

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

Pre registration is still required for Saturday 7.00 pm & Sunday 10.00 am Mass.

This is an obligation for all and failure to do this makes extra work for others so please be considerate. Drop-ins on those days are subject to available space & must register on site.

Weekday Masses @ 6.00 pm require self registration on site.

After September 1 there will be no Wednesday Mass until further notice.

The SHC 5.00 pm Saturday Mass will be available on:

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

During October, all Masses will be preceded by praying the Rosary, 30 minutes before Mass.

October 4, 2020 Twenty-seventh Sunday of the Year



The parable of the wicked workers of the vineyard (Притча о злых виноградарях)

Artist: Andrey Mironov (2013). Source: Wikimedia. License: Creative Commons Attribution-Share Alike

But when the tenants saw the son, they said to themselves, 'This is the heir; come let us kill him and get his inheritance.' Matthew 21.38

Wednesday October 7 **Our Lady of the Rosary**

Fr. Roger Karban's essay for October 4, 2020: 27th Sunday of the Year

Today's first reading shows us that the image of Israel as Yahweh's vineyard goes back at least 2,700 years, to the ministry of First-Isaiah. Yet it also shows us that Yahweh's problem with the lack of produce from that vineyard also goes back at least that far. "(Yahweh) looked for the crop of grapes, but what it yielded was wild grapes. . . . He looked for judgment, but see, bloodshed! For justice, but hark, the outcry!" Why go to all the trouble to plant and cultivate a vineyard when it produces nothing but frustration?

Matthew's Jesus blames the problem on those who are "sharecropping" the vineyard, an obvious reference to the community's leaders. They've basically stolen God's property, refusing not only to turn over the produce, but even killing those who demanded an accounting of it.

Our gospel pericope is obviously an early Christian allegory. Though its roots most probably go back to the historical Jesus' ministry, some of the "slots" have been filled in (for instance, the murder of the owner's son) by the reflections of second and third generation Christians. But it's important to see that the gospel Jesus isn't rejecting Judaism in favor of Christianity, he's simply saying the Jewish followers of his reform would make better leaders of God's community. Or better, they should make better leaders.

As we'll see later in this particular gospel, Matthew's Jesus only criticizes Jewish leaders because the evangelist sees the same behavior in leaders of Christian communities. It's a gentler way of confronting them than by attacking them head on. Matthew wants his readers to ask, "We'd never do that . . . would we?" Of course, the answer is, "Yes! You're already starting to do it."

Leadership in Christian communities has always been a problem. It contains the same pitfalls all leadership faces, especially the temptation for the leader to become more important than those he or she leads. But as Mark's Jesus reminds — and warns - his followers in chapter 10, "That shall never happen among you." Flying in the face of popular culture, among other things Christian leaders are not to be served; they're to serve. Very difficult to pull this off when people are constantly fawning over you. Maybe one way to avoid such a pitfall is to give up your plush medieval palace apartment and actually rent two small rooms in a Vatican City guesthouse. Or . . . every morning you can read and think about Paul's advice to the Philippians which we find in today's second reading.

"Keep on doing," Paul insists, "what you have learned and received and heard and seen in me."

The Apostle is obviously much more concerned with passing on an example than with passing on a collection of dogmas. He expects his communities to imitate him, not just listen to him. If he can't demonstrate how this new-fangled faith makes a difference in how he lives his life, then it's not going to make a difference in their lives either. That's why in his letters he so often tells people to live the way he's living.

I've been disturbed by recent articles probing into the dilemma Pope Francis faces in choosing new bishops. It seems he has no problem finding priests who are dogmatically "safe;" they're all over the place. But he frequently can't surface priests who are committed to imitating both his servant, biblical approach to leadership and his simple lifestyle. Such characteristics seem to be rare commodities among the present younger clergy.

Perhaps Matthew should have been more direct in condemning bad Christian leadership. His gentler, indirect approach doesn't seem to have worked. I presume Pope Francis would agree.

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Sunday Gospel reflection with Father William Grimm 5.45 mins

There is one other thing we must do. We must hear and heed the messengers God sends to us workers in the vineyard. For we, too, need to be converted throughout our lives.

https://www.ucanews.com/video/sunday-gospel-reflection-with-father-william-grimm/89700?utm_source=newsletter&utm_medium=email&utm_campaign=UCAN+Evng+Newslette+r+02+Oct#

or: https://www.youtube.com/watch?v=Vdf9TXzWpj8&feature=emb_logo

Michel DeVerteuil Lectio Divina with the Sunday Gospels- Year A

Today's passage is complex. Several different strands have been woven into it, all with their own main characters, their own movement and their own atmosphere. In our meditation we need to look at each strand individually and then, if we are so inclined, to see a link between them.

It is first of all the story of the "landowner", deeply grieved at the conduct of his tenants. His story is in four stages:

- he cares lovingly for the vineyard (**verse 33a**);
- he "leases" it (**vs. 33b**);
- the tenants reject his messengers (**vs. 34-38**)
- his angry response (**vs. 40-41**).

The landowner represents us when we give our all as parents, teachers, church or other community leaders. He also represents the founders of religious orders, social movements or political parties. A time comes when we must all let go of our authority ("go abroad") and entrust to others the people or causes we have served. The parable reminds us of the shock we experience when we learn that our trust has been betrayed.

The landowner's final response is told in a very significant way. Jesus invites his audience to finish the story for him, agrees with their verdict (implicitly) and so (also implicitly) invites us to agree with them both. The landowner's response therefore is the model of what our spiritual tradition has called "righteous anger".

The landowner also represents God so that the parable invites us to enter into God's feelings when he sees how we human beings treat his precious sons and daughters and his beautiful nature. As always the God of the Bible (Old and New Testaments) is not calm and "detached" as a false spirituality has depicted him – and encouraged us to imitate. "Righteous anger" is a virtue we often fail to practice, especially in the light of the great crimes of our time: world poverty, racism and sexism, the sexual abuse of minors. Jesus is the person in our lives who invites us to repent of our false "detachment" and enter into the anger of God.

The parable is also the story of the "tenants" and here again we are invited to feel with them. We must however understand their frame of mind correctly. In many cultures today "tenants" are poor people who are harshly treated by their landowners – the historical Jesus would have been on their side. The tenants in the parable are quite different. In the original context (as verse 43 shows) the tenants represent "the chief priests and elders of the people". Today they represent us to the extent that we belong to an oppressor group – individuals and civilizations – and lose the sense of being stewards of all we possess.

In the parable the "tenants" become angry when they are reminded that the vineyard has been leased to them and they must be accountable for what they have done with it. Their anger grows ever more violent (vs. 35-39). As the story develops, the root of their anger is revealed – they want to own the vineyard (vs. 38b).

The parable then gives us the key to understanding abuse of authority in its many forms. Its root is always that we feel our higher status being threatened in some way and lash out against the people or events we perceive as threats:

- one of our children rebels or befriends someone we don't approve of;
- sickness or old age forces us to change our lifestyle;
- a dear friend betrays our trust;
- a project fails which we had put a lot into.

The violence of the tenants in the parable may seem exaggerated on a first reading, but they are a dramatic reminder of the violence which is so much a part of our modern Western culture – against nature, minorities, men against women, adults against children. In each case it is a matter of "tenants" being angry at being reminded that they are accountable.

The parable reminds us too that the sense of stewardship should be fostered by our religious faith. The fact is however that we religious people, "chief priests and elders of our people," can forget our dependence on God and no longer thank him for his gifts.

The parable is the story of the new tenants – ourselves when we become members of a Church or religious community, a social movement, or political party. We too can become arrogant and complacent. Jesus is the person (or event) reminding us of two humbling realities:

a) we did not earn the right to be where we find ourselves; it was a free gift of God. The lesson is taught imaginatively as always in the bible. We must be as humble as tenants who were hired only because others proved unworthy and the landowner was looking for someone to take their place;

b) we too must produce fruit. A warning must be sounded here: we must be careful not to interpret this as pandering to our culture's insistence that we human beings prove our worth by being "producers". That would be a gross misinterpretation of the image. The parable is inviting us to see the potential in all those entrusted to our care and approach them with corresponding reverence. This is of course applicable to our relationship with nature.

Finally the parable is the story of the landowner' son, ill-treated and killed but eventually become the cornerstone of a new era. We "landowners" have been deeply hurt but we do not allow ourselves to despair, we know that if God's providence triumphs goodness will prevail.

From Lampedusa to COVID-19: the pope's idea of solidarity. Pope Francis has made solidarity one of the foundations of his pontificate and his new encyclical 'Fratelli Tutti' is sure to be one of the most important texts on this theme. Loup Besmond de Senneville, Vatican City

"Where is your brother?"

It is Pope Francis who is citing these words from the Book of Genesis. He has only recently been elected to the Chair of Peter and is now standing under a blazing sun, near an altar set up in a small boat made of blue, green, white and red driftwood.

He forcefully repeats the question that God put to Cain following the first fratricide in history.

"Where is your brother? His blood cries out to me, says the Lord. This is not a question directed to others; it is a question directed to me, to you, to each of us," says the new pope.

Less than four months after his election he has chosen for his very first trip outside of Rome to travel here to Lampedusa. This is where migrants have just perished at sea while trying to cross the Mediterranean.

"These brothers and sisters of ours were trying to escape difficult situations to find some serenity and peace," Francis says, standing at an ambo decorated like the helm of a ship.

"They were looking for a better place for themselves and their families, but instead they found death," history's first Latin American and Jesuit pope continues.

A few minutes later, he says grimly: "We have lost a sense of responsibility for our brothers and sisters."

Since his visit to Lampedusa seven years ago, Francis has never stopped rolling out this thread of solidarity.

Sometimes he does this even more explicitly, as in his first message for the World Day of Peace on January 1, 2014. The title of the text sounds like a program - "Fraternity, the Foundation and Pathway to Peace". And the pope describes solidarity as an "essential human quality".

This is only a question of recognizing that the common solidarity of humanity finds its source in the same God. Francis is convinced that it is also necessary to grasp the very concrete consequences -- chief among them, peace between peoples.

But the 83-year-old pope also sees solidarity as a principle to be implemented at the political level so that everyone has "access to capital, services, educational resources, healthcare and technology".

Solidarity is thus an essential ingredient for "defeating poverty".

"Everything is connected"

In *Laudato si'*, his 2015 social encyclical, Francis insists that "genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others".

And from this stems the principle he repeats often in the text and has continued to reiterate ever since: that "everything is connected".

The pope made this link again in September 2015 while taking part in an interreligious meeting at the 9/11 Memorial in New York City.

He evoked the hours following the September 11 attack.

"No one thought about race, nationality, neighborhoods, religion or politics," he said. "It was all about solidarity, meeting immediate needs, brotherhood. It was about being brothers and sisters".

Fraternity was summoned again in the historic joint document that Francis and Ahmad Al-Tayyeb, the Grand Imam of Al-Azhar University, issued on February 4, 2019, in Abu Dhabi.

"Faith leads a believer to see in the other a brother or sister to be supported and loved," the document says.

"Through faith in God, who has created the universe, creatures and all human beings (equal on account of his mercy), believers are called to express this human fraternity by safeguarding creation and the entire universe and supporting all persons, especially the poorest and those most in need," it declares.

It is therefore natural that Pope Francis adapted this concept throughout the health crisis of COVID-19, making it the foundation of human dignity, the common good, the preferential option for the poor and the universal destination of goods.

It is expected that the pope will continue to unfold these concepts in his upcoming encyclical *Fratelli Tutti*, which he will be signing on Saturday in Assisi at the tomb of papal namesake, Saint Francis.

The Pope's Prayer Intentions: for October 2020:

The Laity's Mission in the Church

We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

Rachel's Corner

"I am like the sick sheep that strays from the rest of the flock. Unless the Good Shepherd takes me on His shoulders and carries me back to His fold, my steps will falter, and in the very effort of rising, my feet will give way."

St. Jerome - Feast Day Sep 30

Is having been through an abortion decision weighing on your heart so much that you can't imagine being loved so deeply that you would be carried back to peace again? Come give it a try. Let our Lord show you what He means. Join us on a Rachel's Vineyard™ Retreat.

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

For local information email: rvwhitehorse@gmail.com

Your prayers are asked for:

The health of **Gerry Whitley**, and all those who are ill.

The repose of the souls of all the faithful departed.

All those suffering from Covid – 19. The families of those infected and those at risk of Covid – 19.

Those who are suffering from severe environmental events.

Local News

- **New: CATHOLIC SCHOOL COUNCIL ELECTIONS** - There will be elections at **both Christ the King and Holy Family elementary schools** and all eligible parishioners are encouraged to vote on **Monday, October 5th from 3 to 8pm** at the school in their attendance area. The CEAY will be posting biographies of the candidates on their website at ceayukon.ca. To determine where you can vote (attendance area) or for "Mail-in" voting, contact the Returning Officer (RO) for the school.
Holy Family - The RO is Kathy O'Donovan (dermkathy@gmail.com). The attendance area is Porter Creek, Crestview, Takhini, Hidden Valley, N. Klondike Hwy, Whistlebend, etc.
Christ the King - The RO is Peter Nemeth (nemethbell@live.ca). The attendance area is downtown WH, Copper Ridge, Hillcrest, Granger, S. Klondike Hwy, AK Hwy east of WH to Atlin Rd., etc.
In order to ensure an authentic Catholic school system, our school councils need members who will be strong advocates for Catholic education. Please take the time to vote.
- **New: CHRISM MASS** - You are invited to join in the Diocese's Chrism Mass which will be held at Sacred Heart Cathedral on **Tuesday, October 13th, 2020 at 6:00pm**. The Chrism Mass is normally held during Holy Week but had to be postponed this year. During this Mass, our priests and our Catholic community will gather around our Bishop who will bless the Sacramental Oils to be used during the coming year. It is also a time of unity when we renew our baptismal promises and the priests renew their vows and commitment to serve God's people. As space is limited, please sign up in advance on the Sacred Heart website or by calling the parish office.
- **New:** October 4th is a day when we honour the lives of missing and murdered Indigenous women, girls and gender diverse people, support grieving families, and create opportunities for healing. The violence experienced by Indigenous women, girls and gender diverse people in Canada is a national tragedy. United, we will demand action on an issue that impacts us all!
In light of COVID-19, this year NWAC will hold a livestreaming Virtual Vigil on October 4, at 2pm. The webcast will be streamed from our Facebook page: www.facebook.com/NWAC.AFAC
NWAC.CA Native Women's Association of Canada.

- **New: Saturday 9.00 am Mass:** In order to make it possible for more people to participate in the Saturday morning Mass which has been at Maryhouse, Fr. Slawek will celebrate Mass at Sacred Heart this **Saturday, October 3rd at 9 AM**. All are welcome.
- **Life Chain 2020** - Join over 200 other Life Chains across Canada on Sunday, October 4th, 2020 from Noon to 1pm to show your solidarity with the most vulnerable in our society, unborn children. We will be meeting at the intersection of the Alaska Highway and Two Mile Hill/Hamilton Blvd (northwest corner, just below the CGC). **There is parking there and access is via the turnoff off the Alaska Highway near Bethany Church.** Signs will be provided and please respect the two-metre physical distancing rule. Contact Right to Life at whrighttolife@gmail.com for more info. Share this promo video about Life Chain 2020: https://youtu.be/RRoYp5_dT5U
<https://www.campaignlifecoalition.com/life-chain>
- **PRAYERS FOR OUR LOVED ONES: All Saints Day and All Souls Day** visitation at the cemetery is usually done on **November 1st on November 2nd**. Due to the weather Sacred Heart Cathedral will be at the cemetery on **Sunday October 4th at 2 pm** to pray for our loved ones. We will **start at the graves of the Oblates**.
- **Hospice Yukon: Grief Walking Group. Mondays Sept 28 to Oct 12, 6:00 - 7:30pm**
This walking group offers those who are grieving the death of a loved one the opportunity to connect with others who are grieving, and enjoy fresh air and gentle exercise. Participants may talk about their grief experience, or simply enjoy nature and the companionship of others. Hospice volunteers create a supportive group environment and a safe place to share. The group meets at the SS Klondike then walks at an easy pace in pairs around the 4km Millennium Trail. Physical distancing will be practiced. All participants must be screened and registered (no drop-ins due to Covid precautions).
[Click here to register...](#) To find out more please phone 667-7429 or email: info@hospiceyukon.net
- Special collections for **September 13, the Pope's Holy Land Special Collection & September 27, the Needs of the Church in Canada**. Since those donations from OLV will not be forwarded to our diocese until early October, you may still donate, using the green envelopes from earlier in the year.
- **Braeburn Lake Christian Camp** is having their AGM on November 5 at 7PM at the CYO Hall.
- **Taize:** Because singing is an important part of Taize and COVID prevents singing, there will be no Taize this fall. When singing is allowed without the fear of COVID spread, Taize will resume.
- Hospice Yukon staff are still available to help by e-mail and telephone. Please check hospiceyukon.net
- **OLV Food Bank Outreach:** Suspended until further notice but our program will resume later. Monetary donations may be made at: www.whithorsefoodbank.ca/donations

