus say? What words would he utter to his brothers, these chosen ones, this apostolic band, each of whom in his own way betrayed the Lord? He had every right to have righteous indignation. The Master could have rightfully reprimanded the Eleven. They had all ran and left him to suffer and die, all except John, the Master's Beloved Disciple; Mary, the Lord's Mother; and the women, including the Magdalene. Whom should you really fear, as you are behind these locked doors, more — the Romans? The Jews? *Or, perhaps, the rebuke of the Master, the Innocent One, whom you denied, denigrated, and ditched, all in a vain attempt at coming to your own safety?* If the Lord is really risen and if he is, as the Magdalene stated, coming to you all, his brothers, what would he say to you?

The Lord appears, instantly recognizable, yet changed, glorified, appearing almost like Peter, James, and John said he looked on that mount a few months prior. There is no doubt it is the Master; in fact, he bears the horrible marks of the nails on his hands and feet and clearly has the wound from the soldier's lance, that gaping hole from which the Beloved Disciple witnessed blood and water flowing.

You are so happy to see the Lord. All that you knew, all that he taught you, it is true. He has done it, as he said he would. The Master has conquered death and, as he said to you, he will share this with you. And yet, you are still nervous. He has not spoken as of yet.

Finally, issuing forth from those lips which have the words of everlasting life, the Master speaks. He says not words of anger and correction; words like you would have spoken if you had been betrayed by your closest friends. The Word of Life himself, in his Divine Mercy, simply, clearly, calmly, lovingly says: "Peace be with you."

The Lord's gift to us this Pentecost Sunday is the gift of peace. Through the power of the Holy Spirit, the Lord and Giver of Life, that Third Person of the Most Blessed Trinity, who appears to the disciples as tongues of flame, peace is given to us.

Peace is not merely the absence of conflict. It is living in the tranquility of order that can only come from the presence of God. Peace is that gift of serenity that only the Lord can give us this *Eirene*, this *shalom*.

Many of us are blessed to live in areas that are not war-torn. Many of us, sadly, in our modern age, are not that blessed. But even those who live not under the shadow of violence are conflicted, perhaps externally, but also in many ways internally.

Today, on this Pentecost Sunday, give to the Lord our internal conflicts, that which weights us down. Through the Spirit's gift of peace, hear the Lord's words to you personally — "Peace be with you." As we carry our cross, recognize him right next to you helping you bear the burden. As we suffer on the cross, often of our own making, see him remove the nails and take our place there. As we huddle frightened in the upper room, see the Lord Jesus appear to you, his contemporary disciple — "Peace be with you." Live in that peace.

Pope's Prayer Intention for June

The Mode of Life of Priests

That priests, through the modesty and humility of their lives, commit themselves actively to a solidarity with those who are most poor.

Quotes from Pope Francis:

"We must go forward together, always keeping in mind that ecumenism isn't about arriving at the end of the game. Ecumenism means walking together, praying together, an ecumenism of prayer. There is already Christian unity. Let's not wait for the theologians to come to agreement on the Eucharist."

"The people went beyond us leaders," explained Francis, referring to the fact that theological divisions made it impossible for the pope even to pray the Lord's Prayer with Romanian Orthodox Patriarch Daniel, as right-wing Orthodox objected to their praying together. As a result, the pope prayed it first in Latin, followed by the patriarch saying it in Romanian. But the pope revealed that from what he could see, most of the people at the service in the Orthodox cathedral prayed both times.

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"Next Saturday, June 8, marks the fifth anniversary of the meeting here at the Vatican of the presidents of Israel and Palestine with me and Patriarch Bartholomew. At 1 p.m. we are invited to dedicate "one minute for peace" — of prayer for believers; of reflection for non-believers — everyone together for a more fraternal world." Spoken Wednesday at the end of his weekly general audience in St. Peter's Square.

Your prayers are asked for:

The repose of the soul of Cath Maginel from Fort Nelson. Her funeral will be held at Our Lady of Sorrows on Wed June 12, 7.00 pm

Local News

NEW ROOFS AND FENCE AT ST. MARY'S: Bishop Vila would like to extend a big thank you to Fr. Steve Marsh and the Diocese of London missionaries who spent six days in Dawson City working at St. Mary's Church. With the help of Gregg and Pam Janiga, Stella Martin and Fr. Manuel Parnis, and despite rainy weather, the group was able to replace the roofs on the rectory and garage. They also built a beautiful, new fence on the perimeter of the St. Mary's property (about 400 ft) and received rave reviews from locals on their work. We are grateful to Fr. Steve Savel of the Diocese of London who facilitated this mission trip, and to Most Rev. Ronald Fabbro, Bishop of London, for his continuing pastoral and financial support. Next time you are in Dawson City, you are welcome to drop by St. Mary's to view the work which has been done. (Please visit www.whitehorsediocese.ca for photos of the projects)



STAR OF THE SEA PARISH DONATION FOR ST. THERESA'S: In January of this year, Star of the Sea Parish, which serves Surrey/White Rock in Metropolitan Vancouver, contacted the Diocese of Whitehorse about fundraising to help rebuild St. Theresa's Church and Rectory in Telegraph Creek. As you are aware, these buildings were destroyed in last summer's wildfires. We have just received word that the parishioners were able to raise about \$103,000 for this reconstruction project which includes a 50% matching donation from an anonymous donor.

We are grateful to God who worked through Fr. Glenn Dion & his associate pastors, parish staff and volunteers, and all the donors of Star of the Sea Parish in providing this generous gift which will help us continue our missionary work in the Telegraph Creek area. Many blessings to them and their families. Bishop Vila would also like to thank Most Rev. Michael Miller, Archbishop of Vancouver, for his on-going pastoral support of our Diocese.

Please pray for the success of the St. Theresa's project, and also for the safety of all workers who will be labouring throughout the summer in rebuilding the community.

- **New: The wild fire at Bear Creek has not spread. A message from Libby in Haines Junction on June 3:** There were 17 of us attending 10:30 Mass with Fr. Victor yesterday. The prayer service commenced at 11:30, we had no extras, but I think the whole village knew about it. There was no forecast for rain. IT RAINED ALL NIGHT! And again, on and off today. Praise the Lord! And thanks to all who shared in our prayer time, God bless you all, in His Love, Libby
- **OLV Food of the Month for Whitehorse Food Bank.** The **June** selection is **Juice. Thank you all.**
- A big **Thank You** to those who clean our church. Please be considerate of them. It is that muddy time of year again so please wipe your feet on the porch carpet before entering the church.
- **Baptismal and other Sacramental Preparation, or Home Visits** for parishioners who would like Fr. Marc to stop by for communion, a short visit, a house blessing, or just a chat: Please call Fr. Marc at 633-2647
- **WUC Yard Sale – Saturday, June 8th, 9.00 am – noon.** All proceeds go to WUC, car trunk sale format.

Do you welcome the stranger in your parish?

A friendly smile, an introduction and 'welcome', speak volumes to newcomers. They may be visitors or have recently moved. Visitors may mention the welcome to their friends and for new residents, it might make all the difference as to whether they return or seek another parish.

Hebrews 13:1 — Let mutual love continue. Do not neglect to show hospitality to strangers for by doing that some have entertained angels without knowing it.

E-book bargain of the week: Angels and Saints by **Scott Hahn**. See saints and angels in a whole new light with this eye-opening read! Using the theology and stories behind these holy beings, this fascinating book reveals how they can inspire you to live a more meaningful life. **US \$1.99** ~~\$13.99~~ Available from Amazon, Apple Books & Kobo

