

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: **April 12**

Finance Committee: Pat Banks, Brian McGovern, vacant;

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

March 11, 2018

4th Sunday of Lent, Laetare Sunday



***By the rivers of
Babylon – there
we sat down and
there we wept
when we
remembered
Zion.*** Psalm 137

The Waters of Babylon: Gebhard Fugel (1863–1939) Wikimedia

Fr. Karban's' Essay for March 11TH, 2018: Fourth Sunday of Lent

[II Chronicles 36:14-16, 19-23; Ephesians 2:4-10; John 3:14-21](#)

At times I'm criticized for giving "depressing" homilies. Probably a valid critique. I suppose one reason for my bleak approach to preaching is that I try to give homilies based on the Scripture readings of the day. As any serious student of the Bible knows, our sacred authors are normally motivated to write only when they surface problems in their communities. Rarely do any of these unique individuals sit down on a beautiful, sunny day, no care in the world, put stylus to papyrus and produce an inspired work.

Should they have background music playing as they write, I'm certain it would be a specific cut from *The Music Man*: "Trouble, trouble, trouble! We got trouble right here in . . ."

Our Chronicles author leaves no doubt about the trouble he's facing. Though the Chosen People have recently been freed from their Babylonian Exile, many in his community seem to have forgotten what originally triggered that nation-changing experience. He clicks off their offenses. Turning from Yahweh, practicing idolatry, introducing pagan worship in the Jerusalem temple are just a few of their blatant sins. But the most horrendous of their transgressions is one we Catholics were never taught to confess: ignoring and mocking the prophets in their midst. They ". . . scoffed at Yahweh's prophets, until the anger of Yahweh against his people was so inflamed that there was no remedy."

Accustomed to obeying canon law, papal decrees, and episcopal regulations, we easily forget the normal way God's will is discovered in Scripture is by surfacing and obeying the prophets God continually sends to us. Not knowing the five (or six) rules for distinguishing real prophets from fake prophets is as inexcusable as not knowing the difference between mortal and venial sin. Yet I'd hate to give an exam on the former to a normal Sunday Mass crowd. (By the way, rarely are any religious institution's administrators prophetic. According to Paul of Tarsus, prophecy and administration are two distinct gifts of the Spirit, almost never given to the same person. Prophets usually make lousy administrators; administrators, lousy prophets.)

The Pauline disciple responsible for Ephesians addresses a different problem. Seems some in his community are looking at salvation as something they've accomplished through their own actions; not something the risen Jesus freely offers. He reminds his readers, "By grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast." Our good works don't cause salvation, they're simply the things saved people do. Of course, as the late Marcus Borg pointed out in *Speaking Christian*, biblical salvation doesn't refer primarily to "getting into heaven." It's a much broader concept.

John agrees. He points out in today's gospel pericope, that eternal life isn't an experience which begins after our physical death; it's already starting right here and now. The evangelist struggles against those who believe "the light" is still in the future. For those who believe, it's already at work in their daily lives.

One last point. Notice what our Chronicles author says about Cyrus. Though this 6th century BCE Persian king isn't even Jewish, he's the person Yahweh has designated to liberate the Chosen People from the Babylonian Exile.

One constant message of biblical prophets – one with which conservatives have huge problems – is that God can work in our lives in many different ways through many different people.

I once asked Carroll Stuhlmueller about his view of current prophets. Refusing to share his list, he replied, "If I told you, and my names ever got out, I'd never again be permitted in any Catholic pulpit for the rest of my life!"

Now that's a problem!

General Comments:

You will notice certain themes running through the entire passage. Each of them is expressed in a different metaphor, each has its special emphasis. Some of the themes are well known to us; others are more new. John is like an arranger who works out some variations of the basic tune of a well known music piece. We are like those who must sit back and listen to a steel band show – like our famous panorama which takes place on the weeks before our Trinidad Carnival.

In reading the passage then we do it with this awareness at the back of our minds. We take every section very slowly, going through one at a time and giving each one our perfect attention.

– **Verses 13 to 15:** The theme here is that the Son of Man who will eventually be crucified needs to be lifted up on high so that he can become a source of true life for all his followers. This must happen if he is to have this effect on us. His “being lifted up” on high makes him stand out from all who look on him. We realise then how much he has to offer his people, especially those of us who are in the desert as Moses and his followers were and as he himself was on the cross at Calvary.

St John adds a little variation. He remembers that the serpent who had appeared to the Israelites in the desert in the time of Moses was originally a symbol of death. Our present source of life was originally an object that spoke of death and destruction. A symbol of shame had now become for us a great source of life.

We think of times in our own lives when what was originally for us a mark of death now becomes a sign of life. We think of new life arising out of

- people who when we saw them first reminded us of death;
- the possibility of destruction in this present life which now becomes a source of new life;
- death existing together with the signs of new life.

Death now becomes a source of new life. We stay with the metaphor until it becomes this reality for us. The passage is also telling us something important about the people who watch the death of Jesus. They have a large fund of good will among themselves and so look at this image of death. What had seemed at first only of little consequence, with no special message for God’s people, becomes an invitation to new life.

– **Verse 16a:** God’s love for us is expressed practically by his giving us what is most precious to him – his own dear son whom he loved very specially. He wanted to deliver him from all evil but ended up seeing him sacrificed on the cross. It was therefore a tremendous act of service to us from the great God.

– **Verse 16b:** The motive for and indeed the actual fruit of God’s love is expressed in two possible outcomes for people:

- Being lost, on the one hand. We must make an effort to understand this concept: being lost includes all the aspects that we know well – not found, left alone by ourselves, without any one that we can turn to.
- Having eternal life, on the other hand includes concepts like a gift that does not end with death in any form.

– **Verse 17:** brings back the teaching of the previous verse through the metaphors of condemning and being saved. We need to spend some time with each of the consequences:

- condemning includes concepts like having no hope;
- being saved includes things like being looked after.

– **Verse 18:** brings back the metaphor of being condemned and links it to another conclusion:

- the option of believing in love
- not believing in God’s only Son given for us.

In verse 19: Jesus reflects on how people are condemned; the only valid condemnation is the one which comes from within oneself.

– **In verses 20 and 21:** the teaching is clarified with an analysis of how we make our choice of darkness or light. We remember times when we made the choice to live from the truth of ourselves, not to rely on what went outside but from what was within. Our deep choices always come from ourselves, not from outside.

Local News:

Your prayers are asked for the repose of the soul of John Mooney and also for his family, and for all the residents and clients of Continuing Care.

- **First Holy Communion classes at OLOV.** Facilitated by Sue Harding, **will begin this Sunday March 11th from 9.00 – 10.00 am**, in the meeting room at OLV. Following the classes, children will attend Mass with their families. Planned subsequent dates are April 8th, April 15th, April 22nd, and April 29th, 2018, and following the class on April 29th students will receive their First Holy Communion at Mass. The last class to be May 6th, followed by Mass. Possibly there will be a \$10.00 fee to cover the cost of the student book. **Parents will need to complete a registration form prior to the first class, they will be available at OLV. Please ensure you have your child's/children's baptismal certificate with you.**
- **St Patrick's Day Pot Luck:** At OLV after 10.15 am Mass on Sunday March 18.
- **Revised: The Catholic Health Association of BC bursaries:** To date, only a limited number of applications have been received so the new information is as follows, please note extended deadline. *The Catholic Health Association of BC will be awarding **ONE BURSARY valued at \$500** (instead of two \$250, as previously stated) to a 2018 graduating student who is enrolled in a Catholic secondary school, or who is a member of a BC or Yukon parish and enrolled in a public secondary school, or who is 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 23, 2018** (instead of March 9th, as previously stated). For further details, please refer to the poster on display in the vestibule of the church or check the CHABC website at www.chabc.bc.ca under *News and Events*, or download' <https://www.chabc.bc.ca/wp-content/uploads/2018/02/REVISED-CHABC-Bursary-for-2018-Graduates.pdf>* **Hints:** Think real life experience of Spirituality in Health Care, as witnessed in Yukon. Maybe discuss with your academic counsellor the possibility of time to attend a weekly Mass at either Copper Ridge Place (11.00 am Tuesday) or Macaulay Lodge (3.00 pm Thursday); both Masses are less than one hour. Talk with Fr. Slawek re CRP & Fr. Ain re ML. Also talk with Fr. Ain about the spirituality of the hospital chaplaincy. **Yukon students – you can do this!**
- **Are you in high school?** Would you like to be able to ask tough questions, discuss more deeply about your faith and issues that matter, and be part of a true fellowship with others alike? Then come join us! We are starting small groups of high school youth that can meet as friends committed to one another and to honest sharing. We will be using **YDisciple**, which is an awesome program developed for high school youth. We are thinking of forming a group and going to World Youth Day in Panama next year. It would be awesome if we can! If you would like to join us, please register by sending your name, what grade you are in, and phone number to Raquel and JD at ydisciple.whitehorse@gmail.com. We ask of you an initial commitment of six sessions with the first session being on April 8th, followed by April 15th, 29th, May 6th, 20th, and finally, May 27th, from 08pm to 0930pm on Sundays, at the rectory (building behind the cathedral). After those 6 weeks you can see if you like it and if you would like to continue. Parents, we encourage you to watch the video "Just for Parents" on Formed.org (select first "study", then "YDisciple", then "Just for parents" - password is **V5W x2x**). If you have any questions please email us and we will give you a call!
- **MaryHouse – Pysanky Classes:** Once again Maryhouse staff will be offering Pysanky classes during Lent. This is the art of painting eggs in the Ukrainian tradition using a wax-resist (similar to batik) method. The classes this year will be on Saturday March 10 and March 17 from 1 – 3 pm at Maryhouse.
- **The 2018 One Million Rosaries for Unborn Babies** global pro-life prayer event is scheduled for 4, 5 and 6 May. Persons participating will pray at least one Rosary for the protection of unborn babies. For details and to register go to: <http://www.saintmichaelthearchangelorganization.org/>
- **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

- **Lenten talks in Diocese of Whitehorse:** Monday to Wednesday, **March 19th to 21st, 7:00pm** - Deacon Dave Robertson, Mission Director of the Diocese of London will share his reflections on the Gospel of John. In his first session (March 19th), Deacon Robertson will introduce some background elements that make this Gospel different from Matthew, Mark, and Luke. In the second session (March 20th), he will share with you what is called the "Book of Signs", the narratives and theologies that invite us to know more about Jesus. The final session (March 21st) will focus on the "Book of Glory" when the divinity of Christ is revealed to all people, for all time.
- **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
- **OLV Financial Situation:** Your PPC is still asking your help on how we could increase revenue or decrease expenses so If you have suggestions, please slide a memo under office door addressed to PPC or contact a member directly. OLV, is a separate parish, managing its own revenue/expense. We have our own bank account, own revenue, and pay our own expenses. There is no revenue flow between OLV and Sacred Heart Cathedral parish. OLV envelopes are printed in black and SH's in red, they may be used in either parish, and are exchanged weekly so, they return to the respective issuing parish. Therefore, any donation clearly marked for OLV stays with OLV and likewise SHC.
- **Offertory envelopes** for 2018: CRA requires we archive the envelopes as proof of donations so, please help us by completing the envelope front with your name and amount each week. If it is left blank, the offertory counters have to take time to do it, and your hand writing makes it legal. **2017 Tax Receipts are completed, and have been ready for pick-up since Feb 24th. Please help us save postage, but if you are unable to pick yours up, please let us know.**
- **Sacred Heart Edge Youth Group:** Youth Group continues to meet on **Friday evenings from 7:00 to 8:30pm** in the CKES Gym. Doors open at 6:45pm. Upcoming date is March 16th. All children in Grades 5 to 8 are welcome!
- **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 protecting the vulnerable/marginalised and financial resources, it also protects the diocese, parishes, and individuals. Updating is in progress, but the information for those working with children & vulnerable, with the current forms and cover letter to RCMP are available from Yolande at the chancery: executiveassistant@whitehorsediocese.ca
- If you have a **Pyx or EMHC handbook** belonging to OLV, please would you return them to the sacristy/vestry? They need to be available to all EMHCs; some have spent more than 40 days in the desert.
- **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.**
- **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. Visit www.whitehorsediocese.ca for English and French links to videos.

- **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.
- **Compassionate Community Care:** Euthanasia Prevention Coalition help line for anyone who is contemplating euthanasia or assisted suicide, or those concerned about others. Call:1-855-675 –8749
- **Baptismal Preparation Classes:** For more information please visit: www.sacredheartcathedral.ca
- **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.

Easter Triduum at OLV

Holy Thursday: Mass of the Lord’s Supper, at 6.00 pm
Good Friday: Celebration of the passion of the Lord, at 3.00 pm
Easter Vigil (Saturday 31st) at 7.00 pm
Easter Sunday: Resurrection of the Lord, at 10.15 am

The Prayer Intention of Pope Francis for March 2018

Evangelization: Formation in Spiritual Discernment

That the Church may appreciate the urgency of formation in spiritual discernment, both on the personal and communitarian levels.

News from Rome:

Pope Francis has given the green light for martyred **Archbishop Oscar Romero** to be declared a saint. Francis has authorised a miracle attributed to Romero, and the canonisation ceremony could take place during World Youth Day in Panama, January 2019.

In 2014, the Pope said that Romero’s cause had been blocked for “prudential reasons” by the Congregation for the Doctrine of the Faith but he had “unblocked it.”

While the Catholic Church is now moving ever closer to declaring Romero a saint, the Salvadorean archbishop’s sanctity has already been declared by the Anglican Church and he is venerated with a statue outside Westminster Abbey.

Similarities have been drawn with Romero’s story and that of Archbishop Thomas Becket who was murdered in Canterbury cathedral in 1170.

On the day that Romero was murdered at the altar, Archbishop Robert Runcie was installed as Archbishop of Canterbury and he insisted the ceremony was modified so he could pray for the murdered Archbishop of San Salvador on the spot where Becket had been martyred in a political murder 800 years before.

Blessed Paul VI will be declared a saint in late October at the end of the Synod of Bishops on youth and discernment, said Cardinal Pietro Parolin, Vatican secretary of state.

Although Pope Francis announced in late February that he expected to canonise Blessed Paul this year, he still has not formally signed the decree recognising the miracle needed for the celebration to take place nor has he held a consistory -- a meeting of cardinals -- to set the date for the ceremony.

Pope Francis has decreed that Latin-rite Catholics around the world will remember "**the Blessed Virgin Mary, Mother of the Church**" on the **Monday after Pentecost** each year.

The Gospel reading for the new memorial is John 19:25-31, which recounts how from the cross Jesus entrusted Mary to his disciples as their mother and entrusted his disciples to Mary as her children.

The decree announcing the addition to the church calendar was released on March 3 by the Congregation for Divine Worship and the Sacraments.

Pope Francis approved the decree after "having attentively considered how greatly the promotion of this devotion might encourage the growth of the maternal sense of the church in the pastors, religious and faithful, as well as a growth of genuine Marian piety", the document says.

Cardinal Robert Sarah, prefect of the congregation, noted in a brief commentary published the same day, that Blessed Paul VI in 1964 had formally bestowed the title of "mother of the church" on Mary, but that recognition of her maternal care for the church and for believers had already spanned centuries.

"The feeling of Christian people through two millennia of history has cultivated the filial bond which inseparably binds the disciples of Christ to his Blessed Mother in various ways," the cardinal said.

The church calendars of Poland, Argentina, St. Peter's Basilica, and some religious orders already set aside the Monday after Pentecost as the feast of Mary, Mother of the Church.

Honouring Mary as mother of the church on the day after Pentecost also highlights for Catholics that Mary was present with the disciples on Pentecost, praying with them as the Holy Spirit descended. Cardinal Sarah said that Mary, "from the awaiting of the Spirit at Pentecost, has never ceased to take motherly care of the pilgrim church on earth."

Along with the decree and his comments, Cardinal Sarah also published in Latin the specific liturgical texts for use on the memorial at Mass and in the Liturgy of the Hours.

Bishops' conferences "will approve the translation of the texts they need and, after receiving their confirmation, will publish them in the liturgical books for their jurisdiction," the cardinal said.

Don't hold grudges; forgiveness comes from forgiving others, pope says

Christians must let go of resentments and forgive those who have wronged them so that they may experience God's forgiveness, Pope Francis has said.

This can be particularly difficult when "we carry with us a list of things that have been done to us," the pope said in his homily March 6 at morning Mass in the Domus Sanctae Marthae.

"God's forgiveness is felt strongly within us as long as we forgive others. And this isn't easy because grudges make a nest in our heart and there is always that bitterness," he said.

The pope reflected on the day's first reading from the prophet Daniel in which Azariah, one of three young men condemned to death in a fiery furnace, courageously prays for deliverance from God.

"Do not let us be put to shame, but deal with us in your kindness and great mercy. Deliver us by your wonders, and bring glory to your name, O Lord," Azariah prayed.

Although Azariah is innocent of the crime he is condemned for, the pope explained, his attitude of recognizing his own personal sins is the same attitude Christian men and women should have when approaching the sacrament of penance.

"Accusing ourselves is the first step toward forgiveness," the pope said. "To accuse one's self is part of the Christian wisdom. No, not accusing others; (accuse) ourselves. 'I have sinned.'"

God, he added, "welcomes a contrite heart" and when Christians readily admit their faults, "the Lord covers our mouths like the father did to the prodigal son; he does not let him speak. His love covers it, he forgives all."

"These are the two things that help us understand the path of forgiveness: 'You are great Lord, unfortunately I have sinned' and 'Yes, I forgive you 70 times seven as long as you forgive others,'" Pope Francis said.

Catholic News Service – A Shared Story, from The Tablet

OLV has a limited number of copies of Brant Pitre's book, 'The Case for Jesus' for sale.

In *The Case for Jesus*, Dr. Brant Pitre, the bestselling author of *Jesus and the Jewish Roots of the Eucharist*, goes back to the sources—the biblical and historical evidence for Christ—in order to answer several key questions.

Regular price: hardcover \$28.00 and kindle \$15.00, but we have this special paperback edition for sale at \$10.00. To reserve yours, contact Pat. A great book, not to be missed. If you snooze, you will lose.

A few of the Five Star reviews:

"This book will prove to be a most effective weapon... against the debunking and skeptical attitudes toward the Gospels that are so prevalent, not only in academe, but also on the street, among young people who, sadly, are leaving the Churches in droves." – **Robert Barron, author of *Catholicism***

Dr. Pitre has once again presented brilliant scholarship presented in an accessible way to the average person. This book explains in a remarkably easy way why we can trust the gospels. -- **Fr. Paul Pecchie**

I have just finished reading "The case for Jesus". It is a gem! Page after page delighted me. At long last a scholar who knows his stuff can write about it so clearly, succinctly and in a manner that is at the level of the "hoi polio". For the last fifty years I have been fed-up with the over sophisticated waffle that so easily runs off the pens of these sophists. Here at last, a scholar with his feet on the ground. He is a master of his craft. **Bernard M.**

It is a fantastic book that I'm not able to put down. It's easy to read, deep but not inaccessible. As a priest and preacher, I would love to use it as a book discussion group at our parish. **Christopher Roussel**

Bought this book to read throughout Lent this year. Good news, it is a great and easy read. Bad news, I will have read the entire book by the end of the first week of Lent. **Mike S.**

