



VESTNIK

SLOVENSKA ŽUPNIJA SV. GREGORIJA VELIKEGA | ST. GREGORY THE GREAT SLOVENIAN CHURCH



6/60

Številka - Number / Leto - Year

11.2.2024

**6. NEDELJA MED
LETOM**

**6th SUNDAY IN
ORDINARY TIME**

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Jezus ozdravlja

Evangelij današnje nedelje pripoveduje o ozdravitvi gobavca. Prvo berilo pripravlja to poročilo, ko govori o gobavcih v stari zavezi. Drugo berilo pa ima z evangelijem le posredno povezavo, ko spodbuja, da je treba vse izvrševati v božjo slavo, podobno kot je naredil Jezus, ki je to ozdravitev izvršil v božjo slavo.

Prvo berilo nam prikazuje, kako so gobavost pojmovali v stari zavezi. Duhovnik je bil tisti, ki je postavil diagnozo bolezni: gobavost je bila pojmovana kot nečistost, zato se gobavci niso smeli udeleževati bogoslužja.

V tretji Mojzesovi knjigi so imeli duhovniki zelo jasna navodila: »Če je mož gobav, nečist, naj ga duhovnik razglasi za nečistega; bolezen si je nakopal na glavo. Gobavec, ki ima na sebi bolna mesta, naj nosi pretrgana oblačila, naj ima razmršene lase, naj zakriva brado in naj kliče: 'Nečist, nečist!' Vse dni, dokler je bolan, naj prebiva ločeno; zunaj tabora naj bo njegovo bivališče!«

Položaj gobavca je bil resnično mučen, kajti čutil se je udarjen od Boga in ločen od zdravih ljudi. To dejstvo je bilo še bolj boleče kot bolezen sama. Navadno bolezen ne povzroča izločanja. Pri gobavosti pa je bilo drugače, kajti sprejemali so jo kot nečistost v verskem pomenu.

Zato gobavec v evangeliju ne prosi Jezusa za ozdravljenje, temveč za očiščenje. Jezus mu to nakloni in mu potem reče: »Pojdi, pokaži se duhovniku in daruj za svoje očiščenje, kar je zapovedal Mojzes, njim v pričevanje.«

V tretji Mojzesovi knjigi sledi poglavje, ki je posvečeno razpoznavanju različnih oblik gobavosti ali podobnih bolezni. Pred njim je poglavje, ki se nanaša na očiščevanje. Ko je gobavec ozdravljen - ali bolje, ko je očiščen - se mora predstaviti duhovniku, ki ima nalogo ugotoviti, da so gobe res popolnoma izginile. V teh okoliščinah mora gobavec darovati darove, ki so jih poimenovali »darovi za očiščenje od gob«.

V evangeljskem odlomku je Jezus takrat, ko je videl, da k njemu pri-



haja gobavec, izrazil sočutje. Kaj je torej storil Jezus? Stegnil je roke, dotaknil se ga je in mu rekel: »Hočem, bodi očiščen!« Najbolj preseneča dejstvo, da se je Jezus gobavca dotaknil, čeprav je bilo to po postavi strogo prepovedano. Dotakniti se gobavca je pomenilo biti okužen z vidika verskega življenja, t.j. nečist.

Jezusov dotik gobavca mu je prineslo ozdravljenje. Jezusova čistost postaja nalezljiva v pozitivnem pomenu: stik z gobavcem prinaša očiščenje za gobavca. Namesto da bi se okužil ob nečistosti gobavca, je Jezus tisti, ki posreduje svojo brezmadežnost. Jezus se ne obremenjuje ob morebitni okužbi, temveč hoče gobavcu posredovati očiščenje in zdravje.

Nobena bolezen ne more biti razlog nečistosti. Bolezen je le dejstvo fizičnih posledic in ne more biti povezana s človekovim verskim stanjem, Še več, v teh razmerah je lahko človek še bolj povezan z Bogom.

Res pa je tudi, da je greh prava gobavost: ta je tisti, ki nas dela nečiste pri Bogu. Zato potrebujemo očiščenja: »Če hočeš, me moreš očistiti.« In v zakramentu sprave nam Gospod pravi: »Hočem, bodi očiščen!« Tako gobavost greha izgine in mi smo s polnimi pravicami znova člani krščanskega občestva.

Jezus noče reklame, čudežev ne dela zato, da bi ga občudovali; nasprotno, želi, da se o tem ne bi niti govorilo. Zato pravi ozdravljenemu gobavcu: »Glej se, da o tem nikomur ničesar ne poveš, temveč pojdi in se pokaži duhovniku.« Vsekakor je gobavec dosegel željeno očiščenje in ne more drugega kot pričati o vsem, kar se mu je zgodilo. Jezus torej po vsem tem ni mogel več javno v mesto, temveč se je moral zadrževati v neobljudenih krajih.

V drugem berilu nas Pavel vabi k posnemanju Kristusa: »Bodite moji posnemovalci, kot jaz posnemam Kristusa.« Poklicani smo, naj posnemamo Kristusa. Zato naj bomo vedno polni sočutja do vseh, ki trpijo; tudi do grešnikov, ki so izločeni iz krščanske skupnosti zaradi svoje krivde in nimajo več pozitivnega odnosa z Bogom niti z občestvom. Biti moramo posnemovalci Kristusa, da bi lahko vsem posredovali vrednote skupnosti in pozitiven odnos z Bogom in z brati. Vedno smo v evangelijskem ozračju dvojne perspektive ljubezni: ljubezni do Boga - vse narediti v božjo slavo - in ljubezni do bližnjega, ki je združenje z Bogom.

(prim. Oznanjevalec 2009, št. 1)

6TH SUNDAY IN ORDINARY TIME

Response: You are my refuge, Lord; with deliverance you surround me.

First Reading *Leviticus 13:1-2. 44-46*

There are always people who are excluded, but Christ is the great uniter.

Second Reading *1 Corinth. 10:31-11:1*

There is no action too trivial to offer to the glory of God.

Gospel *Mark 1:40-45*

The harshness of the law excluding lepers prepares the way for the mercy of Christ.

"You can heal me."



Illustration

The hospital movement began when Jesus welcomed lepers into his presence and said one word in Greek, which we translate as "I want to."

Medieval pilgrimages led to the development of hospitals. Since people often made pilgrimages because they were unwell, they needed places to stay. So, hospital meant, literally, a place for guests, a word derived from the Latin "hospes", meaning "stranger" or "guest". The guest-house owners gradually developed considerable medical knowledge and practical ways of helping sick people to recover.

Christianity and health care have long been closely associated. The World Day for the Sick, which is celebrated today, was instituted in 1992 by Pope St John Paul II. He intended it to be "a special time of prayer and sharing, of offering one's suffering for the good of the Church and of reminding everyone to see in his sick brother or sister the face of Christ".



Appropriately, the World Day for the Sick is celebrated on the Feast Day of Our Lady of Lourdes, although this year it is not observed, as it falls on a Sunday. Nevertheless, it makes today a very good day for thinking and praying about healing and health care, and our Bible readings provide us with a focus.

Gospel Teaching

The contrast between the passages from the Old and New Testaments is striking.

The “lepers” of the Bible were clearly people with severe skin disfigurements. Whether or not they suffered from leprosy, as “Hansen’s disease”, the Old Testament law about leprosy was a form of both exclusion and inclusion. At that time leprosy was thought to be highly contagious, so it was, in part, practical. If the skin condition was severe enough, according to the judgement of a priest, the leper was forced to live at the edge of the camp — not completely excluded but travelling on the periphery.

By contrast, in Mark’s Gospel Jesus is “moved with pity” for the leper who approaches him, even reaching out to touch him. Then he says a word that we translate as the phrase “I want to.”

Christianity didn’t invent medicine, or even make great progress in finding cures, although inventive medieval monks and many Christians throughout history have contributed greatly to modern health care. Rather, Jesus brought sick people into the very heart of Christianity. The hospital is a work of Christ because it reverses the practice of excluding sick people and gathers them into a place of care.

Application

Despite the very real risk of infection, the medieval hostellers kept caring for sick pilgrims, believing that to die in their service assured their own place in heaven. Today, the many Christians working in modern health care – and those who don’t – make caring their business. Perhaps we should all take the word “carer” more literally because we are all involved in the business of caring.

So, what is the meaning of caring in this sense? Ways in which we can help include encouraging and praying for medical staff. But “carer” is not just a term for someone who works in health care. It is wider and deeper than that. A carer is anyone whose care is visible in their actions, which is the goal of every Christian. Through caring, we make our faith visible and share it with others. For what is truly in our heart will be truly in our actions.

As carers in this sense, we share our faith, although this doesn’t mean trying to press it on other people. Our Lord and his disciples learned to go where they were invited. Evangelisation is always a response, never an imposition. We should trust that our faith is visible through our caring actions. We might say that we need to have faith about faith itself. Faith will find a way.

Like the original medieval hospitals, many places of care are also places of pilgrimage. Whatever help we can offer each other, life will end one day. No one is outside the care of God because God wishes to work through us. This is the message of Lourdes. Sick people are not to be excluded, but through care and compassion for them, we can bring about the healing of humankind.

SAINT BRIGID – A STRONG IRISH WOMAN

By Fr. Steve Ryan, SDB

St. Brigid (451-525) is the second most famous Irish saint. St. Patrick was born in England of parents and grandparents who were Roman citizens. St. Brigid was born in Ireland. She is actually the first native-born Irish saint. She was one tough Irish woman. Let's take a moment to learn about her life.

All women who seek a role model who was not a pushover ought to look at Brigid as an example of an independent, feisty women. Till this very day, she is beloved by Irish people throughout the world.

Brigid was born wealthy. Now in Ireland that is a rarity! Her childhood was a privileged one. Yet despite wealth of family, she matured quickly from any tendency toward being spoiled and self-centered. From early childhood Jesus' gospel touched her and made her determined to share all she had with the poor. Irish history records her as one of the most giving souls to ever live in the Emerald Isle.

As a little girl, much to her father's chagrin, she gave away his milk, his butter and his meat to anyone in need who passed the family's door. Her father decided the best solution to control his overly charitable daughter was to marry her off and pass the problem on to her husband.

Her dad made a match for her that was the prize of any bride. It was arranged for her to marry the King of Leinster himself. At the engagement arrangement Brigid waited in a chariot while her father negotiated the marriage deal with her royal suitor. Her father left his bejeweled sword with Brigid in the chariot when he entered the great hall to an audience with the King. As Brigid waited, a leper approached. She had nothing to share with him, only her father's sword, so she gave it away so the leper could sell it.

On coming out to seal the deal, her future husband immediately began to reconsider his decision

to marry this leper-loving girl. "Will you give away my riches too?" he asked her, to which she replied, "I would give all the wealth of Ireland away to serve the King of Heaven."

The King of Leinster gave up the deal and told her father that he had better let her become a nun. That suited Brigid quite favorably.

The King of Leinster himself granted her land in Kildare to build a monastery. Legend has it he granted her an amount of land equal to the size of her cape. Once Brigid spread her cape over the ground, it kept spreading and spreading until it covered a vast acreage. St. Brigid built a huge double monastery in Kildare – one for men and one for women. She promoted learning and craftsmanship within her communities.

Not only was Brigid a terrific organizer, she was also kind and compassionate, and very fond of a good party. She understood the importance of good food with plenty to drink when family, friends and strangers gathered together. Brigid liked to drink a beer, or two or four. She brewed beer. She served beer in abundance. She gave her beer away. When she didn't have enough beer to go around, many said she miraculously created more beer from water.

One keg of Brigid's beer not only satisfied a monastery of monks in need of ale, it quenched the thirst of 17 more monasteries. One can't help but notice the similarity between Brigid's miracles and Jesus' miracle at Cana. Stories of turning water into wine may not have been understood by Celts in the



5th century – but a woman changing water into beer resulted in pagan conversions! Fact or fiction we'll never know, but as they say in Ireland: "Never let the truth get in the way of a good story."

Holy wells were sacred places for the ancient Celts. Holy wells dot the Irish countryside and date back to prehistoric Ireland. When Irish people converted to Christianity, they transferred many rituals from their Celtic religion directly into new Christian traditions. Many wells became named after St. Brigid.

And so, St. Brigid's holy wells are still visited to this very day. A small piece of cloth is dipped into these wells and the water is used to wash any wounds or bless any ailing part of the body. The cloths are then tied to a tree to seek spiritual healing. Old rags can be seen tied to trees around these holy wells to this very day.

St. Brigid is also symbolized by fire in old Irish tradition. What better way to memorialize a fiery woman? In her honor, a perpetual fire was kept burning in her monastery in Kildare for over one thousand years. Fire represents her wisdom, love of poetry, her healing ministry and her support for the art of metallurgy.

Her flame burned brightly in Kildare for centuries. It was extinguished by none other than Henry VIII when he ransacked Ireland's religious houses and brought about the Dissolution of the Monasteries. A perpetual flame still burns in her honor in Kildare.

Bled - Koline



Ko so na Bledu koline, je dvorana vedno dobro zasedena, še posebej, ker so poleg »bujte« repe in dobrega kosila lahko kupili klobase - »krvave in bele« in so si jih odnesli domov za poznejši čas.



Slovenski Park Presents

FAMILY DAY

Monday, February 19th

Park Opens @ 11am / Lunch Available @ Noon

Get ready for a day of bonding, making memories, and enjoying a wide range of fun-filled activities. Here's what you can expect:



Creative
Crafts



Outdoor
Activities



Family Fun

Complimentary Hot Chocolate, Tea, Coffee
Marshmallows for kids



@slovenskipark



@Slovenski Park



slovenskipark.com

POSTNI ČAS V KATOLIŠKI CERKVI

V Katoliški cerkvi na pepelnično sredo, letos bo to 14. februarja, začnemo postni čas, ki bo trajal štirideset dni. Sklenili ga bomo z večerno mašo velikega četrtega, ko nastopi sveto velikonočno tridnevje.

Na **pepelnično sredo** se po cerkvah vsako leto opravlja **obred pepeljenja**. Duhovnik verniku na glavo simbolično posuje blagoslovljen pepel, s čimer se navzven pokaže notranja razpoložljivost vernika za spreobrnjenje oziroma poboljšanje življenja. Duhovniki in ostali bogoslužni sodelavci v postnem času nosijo bogoslužna oblačila v vijolični barvi.

Pepel je znamenje minljivosti, smrti, pa tudi človekove krhkosti, saj se tudi on po smrti spremeni v prah in pepel. Vernemu človeku je pepel tudi znamenje pokore in prenovitve. Kakor ogenj snov prenovi v pepel, tako naj bi se tudi človek s pokoro prerodil v novega človeka (*prim. Ef 4,17-24*). Ko mašnik na začetku postnega časa vernikom s pepelom na čelo začrta znamenje križa in izreče: »**Pomni, človek, da si prah in da se v prah povrneš**« ali »**Spreobni se in veruj evangeliju**«, napoveduje konec zemeljskega življenja. V svetopisemski govoricu pepel pomeni minljivost in nevrednost. Človek se v stiski in ob smrti zave bivanjske omejenosti in si v trenutkih žalosti, prošnje in pokore na glavo posipa pepel.

Postni čas je spokorni čas in obdobje priprave na veliko noč. Kristjani v tem času pri bogoslužju in v zasebnem življenju več premišljujemo o pomenu Kristusovega trpljenja in njegove smrti na križu ter o njegovi velikonočni zmagi življenja nad smrtjo. Tudi Kristus se je pred nastopom javnega delovanja štirideset dni postil v puščavi, o čemer poročajo vsi trije evangelisti.

Pomenljiv vidik posta je poglobitev osebne povezanosti z Bogom, sredstva za doseganje tega cilja pa so poleg **molitve** in **prejemanja zakramentov sprave** in **evharistije** tudi **odpovedi določeni razvadi** ali dobrini ter **dobra dela**. S prejemom zakramenta krsta

so pri novokrščenemu odpuščeni in očiščeni vsi grehi. Postni čas duhovnost krsta izpostavlja kot razsežnost sprave med Bogom in človekom.

Strogi post – ko naj bi se samo enkrat v dnevno najedli do sitega – je na **pepelnico** in **veliki petek, zdržek od mesa in mesnih jedi** pa vsak **petek v postnem času**. Namen posta ni prvenstveno v odpovedi določeni hrani in pijači, ampak v spreobrnjenju srca in doseganju večje odprtosti za potrebe bližnjega ter v večji povezanosti z Bogom prek molitve.

Cerkev uči, da so dobra dela, post, miloščina ubogim in molitev usmerjena k doseganju osebnega spreobrnjenja in ne sama sebi namen.

PARENTING TIP OF THE MONTH (#155)

Children love Valentine's Day because of the exchange of cards and little parties at school. It is a great time to talk to them about what real love is: giving, receiving, caring, thinking of the other before self and putting others needs above your own. Your children will develop deeper and healthier relationships with this understanding. They will especially know what to look for when they grow up and find someone to love in their future. Do not forget to remind them that God loves them completely and unconditionally, so they can and should pray and talk to him about their life anytime. (*From: Teresa Hartnett, Family Ministry Office; 905-528-7988 ext. 2250*)

MARRIAGE TIP OF THE MONTH (#135)

The month of February, known as the month of love, can sometimes create unrealistic expectations for couples. "Real" love supports their spouse when they have had a bad day, creates ways to spend time together, offers help without asking and is self-giving, not self-receiving. This month, take the time to look for ways to support the one you love and you will experience a deeper, more connected relationship. - (*Teresa Hartnett, Family Ministry Office*)



Vseslovenski kulturni odbor
All-Slovenian Cultural Committ



Prešernov večer

Koncert in kulturni večer • Concert & Cultural Program

Sobota, 24. februar, ob 19. uri
Cerkvena dvorana župnije Brezmadežne, Toronto
vstopnina \$20



s trio Lontrg iz Slovenije

Saturday, February 24, 2024 at 7 pm
Our Lady of the Miraculous Medal Church Hall, Toronto
Admission \$20

za informacije / for information: vsko.asc@gmail.com | (416) 259-1430



REPUBLIKA SLOVENIJA
URAD VLADE RS ZA SLOVENCE V ZAMEJSTVU IN PO SVETU



ANNUAL GENERAL MEETING



SATURDAY, FEBRUARY 24, 2024



REGISTRATION 9:30AM
MEETING START TIME 10:00AM



BOARDROOM ON LOWER-LEVEL
BACK-DOOR ENTRANCE
MOYA FINANCIAL CREDIT UNION
725 BROWN'S LINE,
ETOBICOKE, ON M8W 3V7

EVERYONE IS WELCOME!
STAY INFORMED, GET INVOLVED
AND MEET THE BOARD!



REFRESHMENTS AND PASTRIES WILL BE
SERVED

Mladi Glas Planika Spring Luncheon

Sunday March 3, 2024
doors open 11:30 am

Our Lady of the Miraculous
Medal Parish Hall
739 Browns Line, Etobicoke

Meal prepared by
Chef Indre!

Multi-cultural program,
50/50 draw & more!

For tickets please contact
Mary Kure
416 951 6124
kuremarya@gmail.com

Adults (14+) \$45
Children 4-13 \$35
3 and under free



St. Gregory the Great CWL Annual Parish Bazaar



DONATIONS:

To the PENNY SALE TABLE
of new or crafted items
OR for the CHILDREN'S CENTRE
will be graciously received
Sat morning Mar 2

BAKED GOODS:
Graciously accepted
Sun morning Mar 3

**JOIN US
FOR AN AFTERNOON
OF FUN
WITH FAMILY & FRIENDS**



CONTACT:
Terezija Sarjaš:
905-930-7990
To reserve your table



SUN MAR 3, 2024

OBVESTILA - ANNOUNCEMENTS

KOLENDAR DOGODKOV

- **Feb. 11th** - **London** - Maša ob 3:00 p.m.
- **Feb 14th** - **St. Gregory** - Ash Wednesday - Pe-pelnica
- **Feb 19th** - **Slovenski Park** - Family Day
- **March 3rd** - **Lipa Park** - Spring General Meet-ing - Election of New Executive
- **March 3rd** - **CWL - KŽZ** - Bazaar - Mass 10 a.m.
- **March 17th** - **Sv. Jožef** - Banquet - Mass 10 am
- **March 24th** - **St. Gregory** - Palm Sunday
- **March 24th** - **London** - Mass at 3:00 p.m.
- **March 29th** - **Slovenska šola** - Fish Fry 4:30pm (Good Friday)
- **March 31st** - **St. Gregory** - Easter Sunday

CLEANING OF THE CHURCH

- Feb. 17th - Štefka Eržen team
- Feb 24th - Lojzka Novak and team
- March 2nd - Lukežič & Volčanšek team

BRALCI - READERS - FEBRUARY 11TH

- Slovenian - Mirko Zorko
- English - Sidonia Poppa

GIFT BEARERS AT MASSES

- Feb 11th - Milena Volčanšek & Majda Lukežič

DRUŠTVO SV. JOŽEFA

Na mizi v cerkveni veži so še ku-verte za **članarino**. V kuverti je **članska izkaznica za leto 2024**. Dajte denar za članarino (\$15) v kuvertu in kuvertu oddajte v nabi-ralnik za nedeljsko nabirko.



St. Joseph will have their Annual General Meeting on March 3rd, 2024 at 11:00 a.m.

CWL - KŽZ

CWL members are asked to pay their **membership dues** if they have not al-ready done so since a cheque needs to be sent to our national office by the end of January.



Our CWL invites our parish community to our **BAZAAR on Sunday, March 3rd**.

The day will begin with a Mass at 10:00 a.m., followed by a luncheon and a myriad of activities for all ages.

We kindly request some contributions to enhance our bazaar. Please bring in priz-es on Saturday morning, March 2nd, and baked goods early on the morning of Sun-day, March 3rd.

We thank you in advance for your gen-erosity.

Luncheon tickets will be made available at Sunday Masses. Prepayment is required to make a reservation and receive a ticket; please prepay by Sunday, February 26th. Ticket prices:

- * **13 years and up: \$25.-**
- * **6 -12 years: \$10.-**
- * **5 and under: Free**

Contact person is

Terezija Sarjaš: 905-930-7990.

As you are well aware proceeds of our bazaar directly support our wonderful St. Gregory the Great Slovenian parish.

Thank you! - Hvala!

- Rosemary Šušteršič

POSTNI ČAS

Na pepelnično sredo bo med sveto mašo pepeljenje. Križev pot bomo molili vsak petek v postu in sicer ob 6:30 p.m. - pol ure pred večerno mašo. Vabljeni, da se ga udeležite.

Priložnost za sveto spoved bo že na prvi petek v mesecu marcu, kot je navada za vsak prvi petek. Neposredna priprava na Veliko noč bo v **sredo, 20. marca**. Od **5:00 p.m.** naprej bo prilika za **spoved**, molitev pred Najsvetejšim in ob 6:30 molitev križevega pota. Potem pa sveta maša ob 7h. Spovedoval bo g. Leopold Valant, župnik slovenske župnije Brezmađežne iz Toronta. Med mašo bo tudi nagovor kot priprava na Veliko noč.

LENT SEASON

Lent is the 40-day season of preparation for Easter that ends on Holy Thursday, three days before Easter Sunday. During Lent, Catholics recall their baptism and do penance – fasting, prayer, and almsgiving as they commemorate the death and resurrection of Christ.

The **penitential days** and times in the universal Church are every Friday of the whole year and the season of Lent. Abstinence from eating meat or some other food according to the prescripts of the conference of bishops is to be observed on every Friday of the year unless a Friday occurs on a day listed as a solemnity.

Abstinence and fasting, however, are to be observed on **Ash Wednesday** and **Good Friday**. Fasting in the Latin Church is the limitation of food and drink – typically to one main meal and two smaller meals, with no solid foods in between. The law of abstinence binds those who are fourteen years of age and older. The law of fasting, however, binds all those who are eighteen to fifty-nine years of age.

Nevertheless, pastors of souls and parents are to

take care that minors not bound by the law of fast and abstinence are also educated in a genuine sense of penance.

The Canadian Conference of Catholic Bishops decrees that the days of fast and abstinence in Canada are Ash Wednesday and Good Friday. Fridays are days of abstinence but Catholics may substitute special acts of charity or piety on this day.

INFORMATION ABOUT SLOVENIAN UNIVERSITIES

Dear prospective student,

If you are interested in studying in Slovenia, you are welcome to attend the online presentation of Slovenian universities. The presentation prepared by the **Study in Slovenia team** will be held on Thursday, 15 February 2024 at 2pm (CET) and is intended specifically for Slovenians living abroad.

You will obtain useful information about living and studying in Slovenia. You will also have the opportunity to meet representatives of the University of Ljubljana, the University of Maribor, the University of Primorska and the University of Nova Gorica.

You can also attend the presentation **in English**, which will take place on Wednesday, 14 February 2024 at 2pm (CET).

To participate in the presentations, it is necessary to register via [the online application form](#).



V tem tednu so naslednje obletnice smrti faranov, ki so zapisani v naših knjigah:

Kajnih	Anton	February 13, 1975
Stegne	Lillian Rose	February 13, 1989
Ponikvar	Jerry George	February 14, 2020
Verdnik	Frank Ivan	February 17, 2002
Nedelko	Martin	February 18, 1996



SV. MAŠE - MASSES: Mon. to Fri.: 7:00 P.M.; Saturday: 5:30 P.M. (Slo); Sunday: 9:30 A.M. (Slo); 11:00 A.M. (Eng) - From July to Fall Banquet only 10:00 A.M. - **KRSTI / BAPTISMS:** For an appointment, call one month before. **POROKE / MARRIAGE:** By appointment, call one year before the wedding date. **SPOVED / CONFESSIONS:** First Friday of the month 6 to 7:00 P.M. (or by appointment) **BOLNIKI** - Sporočite, če je kdo bolan ali v bolnišnici, da ga obiščemo. You are welcome to call for a personal conversation with your priest – please call for an appointment. Tel: 905-561-5971 or Cell: 905-520-2014

DON BOSCO

SVETE MAŠE - MASSES

<p>6. NEDELJA MED LETOM 6TH SUNDAY IN ORDINARY TIME 11. FEBRUAR <i>Luška Mati Božja</i> <i>Svetovni dan bolnikov</i></p>	<p>† † † †† ††</p>	<p>Za žive in rajne župljane Alojz Sampl, obl. Marija Andolšek, obl. Emilija Ferko Pavel in Paul Richard Novak Pok. Slovenci iz Londona</p>	<p>9:30 A.M. 11:00 A.M. 3:00 P.M.</p>	<p>----- Žena Veronika z družino Sestra Veronika Sampl z družino Irena Kolmanič z družino Jožica Novak z družino St. John the Divine Parish</p>
<p>PONEDELJEK - MONDAY 12. FEBRUAR <i>Aleksij, škof</i></p>	<p>†</p>	<p>Ivan Žižek</p>	<p>7:00 P.M.</p>	<p>Žena z družino</p>
<p>TOREK - TUESDAY 13. FEBRUAR <i>Kristina, vdova - Pust</i></p>	<p>†</p>	<p>Eileen MacKenzie</p>	<p>7:00 P.M.</p>	<p>N. N.</p>
<p>SREDA - WEDNESDAY 14. FEBRUAR <i>Pepelnica - Valentin, muč.</i></p>	<p>† †</p>	<p>Marija Kociper, obl. Bridget Daszko, obl.</p>	<p>7:00 P.M.</p>	<p>Štefan Godina Sonja Langenfus</p>
<p>ČETRTEK - THURSDAY 15. FEBRUAR <i>Klavdij, redovnik</i></p>	<p>† †</p>	<p>Frančiška Jurca Martin Simončič</p>	<p>7:00 P.M.</p>	<p>Ana Plosinjak Audrey Hawthorne</p>
<p>PETEK - FRIDAY 16. FEBRUAR <i>Julijana, mučenka</i></p>	<p>†</p>	<p>Križev pot Ela Gosgnach</p>	<p>6:30 P.M. 7:00 P.M.</p>	<p>Stations of the Cross Jožica Novak z družino</p>
<p>SOBOTA - SATURDAY 17. FEBRUAR <i>Sedem ust. servitov</i> <i>Aleš, spokornik</i></p>	<p>† † † †</p>	<p>Frank Gimpelj, Jr. Ivan Kolenko Rozalija Kolenko Anica Doma</p>	<p>5:30 P.M.</p>	<p>mama Kathy Simončič Kathy Simončič Majda Lukežič</p>
<p>1. POSTNA NEDELJA 1ST SUNDAY OF LENT 18. FEBRUAR <i>Heladij, škof</i></p>	<p>† † † † † † † †</p>	<p>Za žive in rajne župljane Drago Ferko Matija Škerlj Tony Ferko Danny Nedelko Florian Miklavčič Ante Čule Lidia Scarcelli, 30. dan Tilka in Anton Vengar</p>	<p>9:30 A.M. 11:00 A.M.</p>	<p>----- Družina Kolmanič Terezija Sarjaš z družino Anica Omahen (Windsor) Terezija Prša z družino Rozalija Čule z družino Rozalija Čule z družino Scarcelli-Demšar-Purdon Families Jožica Novak z družino</p>