



# VESTNIK

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

9/56

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**1. POSTNA  
NEDELJA**

**1<sup>ST</sup> SUNDAY  
OF LENT**

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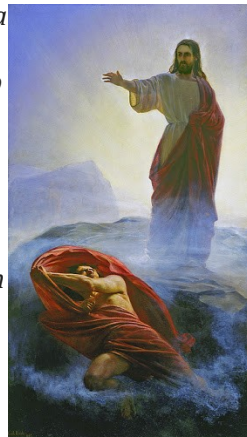
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## »Človek ne živi samo od kruha...«

*Pripoved o Jezusovih skušnjavah gradi Matej na osnovi trojne hudičeve skušnjave, kateri Jezus trikrat odgovori s svetopisemskim besedami: »Pisano je.« Tako dobimo tri podobe, ki jih spremljata dve scenografski kulisi. Prva je puščava, ki navidezno izziva versko krizo Izraela, romarja po Sinajski puščavi. Druga je palestinsko obzorje, obljubljena dežela z vrha templja in z »najvišjo goro«, ki jo je ljudska tradicija identificirala kot Goro skušnjav in ki se ostro vzpenja nad čudovito oazo pri Jerihi, simbolu plodnosti in razkošja. S to »scenografijo« lahko že uzremo Mateju zelo drago temo: v Jezusu se »zbira« pravi verni Izrael, ki ne popušča hudičevskim načrtom moči in zmagoslavja.*



Denying Satan by Carl Bloch

*Skušnjavec namreč predstavi Kristusu in njegovemu učencu, tri oblike mesijanizma in pobožnosti. Prvo skušnjava, da kamni postanejo kruh, bi lahko opredelili kot pozemeljsko, povezano z materialnostjo stvari. Kristus je bil gotovo pogosto prizadet zaradi lakote v svetu. Pred pomnožitvijo kruha se čustveno razneži pred množico lačnih - tedaj in danes (Mr 6, 34). Ampak potem, ko jih je nahranil, se je zavedel, da ga hočejo postaviti za vladarja idealne države, in »ker je spoznal, da namepravajo priti in ga s silo odvesti, da bi ga postavili za kralja, se je spet sam umaknil na goro« (Jn 6, 15).*

*Drugo obliko mesijanizma, »čudodelno«, je predstavil skušnjavec, ki ga je privedel na vrh templja. Gre za magično in publicistično vero, za nekakšen sveti »spektakel«. Ta ponižuje pravo vero, ki je - čeprav ni absurda - izzivanje zaupanja v božjo besedo. Jezus in Pavel sta ob tem neizprosna: »Hudobni in prešuštni rod zahteva znamenje, toda ne bo mu dano znamenje, razen Jonovega znamenja«, kakor beremo v Mt 16, 4. Pavel pa piše v Prvem pismu Korinčanom: »Judje namreč zahtevajo znamenja, Grki iščejo modrost, mi pa oznanjamo križanega Mesija, ki je Judom v spotiko, poganom norost.«*

## 1<sup>ST</sup> SUNDAY OF LENT

In končno še tretja in najmočnejša skušnjava, politični mesijanizem. To je vera moči in blagostanja, nepomirljivega malikovanja ki od svojega vernika zahteva popolno in absolutno vdanost, podobno tisti, ki povezuje pravega vernika z živim in pravim Bogom: »Noben služabnik ne more služiti dvema gospodarjema; ali bo enega sovražil in drugega ljubil, ali pa se bo enega držal in drugega zaničeval. Ne morete služiti Bogu in mamonu« (Lk 16,13). Jezus se ne kompromitira s politično oblastjo, njegov načrt ni načrt gospodovanja in posedovanja, ampak je načrt ljubezni in darovanja.

»Skušnjava kruha« se reši s privolitvijo božjemu načrtu, ki je večji kot ekonomski sistemi. »Skušnjava templja« se reši z odpovedjo lažni veri, ki - namesto da bi služila Bogu - zahteva, da ji Bog služi. »Skušnjava gore« se reši tako, da se odpovemo nasilni in sebični oblasti in sprejmemo božje gospostvo.

Jezus odgovarja trem Satanovim izzivom z enim samim orožjem: to je z božjo besedo. Ne uporabi nobene svoje besede, ampak samo tisto, ki je »zapisana« v Svetem pismu. Tudi kristjan mora imeti za vodilo božjo besedo, ki je kakor ogenj, ki gori, in kakor kladivo, ki razbija skalo zla (prim. Jer 23, 29).

Postni čas, v katerega stopamo, je ponudba, da se postavimo v stanje »puščave« in odkrijemo, v kakšne skušnjave se najpogosteje zapletamo. Katerim skušnjavam podlegamo, kje posnemamo sprevrnjeno podobo Boga, drugih in sebe. Kateremu vzoru sledimo - Evinemu in Adamovemu ali Jezusovemu. Koga molimo in komu služimo. Od česa bolj živimo - od stvari in za stvari ali od Besede in za Besedo.

Pripadamo rodu tistih, ki posnemajo Jezusa in skušnjavam pogumno odgovarjajo z odločnim »ne«, ali posnemamo rod Evinih in Adamovih otrok, ki sicer vedo, kaj je dobro, posnemajo po tisto, kar vodi v slabo?

(Prim. Oznanjevalec 2005)

### Response:

**Have Mercy, O Lord, for we have sinned.**

**First Reading** Genesis 2:7-9; 3:1-7

A way to lie is to tell people what they want to hear, for pride makes us gullible.

**Second Reading** Romans 5:12-19

Death entered the world through sin; God's life entered the world through Jesus.

**Gospel** Matthew 4:1-11

Friends do not use each other, but if he cannot make us deny God, Satan wishes us to use God, so we will not be friends with God.

*"You must worship the Lord your God."*



### **Illustration**

The story is told of an English comedian who came to Edinburgh to perform. His favourite technique was to look at someone in the audience who appeared to be uninterested, and to try to make that person laugh. If he could make that one person laugh, the rest of the audience would be easy. So he saw the perfect person in the audience, an old Edinburgh woman who looked very serious, if not downright grumpy. All through his act, he kept looking at her. The rest of the audience seemed to enjoy his act, but she looked sterner and sterner. Finally the show ended and he knew he had to talk to her. So he sought her out and said, "Did you enjoy the show?" "I certainly did," she said, "in fact you were so funny that it was all I could do, to keep myself from laughing."

Worship can sometimes be like that. Going to church is not about enjoying ourselves, but at the same time it is not meant to be a



chore, something we have to do, to make amends with God. That is not what worship means. We worship to be happy; we are meant to enjoy God, enjoyment is a Christian word. So in today's Gospel Christ refuses to worship the devil, to change stones to bread, to do anything at all which will take him away from the joyous worship of God his Father.

### Gospel Teaching

We cannot turn on and off the joy of worship, like hitting the switch on the electricity, or turning a tap. We go to church to be inspired, and this means we depend on the power of the Holy Spirit. The great writers on prayer warn us that prayer does not always generate a great deal of feeling. The power of the Holy Spirit penetrates the whole human being, and there is more to a human being than feeling.

Yet we seek peace in prayer and worship. The trick is to try to be indifferent to feelings, not to be continually looking for "highs", which might be followed by very deep "lows". Instead we follow Our Lord into the desert, to trust in God alone, to live by God's word. We

should remember, though, that Jesus also sang hymns at the Last Supper before he went to Gethsemane. Good music is a part of the worship of God, and the Psalms are fundamentally songs. The singing does not need to be perfect, it just needs to be sincere. Above all, we should remember how important worship is. In the story of Christ's temptations in the wilderness, which we heard as today's Gospel, the devil was trying to disrupt Jesus' worship. It speaks volumes that the devil saw worship as the most important thing to disrupt in a human life. The devil wanted to be worshipped, not for its own sake, but because idolatry is the best way to stop people worshipping God.

### Application

We are called to take worship seriously. It is not a distraction from the rest of a good life. Instead worship, when it is well done, takes us into the heart of life. A life without worship is a life without meaning. If someone says that he or she is unhappy, we could start by asking, how does that person worship?

The Sunday Eucharist is the beginning and the end of Christian life. It takes all that we have done of any value and makes it part of the sacrifice of Christ, and so it is the end of our week. It also gives us food and drink for the week to come so that what we do, we do in Christ. This makes it the beginning of the Christian week.

Christ in the desert explains the meaning of worship: it is the love for the best that there is; it is a willingness to let God our Father show himself to us and the world, and it is to stop being afraid of joy. If we read through the Gospels, we can see how many times Jesus tells his disciples that they do not need to be afraid. He says it to us too: we need never be afraid. Christ leads us through the desert; the desert is not our final home, but the way to the new Jerusalem.

# Lent Has Begun



*By Fr. Steve Ryan, SDB*

Lent has begun. You now have an opportunity to observe the three traditional practices of the Lenten season: Prayer, Fasting, and Almsgiving.

Why? So you can grow in holiness, that's why!

Lent is spring training; it's time to get back in shape. Lent is physical therapy; it's time to strengthen and rebuild muscle and stretch ourselves. Lent is a time to feel challenged. It's the "kick yourself in the butt season". We all need it. During Lent we make an assessment of ourselves, asking how we might grow closer to God in our daily actions, thoughts, and words? What do we need to do to achieve holiness?

Here are the main three Lenten suggestions:

**1. Pray more in Lent.** Pick a spiritual practice to do and do it every day for the next 40 days. Suggestions: daily rosary, Chaplet of Divine Mercy, daily scripture reading, journaling, 10 minutes before Jesus in the tabernacle.

**2. Give up something.** Give up dessert, a certain type of food, soda, beer (St. Patrick's Day exempted), complaining, an hour of TV or social media or video games. When deciding on what to fast from, keep it fairly simple. Don't overshoot what you said you would do and then fail in the first few days. And if you do fail on what you decide to give up – re-start!

Don't stop trying.

**3. Almsgiving.** Give of your time, talent or treasure. If you fast from a meal, give the money you would spend to the poor. Volunteer with a charitable organization. Spend more time with your family or visit the sick.

Finally, **Lent offers us the opportunity to go to the Sacrament of Reconciliation.**

By going to Confession we avail ourselves of transforming grace.

**So GO. You have 6 weeks to do it.**

**Lent has begun.**

**It will go fast.**

**Use this time well.**

## PLAMEN

Conducted by Marija Ahačič Pollak



### *Thanking* our SPONSORS AND PATRONS

with a live performance and big screen showing  
of the recorded concert from  
Kristalna Dvorana, Grand Hotel, Slovenija

**MARCH 7, 2020 @ 7pm**  
**AT BROWNS LINE HALL**

*All are welcome!*

*Admission is \$5 · 18 and under free*  
a light snack and refreshments will be provided

# SSDC - Slovenian Summer Day Camp 2020

This August 2020, we will be hosting the 20<sup>th</sup> anniversary of the SSDC. It is hard to believe that it has already been 20 years since the start of this tradition of bringing our children together for a week of fun and bonding. I have personally enjoyed playing with all the kids every August and had fun coming up with new ways to play, learn and watch the creativity of all the children who have joined in this week of fun!

I would love to see the SSDC continue, however, the time has come to pass on the torch. Hopefully, somebody, or a group of friends, will reach out and take on this task. I am more than happy to help out in any way I can, however, I believe it is time for some fresh ideas to be injected into this fabulous and fun program that was started here so many years ago.

Please call me at 905-317-6002 or email me at [novakh@sympatico.ca](mailto:novakh@sympatico.ca) and we can discuss the possibilities.

**The SSDC this year will take place from August 4<sup>th</sup> to August 7<sup>th</sup>.** The theme will be **“A Reunion of Friends.”**

I am hoping that all families who have participated in the **Day Camp** in any way will come and join in the fun throughout this week. The schedule of events will be posted in June so that your calendars can be updated and plans can be made to join in our fun!



We will again host our annual soccer game on the Friday of that week (August 7<sup>th</sup>) beginning at 6:00 p.m. with a BBQ, followed by some music and of course our infamous Campers vs. parents/family soccer game. But watch out parents, this year you'll be competing against many of our alumni campers.

On **September 27<sup>th</sup>**, at our **Parish Fall Banquet**, we will celebrate all the children (and now young adults) and their families who have ever participated in the SSDC.

We welcome you to all join us on that day for lunch and recognition of your participation. This day will act not only as recognition of the past 20 years, but set an example of the possibilities for our next 20.

I am truly excited about this year's Day Camp and look forward to playing with all the kids and young adults who have ever enjoyed the games, entertainment and learning at the SSDC.

Heidy Novak

## ST. LUIGI VERSIGLIA AND ST. CALLISTO CARAVARIO (FEB. 25<sup>TH</sup>) – SALESIANS' MARTYRS

*By Fr. Steve Ryan, SDB*

At a recent workshop with the post-novices we had to answer a question: Who is your favorite Salesian Saint (besides Don Bosco)?

I have to say that out of the 25 or 30 Salesian Family members who have been beatified or canonized, I answered St. Luigi Versiglia and St. Callisto Caravario.

Luigi Versiglia was born in Pavia in Italy on June 5, 1873. At the age of twelve, he entered the Oratory of Valdocco where he met Don Bosco. He was ordained a Salesian priest in 1895. Amazingly, at 22 years of age, he was made Director and Master of Novices. In those early years of the Salesian order young Salesians were thrown into positions of leadership quickly. There is no better training when learning to swim than to be “thrown into deep waters”. That’s the first quality I admire in St. Luigi Versiglia – because of his great zeal for Christ he had the capacity to jump into situations which he had to figure out as he went along.

Fr. Luigi wanted to go to the missions. He knew that before Don Bosco’s death in 1888 Don Bosco had dreamed about having his Salesians go to China. So Fr. Luigi volunteered and eventually led the first Salesian missionary expedition to China in 1906. For 12 years as a priest, Luigi hustled to evangelize, educate, form, animate, guide, heal and accompany young people and families. His work was carried on most often in hostile situations where the Catholic Church and all foreigners were seriously distrusted.



In 1918, the Holy Father desired to create a few dioceses in China. The Salesians received the mission (area) of Shiu Chow from the Apostolic Vicar. Fr. Luigi Versiglia was appointed and was consecrated a bishop. Luigi was a true shepherd. He was entirely devoted to his flock. He was planned and organized and built some critical institutions – a seminary, houses of formation, youth centers and residences and shelters for the elderly and needy. He wisely made it a priority to work on the formation of the catechists.

For 22 years Bishop Luigi Versiglia worked hard – and prayed hard too. He matured as he went along and developed his spiritual life. This is a second thing that I admire about him.

Meanwhile, back in Italy, Callisto Caravario was born (on June 8, 1903). He, like Luigi a generation before him, was a student at the Valdocco Oratory. He desired to be a missionary and in 1924 he left for China as a missionary. He was sent to Macau, and then for two years to the island of Timor. Young Callisto was known for his goodness and his apostolic zeal. On May 18, 1929, Msgr. Versiglia ordained him a priest.

Let's fast forward to their martyrdom. The big moment, the culmination of a life of sacrifice and dedication to Christ came on February 25, 1930. The two missionaries, Bishop Luigi and Fr. Callisto, were travelling by boat for a pastoral visit. They had on the boat three women who were trained catechists and who were going to be placed into villages to teach the faith. While on the river a gang of pirates intercepted them. The priests and their riverboat driver hid the catechists under a tarp. The communist pirates climbed on board and pushed the two clerics around. Finding the three young women catechists, they would have simply been satisfied to have taken them away as sex slaves and leave behind the two religious alive and unmolested. That was not going to happen. The two missionaries interposed, protested, fought and defended these holy women. They were subdued and tied up. The pirates ransacked their possessions. One of the bandits, snatching the crucifixes from a catechist, shouted, "Why do you love these crosses? We hate them with all our souls!"

Bishop Luigi and Fr. Callisto were bound up and blindfolded. The women catechists (who survived to tell the story) were able to see the two missionaries confess to each other in a low voice just before being killed. They were dragged off the boat onto land and were shot several feet up the embankment.

In the 1860's Don Bosco had a dream. In it he saw two large chalices rise to Heaven. They were chalices with which his children would water the missionary activity of the Church in Asia. One was full of sweat and the other of blood. It's interesting that in 1928 Bishop Versiglia wrote from China to another Salesian who had given him the gift of a chalice: "May

the Lord ensure that I return the chalice that has been offered to our Pious Society. May it overflow, if not with my blood, at least my sweat!" That's the third thing I like about St. Luigi Versiglia – his sacrificial heart. He gave his sweat and his blood!

With the martyrdom of Bishop Luigi and Fr. Callisto, we have the fulfillment of the dream – two chalices were raised to Heaven!

St. John Paul the Great beatified them on May 15, 1983, and canonized them on October 1, 2000. On the occasion of the beatification, he said: "The blood of the two Blessed is at the foundations of the Chinese Church."

Why have I told you this story? First, so you can model yourself on the example of Saints Luigi Versiglia and Callisto Caravario. Secondly, so you'll pray for the Church in China. It's still persecuted. It's still Communist-controlled. It's still aggressive against the Catholic religion. Martyrs are still required – willing to give their sweat and blood.

\* \* \* \* \*

*Sem objavil ta zapis o teh dveh velikih salezijskih misijonarjihmučencih na Kitajskem. O njiju nisem vedel veliko, dokler nismo bili kot bogoslovci povabljeni, da sodelujemo pri maši. Med leti 1980-1984 sem študiral teologijo na Crocetti v Torinu v Italiji. Kot bogoslovci smo bili torej povabljeni, da smo peli pri maši na trgu sv. Petra v Rimu, ko ju je, takratni papež Janez Pavel II., razglasil za blažena. Biti tam, med množico, ob tej priložnosti, je bilo res enkratno doživetje, ki ga ne pozabiš. In ko sem te dni dobil v roke to predstavitev salezijanca Steve Ryana, se mi je zdelo pomembno, da ju predstavim tudi naši slovenski skupnosti, še posebej zaradi vsega, ker se v zadnjem času dogaja na Kitajskem.*

*Fr. Drago Gačnik, SDB*

## Pastirsko pismo slovenskih škofov za postni čas 2020 - drugi del

18. februar 2020

### Domoljubje

Prejšnjo nedeljo smo vam želeli položiti na srce odgovornost za celotno stanje v širši skupnosti našega naroda in države. V današnjem evangeliju pa Jezus zahteva, da iz svoje ljubezni in dobrohotnosti ne izključujemo nikogar, celo sovražnikov ne. To nas spet opozarja, kako pogubno je vsako izključevanje drugih, ker niso »naši«. Država uničuje sebe, če nekatere državljanke izključuje iz sodelovanja za skupno dobro.

Z izrazom »skupno dobro« mislimo na vse ugodne pogoje, ki jih potrebujemo, da razvijamo sposobnosti ter postajamo vedno bolj srečni in izpopolnjeni ljudje. Skupno dobro ne pomeni, da nam država »na krožniku« prinaša čim več ugodnosti. To bi ne bilo »dobro«. Država nam samo pomaga, da si lažje pomagamo sami; da postanemo ustvarjalni, iznajdljivi in delavni, kajti k naši sreči sodi tudi to, da smo lahko sami svoje sreče kovač. Skupno dobro zato ni samo materialni »standard«, ampak tudi kakovost naših odnosov, pravična pravna ureditev in varnost, vzgoja novih rodov, ki nam zagotavljajo prihodnost, ter duhovna omika, vera in kreposti, ki osmišljajo naše življenje. Za to skupno dobro smo odgovorni.

Odgovornost za skupno dobro je del našega domoljubja. Z izrazom domoljubje označujemo dejavno ljubezen do domovine. To ni samo čustvena navezanost na našo preteklost in njena izročila. Sicer je lepo, če radi prepevamo narodne pesmi, obiskujemo lepote naše dežele in se ponosno trkamo na prsi zaradi vsega, s čimer se kot državljanke Slovenije lahko pohvalimo. A to še zdaleč ni dovolj, saj domoljubje zahteva veliko več.

Najprej moramo zavrniti očitek nacionaliz-



ma. O nacionalizmu lahko govorimo le, če kdo ošabno in podcenjevalno prezira pripadnike drugih narodov, česar pa domoljuben človek ne dela. Še manj smemo blatiti domoljubje kot fašizem. Pravico imamo, da terjamo spoštovanje zase in za svoj narod, in dolžnost, da to, kar pričakujemo, da drugi storijo nam, storimo tudi mi drugim (prim. Mt 7,12). Domoljubna čustva so častna, in kdor ne spoštuje sebe in svojega naroda, tudi drugih ne bo znal prav spoštovati.

Domoljubje ni nič drugega kakor povsem upravičena in potrebna narodna zavest, ko vemo, kdo smo, od kod prihajamo in kaj moramo tudi v prihodnosti biti in ostati. Zrel človek se veseli svojega življenja, je ponosen in vzravan, sebe sprejema in pričakuje, da ga sprejemajo in spoštujejo drugi. K tej spoštovanju vredni vrednoti spada tudi njegova vera. Enako velja za njegovo pripadnost narodu in državi, katere državljan je. Ne samo da to pričakovanje nikakor ni pretirano, ampak je celo nujno potrebno, da v zdravi narodni samozavesti in ponosu vzgajamo tudi mlade rodove.

Posebno pa se domoljubje nanaša na lastno kulturo. Z besedo »kultura« ne mislimo samo na umetniško ustvarjalnost, ampak na vse duhovne značilnosti, zaradi katerih smo to, kar smo, in so torej bistvene za našo identiteto. Brez identitete je človek razklana osebnost, zato brez nje ni nihče, kdor je zrela osebnost. Gre samo za to, ali bomo ohranili identiteto, ki nam je bila položena v zibelko, ali pa se bomo prelevili v nekaj drugega, pravzaprav



v ponaredek nekoga drugega, ki pa bo vedno ostal samo – ponaredek.

Kultura se začne z materinščino, ki zato zasluži naše spoštovanje in skrbno rabo. Nadalje sodi k temu vse, kar je bilo značilno in dragoceno za naše prednike in kar so požrtvovalno zgradili, gojili in negovali. Za večino naših prednikov je k temu spadala tudi katoliška vera s svojimi praznovanji, bogoslužjem in številnimi cerkvami, ne nazadnje pa tudi naša lepa narava, na katero smo upravičeno ponosni.

Ko je papež sv. Janez Pavel II. leta 1980 v Parizu obiskal sedež Organizacije združenih narodov za kulturo UNESCO, je močno poudaril pomen narodne kulture. S ponosom je pokazal na zgled svojih poljskih rojakov, ko je članom skupščine rekel: »Sem sin naroda, ki je v zgodovini zelo veliko prestal. Njegovi sosedi so ga večkrat obsodili na smrt, pa je kljub temu preživel in ostal zvest sebi.

Ohranil je svojo identiteto in je kljub tujim delitvam in zasedbam ohranil svojo narodno suverenost. Pri tem se ni opiral na izvore fizične moči, ampak samo na svojo kulturo. Ta kultura se je v tem primeru izkazala za večjo moč kot vse druge moči. Kar tu govorim v zvezi s pravico, ki jo ima narod do osnove svoje kulture in njene prihodnosti, torej ni odmev kakega »nacionalizma«, temveč gre vedno za trdno prvino človeškega izkustva.

Če bi bil ta poljski papež Slovenec, bi lahko izrekel iste besede, saj se moramo tudi mi za svoj obstoj zahvaliti svoji kulturi. Domoljubje nam torej narekuje odgovornost za kulturno identiteto, kar je toliko lažje, odkar imamo svojo suvereno državo.

Pravo domoljubje je nujno potrebno za naš obstoj. Obstali bomo, če bomo še naprej spoštovali in uresničevali vse tiste vrednote, ki so jih spoštovali naši predniki, in s tem najbolj prepričljivo dokazali, da to ohranja narod pri življenju.

Najprej gre za življenje v resnici in pristnosti, v zvestobi obči človeški naravi, ki določa, da smo eni moški in drugi ženske, zato na različnosti in zakonski zvezi oblikujemo zdravo in rodovitno družinsko življenje, ljubezen do otrok brez razvajanja in budno skrb za njihovo dobro vzgojo. Starši se ne morejo odreči odgovornosti zanjo. Jamči jim jo celo ustava.

Sveti staršev po šolah obstajajo prav zato, da lahko spremljajo, kako šola vzgaja njihove otroke, saj oni ostajajo prvi vzgojitelji in imajo pravico, da šola spoštuje njihovo vzgojo v veri in morali. To lahko včasih zahteva nekaj poguma in odločnosti, a v tem življenju ne gre nobena stvar zlahka. Tudi tukaj lahko rečemo: »Korajža velja!«

Za prihodnost krščanske kulture med nami so izjemnega pomena katoliške šole od vrtca do visokih šol. Zato se krščansko domoljubje kaže tudi v tem, koliko smo jih pripravljene podpirati in skrbeti za njihov razvoj.

Naša prihodnost je usodno povezana z zdravim in naravnim družinskim življenjem. Mnogi danes družino omalovažujejo ali jo celo zavračajo kot obliko oblastnosti in medsebojnega podrejanja.

Cerkev jo ponosno brani kot Božjo ustanovo in od svojih vernikov pričakuje, da bodo sklepali zakonske zveze in na njih gradili trdne družine. Podobno velja za spoštovanje človeškega življenja od naravnega spočetja do naravne smrti.

Vse to nam narekuje naša vera v Boga, ki je Oče svojega od mrtvih vstalega Sina in je zato »Bog živih in ne mrtvih« (Lk 20,38). Zato je zvestoba naši veri tako pomembna. Pomagala nam bo, da ohranimo svoje osebno in narodno dostojanstvo. Želimo, da jo v postnem času, ki je pred nami, še poglobite in utrdite ter se tako pripravite na vesele in srečne velikonočne praznike.

V evangeliju Vaši škofje

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# OBVESTILA - ANNOUNCEMENTS

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## DOGODKI V BLIŽNJI PRIHODNOSTI

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- ◆ 1. marec: **CWL-KŽZ - Bazaar**, Mass at 10:00 a.m.
- ◆ 1. marec: **St. Joseph's Society** - AGM at 11:00 a.m.
- ◆ 3. marec: **Lipa park** - Spring General Meeting - Election of New Executive
- ◆ 8. marec: **Sava** - Mass 12:00 noon
- ◆ 8. marec: **London** - Mass 4:00 p.m.
- ◆ 15. marec: **Društvo sv. Jožefa**, Mass 10:00 a.m., Banquet 12:00 noon.
- ◆ 22. marec: **St. Gregory** - AGM, Mass 10:00 a.m.
- ◆ 29. marec: **St. Gregory** - Confirmation, Mass 11:00 a.m. (only)
- ◆ 30. marec: **SCCN Meeting** - 7:00 p.m. at St. Gregory the Great

## GIFT BEARERS - DAROVE PRINAŠAJO

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- ◆ 1. mar. 10:00 a.m.: Confirmation candidates
- ◆ 8. mar. 9:30 a.m.: Ignac in Terezija Kolenko
- ◆ 15. mar. 10:00 a.m.: Danny Demšar & Peter Novak
- ◆ 22. mar. 10:00 a.m.: Parish Council
- ◆ 29. mar. 11:00 a.m.: Confirmation candidates

## PEVSKE VAJE

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Pevske vaje za mešani pevski zbor so ob četrtkih po večerni maši, za angleški zbor pa v sredo po večerni maši. Slovenski zbor poje naslednjič v nedeljo 15. marca (St. Joseph's Society Banquet), skupaj z angleškim zborom. Maša je ob 10:00h.

## DRUŠTVO SV. JOŽEFA

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\* **St. Joseph's Society - 2020 membership** - \$15.- is now due. Please see Frank Novak - membership convener, for payment and new card. New members are welcome to join!

\* **St. Joseph's Society Meeting** - Annual meeting will be held on Sunday, **March 1<sup>st</sup> after the 10:00 AM Mass** at the Villa. Coffee & krofi will be served. We are looking for new Board members to put their names forward and join the Board.

\* **Villa Slovenia Bingo** is every Monday at 1:00 PM – Break up your dreary winter and join us! Also join your friends for our Tuesday social nights.

\* Annual **St. Joseph's Banquet** will be held on Sunday, March 15<sup>th</sup>. More details to follow!

## CANADIAN SLOVENIAN HISTORICAL SOCIETY

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On Sunday, April 19, 2020, the Canadian Slovenian Historical Society will be hosting a Luncheon and Short Program "**Remembering the Slovenian Exodus 1945 - 75<sup>th</sup> Anniversary**".

Tickets are on sale \$40 adults and \$25 under 18 years and can be purchased at Moya Financial during regular business hours or following both Masses on Sunday February 23, March 1, 8, 29 and April 5.

## DAROVI - DONATIONS

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Za gradbeni sklad sta, v spomin na pokojnega Jerryja Ponikvarja, Martin in Stanka Malevich darovala \$50.

Za gradbeni sklad sta Štefan in Ana Petek darovala \$100.

Jože in Marija Magdič sta darovala \$100 za rože Slomškovega oltarnemu društvu.

Hvala vsem za vaše darove.

### Diocesan Newsletter

For information about Activities and Events of interest in the Diocese of Hamilton, subscribe to the online Diocesan Newsletter at [www.hamiltondiocese.com](http://www.hamiltondiocese.com).

## PRVI PETEK - FIRST FRIDAY

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Ta teden je prvi petek v mesecu marcu. Čez dan bom obiskal bolnike: Ob 5:30 p.m. spoved, ob 6:00 p.m. Rožni venec, ob 6:30 p.m. Križev pot in ob 7:00 p.m. sveta maša. Vabljeni!

## CWL - KŽZ

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Please note that our next CWL General Meeting will take place on Wednesday, **March 11<sup>th</sup> after 7:00 p.m. Mass (not on March 4<sup>th</sup>).**

## INCOME TAX RECEIPTS

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V atriju cerkve si vzemite Income Tax potrdila. Poglejte dobro naslov, ker je velikokrat enak priimek in ime, da ne boste vzeli napačne kuverte

## POKOJNI - FUNERALS

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V soboto, 22. februarja 2020, je odšla k Bogu po večno plačilo naša faranka **Yolanda Nemec**. Njenega moža smo pokopali pred slabim letom dni. Od nje ste se lahko poslovili v petek, 28. februarja v Friscolanti Funeral Chapel na Bartonu. V petek popoldne smo tudi zmolili za pokoj njene duše. Pogrebno sveto mašo smo darovali za pokoj njene duše v naši cerkvi v soboto, 29. februarja ob 10:00 a.m. Sledil je pogreb na Gate of Heaven pokopališču. Iskreno sožalje Davidu in Dani z družinama. Pokojni Yolandi pa večni mir in pokoj.

Po daljši bolezni je v petek, 28. februarja, Bog poklical k sebi našega farana **Maksimilijana Pavliča**. Od njega se boste lahko poslovili v ponedeljek, 2. marca med 2. in 4. uro popoldne in med 7. in 9. uro zvečer.

Za pokojnega Maksa se bomo zbrali k molitvi popoldne ob 3:30 v P.X. Dermody Funeral Home, 1919 King St. East. Pogrebno sveto mašo bomo darovali za pokoj njegove duše v naši cerkvi v torek, 3. marca ob 10:00 a.m. in nato ga pokopali na Our Lady of the Angels pokopališču. Iskreno sožalje ženi Mileni, sinu Brianu in hčerki Melissi z družinama. Pokojnemu Maksu pa večni mir in pokoj in hvala za vse, kar je storil za našo župnijo.

## LENTEN DAY OF REFLECTION

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Lenten Day of Reflection for Ministers of the Word, Communion and Hospitality Mr. David Dayler, Director of the Office for Discipleship & Parish Life for the Diocese of Hamilton will facilitate a Lenten day or reflection for all Ministers of the Word, Extraordinary ministers of Communion and Hospitality Ministers on Saturday, March 14<sup>th</sup> at St. Paul the Apostle Parish in Burlington. Please check the Liturgy Webpage under Faith and Formation Events for more information.

## EMBASSY OF THE REPUBLIC OF SLOVENIA

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The Consulate General of the Republic of Slovenia in Toronto-Burlington:

**5096 South Service Road, Suite 102, Burlington, Ontario, L7L 5H4**

Monthly consular hours will take place at the above mentioned address.

**There will be no March date for consular hours (March Break).**

Kindly note that at this new location, **appointments will be mandatory** so please email: [sloembassy.ottawa@gov.si](mailto:sloembassy.ottawa@gov.si) or call 613-565-5781 to make an appointment.



**SVETE MAŠE - MASS TIMES:** Monday: 8:00 A.M., Tuesday to Friday: 7:00 P.M., Saturday: 5:30 P.M. (Slovenian); Sunday: 9:30 A.M. (Slovenian), 11:00 A.M. (English); From Long weekend in July to the Long weekend of the September Sunday Mass is only at 10:00 A.M. (Slovenian-English) - **KRSTI / BAPTISMS:** For an appointment, call one month before. **POROKE / MARRIAGE:** For an appointment, call one year before the wedding date. **SPOVED / CONFESSIONS:** First Friday of the month 6 - 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.

DON BOSCO

od 23. 02. 2020  
do 01. 03. 2020

# SVETE MAŠE - MASSES

CWL BAZAAR

<b>1. POSTNA NEDELJA</b> 1. MAREC <i>Albin (Zorko), škof</i>	Za žive in rajne župljane † Franc Saje † Franc in Angela Regina † Štefan Gonza, obl. †† Pok. iz družine Gonza † Irma Dorenčec	10:00 A.M. - - - - - Andy Kobe in Family Anica in Frank Saje Žena Vera z družino Vera Gonza z družino Terezija Dunko (To)
<b>CWL - BAZAAR</b>		<b>12:00 NOON</b> St. Gregory the Great Hall
<b>PONEDELJEK - MONDAY</b> 2. MAREC <i>Neža Praška, devica</i>	† Eileen MacKenzie	8:00 A.M. N.N.
<b>TOREK - TUESDAY</b> 3. MAREC <i>Kunigunda, cesarica</i>	† Maksimilijan Pavlič †† Anica in Toni Malevič † Ana Dondas (roj. Zver) †† Matija in Marija Zver	10:00 A.M. Funeral Mass 7:00 P.M. Mary Kukovica Ivan Zver in Matilda Hamer Ivan Zver
<b>SREDA - WEDNESDAY</b> 4. MAREC, <i>Kazimir, kralj</i>	† Franc Saje	7:00 P.M. Sonja Langenfus
<b>ČETRTEK - THURSDAY</b> 5. MAREC <i>Hadrijan, mučenec</i>	† Ed Kodarin	7:00 P.M. Žena Stanka
<b>PRVI PETEK-FIRST FRIDAY</b> 6. MAREC <i>Fridolin (Miroslav), op.</i>	<b>Križev pot - Stations of the Cross</b> † Joe Lackovič	<b>6:30 P.M. St. Gregory the Great</b> 7:00 P.M. Olga Glavač
<b>SOBOTA</b> <b>SATURDAY</b> 7. MAREC <i>Perpetua in Felicita, muč. Kvatre</i>	† Joe Lackovič † Marija Bukvič †† Toni in Marta Hočever † Franc Marič † Matija Vlašič, obl. † Janko Radočaj † Jože Hanc † Štefan Gabor, obl.	5:30 P.M. Žena Vera z družino Družina Bukvič Družina Miklavčič Lojze Ferenčak z družino Žena in otroci Jožica Vlašič z družino Žena Olga z družino Angela in Ivan Antolin
<b>2. POSTNA NEDELJA</b> 8. MAREC <i>Janez od Boga, red.</i>	Za žive in rajne župljane † Štefka Kovič †† Starši in brat Zagorc †† Starši Erzar in sestre † Jože Hanc † Cecilija Smodiš †† Paula in Franc Pelcar †† Pokojni člani društva Sava †† Pokojni iz slovenske skupnosti	9:30 A.M. - - - - - Stojanka Jožica Erzar z družino Franc Erzar z družino Jože in Marija Magdič Jože in Marija Magdič 11:00 A.M. Stan Pelcar & Josie Dubé z druž. <b>12:00 NOON</b> Sava - Breslau <b>4:00 P.M.</b> London - St. John the Divine