

# 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: Exposition of Blessed Sacrament, Our Lady of the Miraculous Medal Novena, & Rosary, 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

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## OLOV Parish Council:

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

**Council Members:** Frank Hanrath

Meetings will now be 1<sup>st</sup> Monday @ 2.30 pm. **Next meeting ?**

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

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

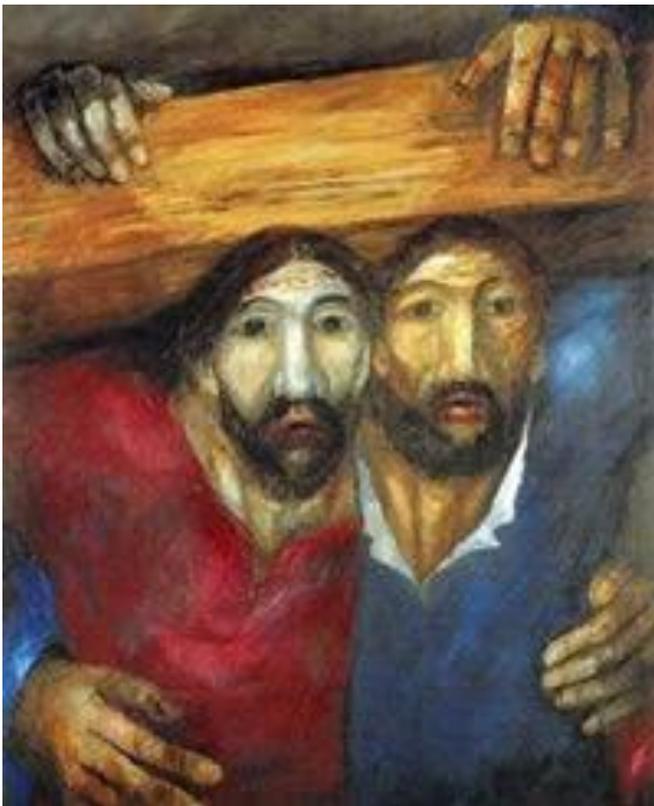
**Knights of Columbus:** meetings are 7.00 pm, 2<sup>nd</sup> Wed CYO Hall. Contact Domagoj Pehar, 332-0835

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

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

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## September 8, 2019: 23<sup>rd</sup> Sunday in Ordinary Time



***“Whoever does not carry  
their cross and follow me  
cannot be my disciple.”***

Luke 14.27

## Fr. Roger Karban's essay for September 8<sup>th</sup>, 2019: 23<sup>rd</sup> Sunday of the Year

[Wisdom 9:13-18b; Philemon 9-10, 12-17; Luke 14:25-33](#)

[Editor's note: While Father Roger Karban recovers from an illness, FOSIL reprints a column from 2016:]

One of the shortest books in the Christian Scriptures packs one of the biggest wallops. Paul's letter to Philemon isn't long enough to have chapters, yet its message has challenged Christians for almost 2,000 years.

The Apostle was faced with a unique problem when he dictated these few lines and mailed them to his old friend, a problem with which none of us today (hopefully) will ever have to deal: a runaway slave. Onesimus, Philemon's slave, had not only escaped from his master's house after destroying some of his property, but eventually he ran to Paul, expecting the Apostle to protect him. Does he keep him or return him? The problem becomes even more complicated when Onesimus converts to Christianity and Paul baptizes him.

Obviously, our faith had not yet evolved to the point where slavery, as such, would be unconditionally prohibited. (That wouldn't happen for about another 1,800 years!) That's why it's important to note the principles Paul employs to come to a conclusion. He couldn't just check the latest papal documents or look up some conciliar decrees. He didn't even have a catechism to flip through to find the answer.

It's clear that he basically agrees with the Wisdom author that our first moral principle is always to do "what Yahweh intends." But as we hear in today's reading, at times that's hard to do. "Scarce do we guess the things on earth . . .," the author reflects, "but when things are in heaven, who can search them out?" Such certainty can come only from Yahweh's holy spirit. Without that force in our daily lives, the paths of those on earth could never be made straight.

Luke's Jesus presumes we must be completely committed to that spirit. Nothing – or no one – can be more important than that commitment, not even life itself. And it's certainly not something that comes easy. It can take as much planning as building a tower or waging a war. We simply can't be other Christs without it. There's no other way to daily carry our cross.

Perhaps the first principle Paul operates from is Jesus' – and modern moral theologians' - belief that whatever we do, we do freely. Things done from force or fear don't count toward our eternal salvation. As difficult as it might to achieve such freedom, the Apostle expects both Philemon and Onesimus to have no force or fear in whatever they do. That means he first respectfully asks Philemon to free Onesimus and permit him to help Paul. But on the other hand, he also expects Onesimus to freely return to his former owner and permit himself to again be in his power before he asks for his release. In each case, Philemon could freely say, "No!" just as Onesimus could freely say, "I'm not going back!"

Since this letter is in our biblical canon, we presume both said yes. But there's no way to definitively prove that. It's an essential part of carrying our cross that we create situations in which people are free to do the unpredictable. With such a commitment to freedom it was only a matter of (a long) time before slavery would be condemned by the church.

But Paul is also guided by his belief that, once baptized, we each become a new creation. So according to his theology, Onesimus is just as much a free person as Philemon, and Philemon is just as much a slave as Onesimus. We're all one. Perhaps one of the reasons we're more comfortable in just following rules and regulations instead of making decisions based on Christian principles is that there's much less personal dying in the rules and regulation. Someone else already made the decision for us.

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***Give for alms those things which are within; and behold, everything is clean for you.***

**(Luke 11:41)**

## **The Cost of Discipleship by Pater Allen Baclor Abadines**

We are again confronted with a challenge this Sunday. Our Lord is inviting us to follow him. But following him is never easy. Following him means giving up the things that we love the most. Giving them up could be the hardest thing to do for we have so many attachments. Many people are attached to material possessions. Some of us are attached to people (relationships). Others are attached to their own ambitions and dreams. But Jesus is telling us in today's Gospel to choose him and put him first in our lives.

"Unless you give up all those possessions you think you can not live without; you can never be Jesus' disciple." The words of Jesus in today's Gospel may not be easy to accept. One should reflect deeply in order to get to the bottom of what Jesus' meant by such strong words – "Whoever comes to me and does not hate their father and mother, spouse and children, brothers and sisters, yes, and even their life itself, cannot be my disciple." Was our Lord Jesus teaching us to hate our parents, or spouse, and or brothers and sisters and even ourselves? No, not at all! We do not interpret this particular text literally. Our Lord Jesus was just trying to make a strong statement. He wanted to shock his listeners that he maybe able to get their attention. His words were not in conflict with his admonition to love our parents, our brothers and sisters, our friends and neighbors as well as oneself. The use of the word 'hate' here was just a metaphor. 'Hate' here means only to detach oneself. It means not to take it as a sole priority. He wants us to assess our level of commitment. When one chooses Jesus, it should be a full commitment. One should never allow any other commitments to take priority. Following Jesus should be first before all others. It tells us therefore that following Jesus is never easy. It entails hardships, pain, sacrifices. And yes, the cost of discipleship is the Cross. "Whoever does not carry their cross and follow me cannot be my disciple."

Jesus' demand was a full commitment, a complete giving of oneself. It is understandable indeed for when he committed himself to the will of the Father it was a complete obedience. When he gave his love for us, it was a complete giving, it was without reservation to the extent of accepting death on the Cross. And it is but fitting also that when we decide to follow him, it should be a full commitment even if following him demands sacrifice.

In my ministry as a priest my role is to preach the good news. Preaching the good news means speaking the truth. When we speak the truth, it is inevitable that some people may get hurt, for truth really hurts. I never water down the Gospel message no matter how strong Jesus' message may be. But in the process some people may tend to harass and even malign the messenger by their harsh reactions and comments. As for me that is part of my commitment to follow Jesus. The hurts, pains and hardships are but signs indeed of being in the right track, for Jesus' way is the road to Calvary.

STORY: (Author unknown)

One day in a certain barn, the chicken and the cow was discussing with each other. "Our master is sick, we should do something for him," proposed the chicken. "Sure, but how?" asked the cow. To which the chicken replied, "Let's take care of his breakfast, I will supply him with eggs, and you supply the meat." The cow felt sad for he knew that it would mean a total sacrifice. It means death for the cow but it's total commitment and the ultimate giving of oneself.

We may find Jesus' idea of discipleship too demanding for us. Others may find it not only difficult but impossible. But whenever we reflect deeply on the Cross and the sacrifice of Christ then we would understand that Jesus was not asking of us that he has not done himself. By our constant contemplation of his Cross will make us understand fully what discipleship really means and what it truly constitutes. Then following him will never be a burden but an act of love to him who is the author of that greatest LOVE

*Pater Allan from the Philippines is currently a priest serving in Ontario, Canada*

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### **From the Catechism of the Catholic Church:**

Jesus enjoins his disciples to prefer him to everything and everyone, and bids them "renounce all that [they have]" for his sake and that of the Gospel [Luke 14:33]. Shortly before his passion he gave them the example of the poor widow of Jerusalem who, out of her poverty, gave all that she had to live on. The precept of detachment from riches is obligatory for entrance into the Kingdom of heaven. (CCC 2544)

Christ is the center of all Christian life. The bond with him takes precedence over all other bonds, familial or social. (Footnote to CCC 1618, quoting Luke 14)

## **Donal Neary S.J. Gospel reflections for Year C: Luke: Created Good**

Giving up possessions is a huge demand of Jesus; it can be misunderstood and cause grief. What Jesus means is that we identify what it is in us that may block us being his disciples. Wealth may provide comfort status in society or the Church/ security, or whatever centres our concerns/ and whatever keeps us from acting justly with and for others.

Created in the likeness of God/ we are created good. In each of us is the desire to nourish what is good and best in us. We wish to do the same for our children/ our pupils or anyone in our care.

We nourish the good in ourselves by prayer, community by good deeds and an honourable way of life. We watch the example of Jesus and listen to how he teaches us in his stories. Today he asks us to know ourselves, just like the man building a tower plans what he has and what he can do.

Our goodness in life is a gift from God. We find goodness also in each other. Good people make good people better! Saints we like show us a way to God and inspire us, and even help us. The gospel is full of people trying to do their best and learning with fresh starts and after their mistakes how to follow Jesus.

Goodness is vulnerable. We can try our best and fail. We make promises that don't last despite our best efforts. In the eyes of God goodness is in what we do and in what we try to do. God sees the goodness of the heart.

***Lord give us a desire for the good in our lives  
and help us live by your, good gospel.***

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### **Sean Goan: Let the Reader Understand Gospel Notes**

This is one those gospel passages that makes us stop in our tracks. The idea of hating anybody is far removed from the message of Jesus, so how come today he tells us that we cannot be his followers if we do not first hate our parents and other family members?

It might be helpful to remember that in the ancient world hyperbole or exaggerated speech was an accepted way of making a point and that clearly Jesus is using hyperbole when he says this. Still it seems like a counter productive way to present your case. The parables that follow this hard saying help to explain exactly what Jesus meant. He wants everyone to know that being his follower cannot be viewed as some kind of optional extra and so, before we decide for him, we should sit down and think about what it entails and then ask ourselves, 'Am I prepared to commit myself to that extent?'

#### ***Reflection***

Our following of Christ can easily become an unreflective adherence to a faith into which we were born. We may continue going to Mass merely out of habit or even fear. However, today it is as though Jesus turns around to us and says: 'This is not for the fainthearted. Following me is not about having things easy with God on your side. It is all about forgetting yourself and that, my friend, is a hard road.' From time to time we need to be shocked out of our complacency and today's invitation to make our own the wisdom of Jesus aims to do just that.

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## **Pope's Prayer Intention for September: The Protection of the Oceans**

**That politicians, scientists and economists work together to protect the world's seas and oceans.**

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**The Season of Creation is celebrated by the whole Church: Sept 1 – Oct 4, 2019**

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**Friday, September 13, Saint John Chrysostom, Bishop, Doctor**

**Saturday, September 14, The Exaltation of the Holy Cross** Feast

## Local News

### \*Please Pray for\*

The recently deceased, all those who are gravely ill, the poor, the homeless and those who struggle with difficulties.

- If you have a family member, friend or loved one that you would like on the prayer list or if you know of someone who no longer needs to be on the list please contact Pat.

### Rachel's Corner

**Rachel's Vineyard Retreat:** Many women and men who suffer from an abortion decision remain locked in their own internal prison afraid of anyone knowing their deep secret. This retreat is a specific process designed to help you experience the mercy and compassion of God and is helpful in releasing feelings of shame, guilt, anger and grief. Come on a retreat and let the healing begin. October 18-20, 2019.

Contact: [info@rachelsvineyardkelowna.com](mailto:info@rachelsvineyardkelowna.com) or 250-762-2273 [www.rachelsvineyardkelowna.com](http://www.rachelsvineyardkelowna.com)

- **New: Volunteer for Mass at Whistle Bend Place** If you are interested in helping with a mass for residents at Whistle Bend Place on Thursday afternoons, please contact Dianne Tait at 633-4067. Those interested will need to become registered volunteers with Whistle Bend Place and you can get more information from Lisa, Volunteer Coordinator at 667-9315 or [lisa.gallibois@gov.yk.ca](mailto:lisa.gallibois@gov.yk.ca)
- **New: AGM NOTICE:** The AGM for the **Joint Catholic School Councils** and for **CEAY** (Catholic Education Association of Yukon) will be held on **Wednesday Sept. 18**, at Vanier Catholic Secondary School starting at 7:00 pm. For information contact [ceayukon@gmail.com](mailto:ceayukon@gmail.com)
- **New: Whitehorse United Church Fall Fair: September 14<sup>th</sup>.** - Kids' fun fair 11:30-2 pm. **Craft and bake tables.** The cost for this fair will be \$2 per person or \$5 per family (additional cost for games). **Chili Cook-Off and Pie Contest:** Judging at 5 pm by a celebrity panel led by Antoinette, Results announced at 6:30. \$25 entry fee for each chili and pie to be judged. **Dinner & Dance** with WUC band, Just A Cookin'. \$30 per person or \$50 per pair. Dinner starts 5.30 pm includes chili, corn bread, salad and pie. Dance 7 – 10 pm. Tickets available Tues, Sept 3, through WUC office. More info & contest details: 667 2989
- **First Confession** and **First Communion** classes will begin shortly at **OLV**. To register your child or make enquiries, please contact **Fr. Marc**. Arrangements for **Confirmation** will be announced later. **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 contact Fr. Marc.
- **Scripture study:** A weekly series to view **Dr. Brant Pitre** explain the upcoming Mass readings. At present it is Thurs, after 6.00 pm Mass at OLV. Particularly useful for Ministers of The Word to hear Dr. Pitre connect the Gospel with the other readings. Duration 25-35 minutes, followed by optional study discussion.
- **Unplanned Film** - If you missed the screening of the film at the theatre in Whitehorse, you can still watch it at home. The film is now available for rent at the video store in Porter Creek or as a download on the [unplannedfilm.com](http://unplannedfilm.com) website. You can also purchase the DVD at Amazon or as a digital version from the Unplanned website. **A big thank you** to those of you who were able to attend the Unplanned film showings. We especially appreciate the Landmark Theatre on Wood Street who allowed the two screenings of the film despite opposition on social media and some very vocal protest. If you would like to show your appreciation to Landmark, you can do so in two ways: 1) By dropping by the theatre and thanking the manager personally, or 2) By filling out a survey online at <https://landmark.survey.marketforce.com>. A special thank you also to the RCMP for their presence at the events.

- **Whitehorse Right to Life** - Next meeting: Monday, September 9th at 7pm, Maryhouse (504 Cook Street). New members welcome! For more info: [whrighttolife@gmail.com](mailto:whrighttolife@gmail.com) or visit [www.whrighttolife.org](http://www.whrighttolife.org)
- **Catechesis of the Good Shepherd (CGS)**: a program of Christian formation for children. Children work in a special space created specially for them called an atrium. It is a sacred space, where they can grow in their knowledge of Jesus and His love. The children work with materials that represent the essence of the Christian message. CGS began in Rome in 1954 and has since spread internationally. This year we will be offering the level one program for children ages three to five (kindergarten). There are four spots open for children new to the program to participate. If you would like to register your child, please call Caroline Knickle at 334-6851. Sessions every Saturday from 11:00 a.m. to 12:30 p.m. beginning September 14th. Questions: please contact Caroline @ 456-7760 or Monica @ 456-4813 or the Catechesis of the Good Shepherd Association Canada website at [www.cgsac.ca](http://www.cgsac.ca).
- Anyone who would like **crab apples** for jelly making – to bad, so sad, going, going, gone.
- **Taize Service** will be held at **Whitehorse United Church** on **Sunday September 22 at 7:30**, next service will be **Sunday October 6**. All are welcome to this 1-hour, meditative non-denominational Christian worship. More information at [www.taize.fr](http://www.taize.fr) Local contact: Michelle at [mpedwards55@gmail.com](mailto:mpedwards55@gmail.com)
- **Ladies' Retreat** planned by **Christ Church Cathedral** for **Friday, September 27<sup>th</sup>, Saturday, September 28<sup>th</sup>** and concluding with the church service at **10 am on Sunday, September 29<sup>th</sup>**. A special weekend for ladies, planned by ladies and facilitated by ladies. Register @ CCC by Sept 20<sup>th</sup>.
- OLV Food of the Month for Whitehorse Food Bank. The Sept selection is still canned **Beans**. Thank you
- A big **Thank You** to those who clean our church. Please be considerate of them by wiping your feet on the porch carpet before entering the church, and **please respect our newly waxed floor**.

**CHURCH OF THE COVERED DISH** by Thom Tapp



**“You’re doing a good job as an usher,  
but its called an offering, not a sin tax.”**