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OF LENT**

Fr. Drago Gačnik, SDB
ŽUPNIK - PASTOR

NASLOV - ADDRESS
125 Centennial Pkwy N.
Hamilton, ON L8E 1H8

PHONE: 905-561-5971
CELL: 905-520-2014

E-MAIL
gregory_sdb@
stgregoryhamilton.ca

WEB PAGE
www.carantha.com

HALL RENTALS
CELL: 905-518-6159

E-MAIL
hallrental@
stgregoryhamilton.ca

Zapovedi: navodila za dobro življenje

»Ni boljšega zrcala, ob katerem lahko spoznaš, kaj potrebuješ, kakor je deset zapovedi, v katerih najdeš, kar ti manjka in kar moraš iskati.« V duhu teh besedah se bomo danes poglobili v dekalog, ki nam razkriva Boga, nas same in bližnjega. O desetih zapovedih je rad govoril tudi Jezus, saj jih je pristno in korenito razlagal, tako v odnosu do Boga kot tudi v odnosu do bližnjega. Po njem božje zapovedi so v resnici sestavni del zaveze med Bogom in človekom, so torej hkrati milosti, božji dar in razodetje.



Zapovedi se ne začenjajo zaman s slovesno samopredstavitvijo Boga, ki se razodeva kot rešenik in osvoboditelj iz egiptovske sužnosti. Pred seboj imamo torej najprej vrsto vzvišenih moralnih načel, nato pa še dialog, v katerem Bog razodeva svojo voljo, človek pa se je skozi pogovor, v katerem se prepletata dve svobodi, božja in človeška, oklepa z vsem svojim bitjem. Zato se prva zapoved glasi: »Ne imej drugih bogov poleg mene!« V njej se razodeva prisrčna razglasitev popolne pripadnosti Bogu: »Imeti enega samega Boga pomeni imeti nekoga, ki se mu srce popolnoma izroči.«

Izrael ni nikoli imel božjih podob ali kipov in je zavračal malikovalske predstave o božanstvu, kajti Bogu je najbolj podoben »živi človek«, saj je »ustvarjen po božji podobici«. V obrazu svojega brata lahko iščemo znaenja božjih potez, in ne v magičnih predmetih.

Tretja izjava ima bogoslužni značaj. Jezus jo povzema v odgovoru hudobnemu duhu z navedkom iz Svetega pisma: »Poberi se, satan, kajti pisano je: 'Gospoda, svojega Boga, moli in njemu samemu služi!'« (Mt 4,10). V teh izjavah prve zapovedi zasledimo obtožbo sodobnega malikovanja, obtožbo naše dobičkaželnosti in vraževernosti; zasledimo poziv, naj za krhkim obrazom bližnjega vedno iščemo Stvarnikove poteze; zasledimo poziv k češčenju in spoznavanju vedno nove božje skrivnosti, ki preseneča.

Tako imenovana »prva tabla« dekaloga navaja nato še dve zapovedi. Druga »Ne skrni božjega imena,« ni le obsodba bogokletja; skrunjenje je v

Svetem pismu malikovanje. Druga zapoved torej graja vsako zoževanje božje osebe (»imena«) na nadomestek po naših željah. Sobota (o kateri govori tretja zapoved) je za Izraela kakor tempelj, sezidan v času. V tako notranje svetišče prinašamo delo, veselje, solze šestih delovnih dni, da bi jih po božji posvetitvi spremenili v hvalo in ponižno prošnjo. Sedmi dan stvarjenja je prišel Gospod v svetlobo svoje nebeške svetosti. Tako se tudi mi na Gospodov dan ne smemo ubadati s stvarmi, marveč moramo v njih odkrivati način, kako biti navzoči pri božjem in nebeškem življenju. Ure počitka tako niso prazne in brezdelne, marveč nam pomagajo odkrivati notranji mir.

Na drugi tabli desetih zapovedi je zapisanih sedem zapovedi, ki govorijo o pravilnem odnosu do bližnjega. »Kdor zapusti očeta, je kakor bogokletnik,« piše modri Sirah v 2. stoletju pred Kristusom (Sir 3,16). Četrta zapoved nas spodbuja k dejavnemu sodelovanju v družinskem in družbenem življenju. Peto zapoved »Ne ubijaj,« bi lahko prevedli z »Varuj življenje v vseh njegovih oblikah!« »Ne sovraži svojega brata v svojem srcu; odkrito posvari svojega bližnjega, da si zaradi njega ne nakoplješ greha! Ne maščuj se in ne bodi zamerljiv« (3 Mz 19,17-18). Zapoved »Ne prešuštvuj« poveljuje zakon in pristno ljubezensko podaritev.

»Ne kradi,« v svojem temelju pomeni, da se ne smemo »polastiti človeka«: ta zapoved brani osebo no svobodo, ki jo lahko poteptamo, če človeku odtegnemo dobrine, ki jih potrebuje za življenje.

Boj zoper krivo pričevanje, ki je v družbi »govorjene besede«, kakršna je bila na starem vzhodu, nekaj prvinskega, temelji na dani besedi, na spoštovanju častne besede in osebnega dostojanstva v javnem življenju in na sodišču.

Zadnji dve zapovedi branita pravico do lastnine. Posest pa ni slepa in samovoljna, marveč je namenjena polnemu osebnemu življenju in življenju bratov. Lastnina nas vedno opominja, da je Bog Gospod zemlje in vsega, kar je na njej.

Ko smo premišljevali o desetih zapovedih, nas je Gospod spodbujal k temu, kar je svetoval pismo-ukom, da bi imeli »večno življenje«: »Zapovedi poznaš ... «

- (Prim. Oznanjevalec 2005-2006, št. 3)

Response: Lord, you have the words of eternal life.

First Reading Exodus 20:1-17

God does not let sin continue for ever. The commandments are also statements of fact.

Second Reading 1 Corinthians 1:22-25

Until we see God, God's wisdom will always look like foolishness to us.

Gospel John 2:13-25

The cleansing of the Temple by Christ warns us that he will continually cleanse the new temple of the Holy Spirit, which is his Church.

“Destroy this sanctuary, and in three days I will raise it up.”



Illustration

The Old Testament has what may seem a surprisingly small vocabulary, which means that the same word can mean many different things. This is one reason why translations of the Old Testament can be so different from each other. Remarkably, the Hebrew word for “word” is a good example of this. It can mean “word” or “thing”. In the Hebrew mind, “words” are “things” – they have just as much substance as any other “thing”. This is not so odd as it might seem. Although few of us may have noticed it, we do something similar in English with “thing” and “think”. A “thing” is something you can think of.

In Hebrew the word has a special power in the sense of God's words. Human beings use words to describe things, but God uses words to bring things into being. So in the first reading today, we have the



famous Ten Commandments, except the word for “commandment” is actually the word for “word”; it is really ten “words”, rather than ten “commandments”. Yet we speak of the ten “commandments” rather than the ten “words”. With God, a word is both a commandment and a statement of fact. God’s words come true. Sin will end for those who enter heaven and even for those who reject God, sin will be limited. The frustration of the evil will is the greatest of punishments in hell. God does not allow us to sin for ever. We should not think of God’s commandments as human laws, which may or may not be obeyed. In the end God’s kingdom will come and God’s will be done on earth as it is in heaven. We see this in the story of the cleansing of the Temple in the Gospel.

Gospel Teaching

In today’s Gospel reading, Christ cleanses the Temple in Jerusalem. When he is challenged about his actions, he responds with these words, “Destroy this sanctuary, and in three days I will raise it up.” His victory is guaranteed and the resurrection is the sign of that victory. Even though the historic Jerusalem Temple will be destroyed, the risen Christ and the Church which is his body will triumph. The destruction of the Temple and the death of Christ are caused by sin, but Christ will triumph over sin and

death. In purifying the Temple now, Christ shows that his resurrection is about creating a new life.

This is one reason why the Church continues to sing the Old Testament psalms. The psalms speak of victory, often in militaristic terms, and this can seem strange and even offensive to our way of thinking. The key is that the victory is not ours but God’s. God will win, and God does not need us to bring about that victory by force. Instead we are called to believe and hope in God’s victory, the victory we prepare for by prayer. Much will be destroyed before that victory comes, but what is destroyed, the Lord can raise up again, as

Christ says later in John’s Gospel: “Now the will of him who sent me is that I should lose nothing of all that he has given to me, and that I should raise it up on the last day.” We see so much degradation and ruin in the world, often caused by human sins, but there is nothing that falls that cannot be raised again, until we come to the place where the true temple stands for ever.

Application

If God is going to win, then what is our role in God’s victory? It is quite simple: we are called to believe and hope in that victory, and by love share the fruits of that victory with others. There are signs of the kingdom to come here on earth, and there are small victories over evil, which can give us hope and protect us from despair. While we live on earth as Christians, we live in the temple because we are the temple, which is why we are called to purify ourselves to keep the temple pure. This is why self-examination is the foundation of all progress. If we fight injustice, or prejudice, we must start by considering our own injustice, to be constantly trying to overcome our own prejudices, and we must be honest here, even if is painful for us to do so. We will fail if we rely on our own power, but we can remember that Christ is with us; he will teach us the truth and set us free.

ENO
SRCE
ENA
DUŠA



Zbiralna akcija v okviru škofije Hamilton

Cilj naše kampanje je v treh letih zbrati vsoto \$200,000.00 za našo župnijo.

Nekateri še vedno ne razumejo, da vse, kar boste darovali preko te kampanje, bo prejela naša župnija in še 10% iz skupnega sklada. Škofijski uradi pa bodo vodili vse računovodske zadeve, tako, da nam ne bo potrebno tega dela urejati.

V Vestniku vsak teden objavimo koliko ste »obljubili« da boste darovali za kampanjo **za našo župnijo preko škofijskega računa** in koliko je že dejansko »vplačanega«. Iz škofije nam tedensko pošljejo tekoče stanje na našem računu.

Na računu »Eno Srce, Ena Duša« za našo slovensko župnijo sv. Gregorija Velikega sta številki:

\$95,609 - Pledged - obljubili

\$51,299 - Paid - ste že vplačali

Od prejšnjega tedna ni bilo novih prispevkov za sklad Eno Srce, Ena Duša.

Hvala vsem, ki ste že prispevali. Smo že skoraj na polovici zastavljenega cilja.

Heart to Heart

March 5, 2021 (#428)

THE PENULTIMATE WAVE OF **ONE HEART, ONE SOUL** has been launched.

To date, the campaign has raised over \$23 million, 66 percent of the \$35 million goal! 42 parishes have surpassed their baseline target. Six more are at 93% or higher. In one parish, over 78% of parishioners participated in the campaign, the highest level of participation so far in any parish.

Several parishes are already undertaking projects and programs for which funds have been raised. Painting and improved lighting at the Cathedral is almost complete. The scaffolding will be coming down soon. A recent note from one donor says it all:

“Blessings. I loved reading the campaign news and all the good things that are happening because of it. I just want to share with you my experience with One Heart, One Soul. At first I was hesitant to contribute because I wasn’t sure if we could meet the contribution you asked of us. Thank God we are contributing to it! God has been so gracious to us. As soon as we started contributing, my husband got a raise and a family member has given us gifts that matched our 3-year contributions. Last year we were able to buy a new car and installed a new roof on our house. So much blessing has come our way, and we thank One Heart, One Soul. We thank God for His generosity. God has shown me that if you are generous, He will be more generous! Thank you.”

And thank YOU to all who support the campaign!

Ex corde, +Douglas Crosby, OMI

MASS OF CHRISM

His Excellency, Bishop Crosby, will celebrate the **Mass of Chrism** on Monday, **March 29th, 2021 in the Cathedral Basilica of Christ the King, Hamilton.**

This year, due to COVID capacity limitations and social distancing requirements, attendance at the Chrism Mass will be **limited to Priests only.**

Each year at the Mass of Chrism, the Bishop blesses the Oil of the Sick, and the Oil of Catechumens, and consecrates Sacred Chrism. The blessed and consecrated Oils are taken to the Parishes of the Diocese to be used in the celebration of the Sacraments for the coming year.

The Priests serving in the Diocese, together with the Bishop, renew the promises of their Ordination in which they committed themselves to serve this local Church in imitation of Christ the Priest, Prophet and Shepherd.

Let us pray for all who minister to God's holy people in our Diocese – our Bishops, Priests, Deacons, lay leaders, and all God's holy people.



Every year since 1967, Catholics have generously donated to **Share Lent** to

support the work of the Canadian Catholic Organization for Development and Peace.

Share Lent is our main source of funding for our sisters and brothers in the Global South. In Hamilton diocese in 2020 Development and Peace received approximately 60% of our average Share Lent collection. As a result we cut in Canada programming, laid off some staff and those remaining had their hours reduced to part-time. I know that many people are suffering economic loss due to this pandemic. But when we compare our lives in Canada to those of people living in many other countries, we realize that we are indeed blessed.

This year the Share Lent collection is on weekend March 20-21.

PRAYER DURING PANDEMIC

*They cried to the Lord in their trouble,
And he saved them from their distress;
He sent out his word and healed them,
And delivered them from destruction.
Let them thank the Lord for his steadfast love,
for his wonderful works to humankind.* *Psalm 107:19-21*

Lord God,
I pray for all
who have become sick
or died by the coronavirus
that has been spreading
throughout the world.
In your mercy and compassion,
deliver us from this disease,
In your holy wisdom,
guide all who are working
to contain the outbreak,
In your steadfast love,
bring healing to all your children
who have fallen sick,
Welcome into your arms
the ones that died,
Comfort the ones they left behind.

In faith,
I place my trust in you.
In hope,
I turn to you in my time of need.
In love,
I give glory to your name.
In gratitude,
I will praise you with my life.

In your Son's name I pray.
Amen.

SVETI JOŽEF JE ODKIMAL

Kako se je moja mama odločila za moje življenje.

Nihče mi nikoli ni zares razjasnil okoliščin, ki so privedle do mojega spočetja. Ne vem niti, ali je bila med mojo mamo in očetom sploh kdaj prava in iskrena ljubezen. Mama je nanj – na deset let mlajšega sosedovega sina – naletela pri štiridesetih letih, po številnih hudih življenjskih preizkušnjah in v upanju, da jo bo kdo imel rad. Ko je, neporočena, začutila, da pod njenim srcem utripa še eno majhno srce, se je prestrašila, saj na to pri svojih letih ni bila pripravljena. Moj oče prav tako ni bil pripravljen na otroka in je želel, da me ne bi bilo. Mami je celo dal denar, da me »odpravi«. To delo so v tistih časih opravljali mazači. Drugi so bili podobnega mnenja. Mami je bilo neizmerno težko in ni vedela, kaj naj stori, zato se je po nasvet zatekla k svoji sestri, ki je že imela družino. Ta ji je svetovala, naj denar obdrži in raje kupi plenice zame.

Žaljivke in sramotenja

Po naši vasi, ki je štela le nekaj hiš, se je kmalu razvedelo o mamini sramoti. Pritiski, očitki, izogibanja, prekinjena prijateljstva, žaljivke in sramotenja raznih oblik so se začeli stopnjevati. Le redki so ji še bili pripravljene nameniti dobro besedo ali besedo tolažbe. Redki so se še družili z njo. V očeh »pravovernih« je bila prešuštnica in grešnica, vredna vsake obsodbe.

Mama mi je pripovedovala, kako se je takrat z bolečino v srcu in solzami v očeh zatekla k Bogu. Pokleknila je pred podobo svete družine, ki so jo imeli pri hiši, in prosila Boga,



naj ji da jasno znamenje, kaj mora storiti. In Bog se je ozrl na stisko uboge žene, jo slišal in uslišal. Po svetem Jožefu ji je poslal jasno znamenje. Mama mi je z žarom v očeh povedala, da je s svojimi očmi videla, kako je sveti Jožef odkimal. Jasno ji je bilo, kaj to pomeni.

Zaradi mamine neomajne odločitve, da me obdrži, jo je moj oče zapustil in se odselil v Ljubljano, mama pa me je donosila in me z vso ljubeznijo vzgojila. Z očetom sem pozneje spletel lep sinovski odnos in sva se imela rada.

(Dani Siter - Pričevanje in molitev sta vzeti iz zadnje številke revije BOŽJE OKOLJE) - Družina 14. 2. 2021 | Duhovnost

K tebi, o sveti Jožef

K tebi, o sveti Jožef, pribežimo v svojih stiskah, in ko smo na pomoč poklicali tvojo presveto nevesto, prosimo zaupljivo tudi tvojega varstva. Pri ljubezni, ki te je vezala z brezmadežno Devico, Božjo Materjo, in pri očetovski ljubezni, s katero si objemal dete Jezusa, te ponižno prosimo, ozri se milostno na delež, ki ga je pridobil Jezus s svojo krvjo, in pomagaj nam v naših potrebah s svojo močjo in priprošnjo. O skrbni varuh svete družine, varuj izvoljeno ljudstvo Jezusa Kristusa; odvrni od nas, ljubezni polni oče, vsako kugo zmot in greha. Podpiraj nas milostno iz nebes, o mogočni naš varuh, v tem boju zoper moči teme, in kakor si nekdanj otel dete Jezusa iz smrtne nevarnosti, tako brani zdaj sveto Cerkev Božjo sovražnega zalezovanja in vsakega nasprotovanja. Varuj nas vsekdar, da bomo po tvojem zgledu in s tvojo pomočjo mogli sveto živeti, srečno umreti in doseči večno zveličanje v nebesih. Amen. - papež Leon XIII

ŠPOVED Z OČMI ŠPOVEDNIKA

Družina, 7. 3. 2021 | p. Igor Salmič | Duhovnost

»Kdor prizna svoj greh, je večji od tistega, ki dela čudeže, in od tistega, ki obuja mrtve.« Ko sem prvič slišal ta stavek sv. Izaka Sirskega, sem bil nemalo presenečen, a kot spovedanec in spovednik sem sčasoma vedno bolj spoznaval njegovo resničnost.

Nekaj intimnega in občutljivega

Spoved je nekaj zelo intimnega in občutljivega, in to do mere, da se nekateri še vedno spomnijo »tiste« spovedi izpred dvajsetih let, ki jih je približala Bogu in Cerkvi ali pa oddaljila in sploh ne pomislijo več na to, da bi se še kdaj približali spovednici. Vseh drugih šest zakramentov se zdi bolj sprejemljivih, celo zakrament zakona, ob vseh negativnih prizvo-kih, ki jih je deležen. Priznati krivdo je nekaj zelo velikega, skoraj v nasprotju z našimi nagibi, zato nas tudi ena slaba izkušnja iz preteklosti lahko zaznamuje za naprej.

Ko govorimo o grehu, pri tem v bistvu ne gre toliko za prelom z določenimi moralnimi predpisi ali umanjkanje pri nekaterih dolžnostih, ampak za en in edini greh: na prvo mesto sem dal sebe; ko sem se obrnil k stvarjem, sem pozabil, kdo je njihov avtor; bolj sem zaupal sebi kakor Gospodu.

Stalno vračanje

Ni spoved v prvi vrsti tista, ki odpusti greh pri človeku, temveč je to krst, ki nam podarja novo, božje življenje. Pri njem nam je Kristus odpustil grehe enkrat za vselej in ni potrebe po »novi« odvezi (Alexander Schmemmann). Je pa hkrati tudi res, da se v vsakdanjem življenju stalno oddaljujemo od Kristusa in njegovega življenja, zato je potrebno, da se k njemu tudi stalno vračamo, da vedno znova prejmemo dar, ki nam je bil v njem že dan. In odveza pri spovedi je znamenje, da se je to v resnici zgodilo. To dejstvo je zelo pomembno zame kot spovednika: grehov ne odpuščam jaz, ampak Kristus. Zato je prav, da pri spovedi postavim sebe v ozadje in omogočim osebno srečanje spovedanca z Gospodom. In kolikokrat sem bil priča temu nepojmljivemu dogod-

ku, ki je prešel v pravo veselje! Spominja me na trenutke, ko je Peter zatajil Kristusa na dvorišču velikega duhovnika: v Gospodovih očeh je prepoznal lastni greh, še bolj pa njegovo usmiljenje in odpuščanje (Lk 22,61–62). Njegove solze so bile nov začetek, tu se je rodil »novi« Peter. (Družina: 7. 3. 2021, p. Igor Salmič)

Majhnost pred Bogom je veličina

Nekatere spovedi me globoko zaznamujejo vse do danes in ob njih se Gospodu zahvaljujem za dar duhovništva. Enkrat se je zgodilo, da je nekdo v spovednici bazilike svetega Petra v Rimu pokleknil pred menoj, a me je hitro postalo strah, ko sem ugotovil, da gre za škofa. Le kaj mu bom mlad, neizkušen duhovnik »svetoval«? Počutil sem se čisto nemočnega. Ta skrb pa se je razblinila, ko me je prevzela njegova neizmerna ponižnost, ki je sprožila svoboden pogovor. Rad se spominjam tega trenutka, ki mi govori o tem, da je človekova majhnost pred Bogom njegova prava veličina. Božje delovanje sem občudoval tudi pri nekem dekletu, ki se je še pol ure pred spovedjo imela za neverno, po spovedi pa je izrazila željo, da bi rada začela na novo živeti z Bogom, družino in s prijatelji. Ti in drugi primeri tudi mene utrjujejo v prepričanju, da pri Gospodu nič ni nemogoče, če nam damo na voljo vse, kar je naše: svoje misli, svoje želje, svoje srce in svoje telo, da bolj zaupamo Njemu kot pa sebi. In spoved je privilegirani kraj, kjer smo priče novemu življenju, to se ljudem vidi že na obrazu, ko odhajajo iz spovednice. To ne pomeni, da ne bodo več grešili, ampak da se bodo v vsaki, še tako veliki preizkušnji prepoznali kot od Boga ljubljeni sinovi in hčere. Ne odhajajo pa le oni drugačni od spovedi, ampak tudi jaz. Ob tem, kar Gospod na razviden način dela pri spovedancih, ne morem ostati ravnodušen, velikokrat zapustim spovednico z velikim notranjim mirom in z občutkom hvaležnosti, da sem bil lahko priča temu čudežu.

Sv. Avgustin je nekoč dejal svojim vernikom: »Za vas sem pastir, z vami sem kristjan.« Preden sem spovednik, pa sem spovedanec: le kot grešnik, ki mu je odpuščeno, sem lahko v Gospodovi službi pri njegovem delu odrešenja.

Življenjski obračun - Začel sem drugi del svojega življenja

Pripravljaj sem na vpis v četrti letnik študija, torej je bila za mano že dobra polovica študentskih let. Študij se mi je zdel privlačen, v njem sem resnično užival, obenem pa sem v sebi slutil, da to še ni dovolj. V bistvu sem si želel, da bi se moja hrepenenja končno srečala z Božjim pogledom na moje življenje. Do takrat sem živel nekakšno razklanost; Božjega glasu kar nisem ujel in zato ostajal razpet. Božji glas me je privlačil in me ni nikoli zares pustil, moč lastnih življenjskih načrtov pa se tudi ni hotela kar tako ohladiti.

Neko septembrsko popoldne sem šel peš mimo frančiškanske cerkve na Tromostovju ter nenadejano zavil vanjo. Opazil sem lučko v spovednici na levi strani; bil sem vesel, ker sem vedel, kateri pater je v njej. Vstopil sem in dojel, da je lahko ravno ta spoved trenutek, da naredim življenjski obračun, ki sem si ga tako zelo želel. Mislim sem si, da moram Jezusu izročiti celotno preteklo življenje, preden mu popolnoma izročim svoje prihodnje življenje. In sem začel: sprehodil sem se čez svoje življenje od začetka do tistega trenutka. Nikoli v življenju nisem opuščal spovedi, a takrat sem čutil, da moram nekatere stvari povedati še enkrat. Pater me je potrpežljivo poslušal in ni ničesar komentiral. Mislim si, da je samo delno dojel, sredi kako pomembnega trenutka sem bil takrat. Ko sem končal, sem bil že pošteno raznežen, potrjen s patrovimi besedami in v popolnem notranjem miru. Iz spovednice sem izstopil v solzah in veselju, da sem končno prišel do notranjega miru. Sedel sem v klopi v pretežno prazni cerkvi ter okušal moč duhovnikovih besed odpuščanja.

Zavedal sem se, da sem ravnokar začel drugi del svojega življenja. Tokrat sem bil pripravljen, da se v celoti izročim Jezusu in dokončno sprejem pot, ki si jo zame predstavlja on. Toliko let sem hrepenel po tem trenutku, zato je bila takratna izročitev nekaj nadvse lepega.

Še vedno jo živim v veselju in notranji mir me kar noče zapustiti.

DIOCESE OF HAMILTON

March 5, 2021

Dear Brothers and Sisters in Christ in the Hamilton Diocese,

As Catholics, we are called to protect the most vulnerable members of our society and to see the inherent value in every human life. As Pope Francis writes in his Encyclical, *Fratelli Tutti*, "When the dignity of the human person is respected and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good (22)" Today I am calling you to action for the sake of every healthcare worker and those they serve in the province of Ontario.



The Federal Government is on the verge of expanding assisted dying in Canada. Passing Bill C-7 will mean expanding access to euthanasia and assisted suicide to the disabled, those with mental illness and those who have an advanced directive. Many Canadians are alarmed at the implications of Bill C-7 and have contacted their Federal Member of Parliament to express their concerns.

We need to be equally concerned about a related issue and that is conscience rights for healthcare workers. Many healthcare professionals have moral convictions that do not allow them to participate in assisted dying. They are being pushed out of their professions by provincial health regulators that insist healthcare providers must participate in MAID. No one should be forced to go against their conscience, even, for example, by mak-

ing an effective referral, in ending the lives of patients.

Ontario needs legislation to protect doctors, nurses, pharmacists and others. Because MAID involves taking the life of a patient, participation should be voluntary. In Ontario, you can support both healthcare providers and vulnerable patients by contacting the Ontario government, especially your local MPP, and ask that legislation be introduced to protect the conscience rights of healthcare workers. If enough of us speak, the government will listen.

I invite you to take action by calling, e-mailing, or mailing a letter to the Ontario government through your own MPP. Consider a visit to the following site, www.canadiansforconscience.ca/ontario, where you can learn more about this critically important issue and through their site send an email directly to the Ontario government. Conscience rights must be protected in legislation for the sake of all.

You can also find links to this site and further information on the Diocesan web site at www.hamiltondiocese.com.

The Catholic response to human suffering is proper healthcare, prayer and accompaniment. Let us pray for all healthcare providers and for those who are sick, vulnerable and alone. Let us together protect the most vulnerable by protecting all healthcare providers' right to practise their work using their own moral conscience as their guide.

Sincerely in Christ and Mary Immaculate,
(Most Rev.) Douglas Crosby, OMI
Bishop of Hamilton

KRST - BAPTISM

V soboto, 6. marca 2021, je zakrament sve-tega krsta prejel Oliver Charles LAMARRE. Starša dečka sta oče Alexander Lamarre in mati Gloria, rojena Vuk. Iskrene čestitke staršema ob tem pomembnem družinskem dogodku. Naj družinico spremlja božji blagoslov in pri-prošnja nebeške Matere Marije.



OBVESTILA - ANNOUNCEMENTS

ČIŠČENJE CERKVE - CLEANING OF THE CHURCH

March 13th - Groznik, Erzar, Rev, Lukežič
March 20th - Novak Peter team
March 27th - Lukežič & Volčanšek team
April 1st - Gosgnach & Janiak team
After April 3rd, we will go to every two weeks.

Thanks, Pamela

DAROVI - DONATIONS

Za gradbeni sklad je darovala \$100 Diana Čule.

V spomin na pokojno Milko Skale so za gradbeni sklad darovali:

- \$50 - Peter in Marija Markeš
- \$40 - Mary Slak (Niagara-on-the-Lake)
- \$150 - Tatjana in Zvone Zaletel (Ottawa)
- Hvala za dar.

ANNOUNCEMENT

Church services resumed in person on Ash Wednesday. Although we will still be at 30% capacity, it is good news that we can come together to share our faith.

Although last Sunday was our final live-streaming of our service on Facebook, we have decided to continue the live streaming of Mass for those who may still not be able to make their way to church in person. Also, please continue to send in your "Sveti Angel" prayers to sgtgparish@gmail.com so that we can work to incorporate them into our regular Masses.

We would also like to remind everyone that we are trying to put together a networking system for businesses, talents and skills to connect them with our community members. Your business cards, contact information and brief description of what you have to offer should be emailed to: sgtgparish@gmail.com

On behalf of the Parish Council, we wish you all a wonderful Sunday.

INCOME TAX POTRDILA

V veži so potrdila za Income Tax. Poglejte, če je vse prav, sicer se obrnite na župnika. Vedno se lahko prikrade kakšna napaka pri tolikih številkah in imenih, še posebej pri prepisovanju iz enega v drugi dokument. Za tiste, ki jih v času koronavirusa ne vidim v cerkvi, pa sem že v petek potrdila poslal po pošti.

ZAHVALA

Ob smrti Milke Skale se hči Elizabeth Lukežič z družino iskreno zahvaljuje vsem, ki so jim ob smrti mame izrekli sožalje in jim stali ob strani, se spominjali pokojne Milke v molitvi in darovali zanjo svete maše. Hvala gospodu župniku za pogreb in pogrebno sveto mašo. Hvala vsem, ki ste se udeležili pogrebne maše in darovali namesto cvetja za gradbeni sklad Sv. Gregorija Velikega in Albright Foundation.

THE ST JOSPEH SOCIETY 2021 MEMBERSHIP

2021 membership cards will be available for members starting Saturday **March 13** at the 5:30pm mass. Membership cards can be found on the church hallway table. The cards will be in envelopes with members name and address.



Members can take their cards, put their **\$15.00 membership fee** in the envelopes and put them into the church offering box.

Those who have not paid for 2020, will find their membership cards also available for payment. Father Drago will collect the envelopes and give them to the Board to record the membership payments. The Board would like to thank the members for their ongoing support and we look forward to social gatherings again in the future.

Spring into SUMMER Pig Roast

Bled Hall

(Curb-side event)

4650 South Service Rd., Beamsville, Ontario

20 March 2021, 4:00-6:00 p.m.

Join us for a taste of summer,
while there is snow on the ground

All orders to be placed
Mar. 15th to be guaranteed

Dinners include coleslaw and potatoes: pork \$20, lamb \$25

For more information visit www.bled.ca or call (905) 971-3831

•etransfers to bled.orders@gmail.com

Članske izkaznice za društvo sv. Jožefa bodo na razpolago od prihodnje sobote, 13. marca, pri večerni sobotni maši, ki je ob 5:30 p.m.

Na mizi v cerkveni veži bodo kuverte z vašim naslovom in v kuverti bo tudi članska izkaznica. Člani vzemite kartico iz kuverte, v kuverto pa oddajte plačilo članarine **\$15**. Kuverto nato oddajte v cerkveni nabiralnik, ki je v veži.

Tisti, ki niste plačali za leto 2020, boste v kuverti naši tudi izkaznico za prejšnje leto, in lahko v kuverto priložite plačilo članarine.

Fr. Drago bo zbral kuverte in jih oddal odboru, da si bodo zabeležili članstvo.

Odbor društva sv. Jožefa se zahvaljuje vsem članom za nenehno podporo in upamo, da se bomo lahko kmalu zopet zbrali k družabnim srečanjem pod okriljem sv. Jožefa. Letošnje leto je papež razglasil za Jožefovo leto.



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

| | | |
|-----------|------------|----------------|
| Nedelko | Katarina | March 8, 1999 |
| Vlašič | Matija | March 8, 2007 |
| Ftičar | Jožef Karl | March 10, 2008 |
| Peternel | Anton | March 10, 2010 |
| Ostaneč | Louis | March 11, 1983 |
| Fylypiw | Walter | March 11, 1988 |
| Langenfus | Josef | March 11, 1995 |
| Gričnik | Franc | March 11, 2001 |
| Lovšin | Joseph | March 12, 1972 |
| Dvoršak | Jakob | March 12, 1981 |
| De Sarno | Sabato | March 13, 2010 |
| Urek | Anna | March 14, 1986 |



SVETE MAŠE - MASS TIMES: Monday to Friday: 7:00 P.M., Saturday: 5:30 P.M. (Slovenian-Sunday Mass); Sunday: 10:00 A.M. (Slovenian-English - For the time of Covid-19 it is only one Mass on Sundays) - **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 561-5971.

od 7. 3. 2021
do 14. 3. 2021

SVETE MAŠE - MASSES

| | | | |
|--|--|---|---|
| 3. POSTNA NEDELJA 3RD SUNDAY OF LENT 7. MARCH <i>Perpetua in Felicita, muč.</i> | Za žive in rajne župljane † Slavka Mramor † Joe Hanc † Fr. Stane Okorn †† Marija in Jože Petek | 10:00 A.M. ----- IN CHURCH AND ON FACEBOOK | Fani Adamič z družino Irene in Family Družina Groznik Sin Stanko Petek z družino |
| PONEDELJEK - MONDAY 8. MARCH <i>Janez od Boga, red.</i> | † Matija Vlašič, obl. † Janko Radočaj †† Jure in Marica Fabina | 7:00 P.M. | Žena in otroci Jožica Vlašič z družino Hči Dragica |
| TOREK - TUESDAY 9. MARCH <i>Frančiška Rimska, red.</i> | † Štefan Gabor, obl. † Fr. Stane Okorn | 7:00 P.M. | Hči Angela Antolin z družino Angela in John Antolin z družino |
| SREDA - WEDNESDAY 10. MARCH <i>40 mučencev</i> | † Josephine Zabukovec † Zdravko Troha | 7:00 P.M. | Jožica Novak z družino Danica Maradin |
| ČETRTEK - THURSDAY 11. MARCH <i>Benedikt, škof</i> | † Maks Pavlič † Jože Langenus, obl. | 7:00 P.M. | Družina Kodarin Žena Sonja |
| PETEK - FRIDAY 12. MARCH <i>Doroteja, muč. - Gregorjevo</i> | Križev pot † Jure Fabina † Ana Sušec | 6:30 P.M. ----- 7:00 P.M. | Olga Glavač z družino Sestra in družino Mertuk |
| SOBOTA - SATURDAY 13. MARCH <i>Kristina, dev-mučenka</i> <i>Patricija, mučenka</i> | † Ana Nedelko † Ana Nedelko † Ana Nedelko †† Štefan in Gizella Ray †† Pok. iz družine Udovč †† Pok. iz družine Sobočan †† Janez in Micka Erzar † Maks Pavlič | 5:30 P.M. | Alojz in Dragica Ferenčak Ivan Nedelko Marija in Jože Magdič z družino Family Magda z družino Cecilija Sobočan sin Frank z družino Ivan Nedelko |
| <div style="border: 1px solid black; padding: 5px; width: fit-content;">Uro prestavimo naprej! Daylight Saving Time begins.</div> 4. POSTNA NEDELJA 4TH SUNDAY OF LENT 14. MARCH <i>Matilda, kraljica</i> | Za žive in rajne župljane † Tilka Vengar, 4. obl. † Anton Vengar †† Tilka in Anton Vengar † Izidor Fujs, obl. † Jožef Prša †† Paula in Franc Pelcar † Anthony Krajc †† Jože Pust † Jože Lovšin, obl. † Stephanie Pust, obl. † Neil Lambert, obl. | 10:00 A.M. ----- IN CHURCH AND ON FACEBOOK | Rose Marie & Tony Vengar z druž. Rose Marie & Tony Vengar z druž. Jožica Novak z družino Aranka Dundek z družino Emil in Regina Črešnjevce Stan Pelca & Josie Dubé z druž. žena Marilyn Družina Pust Družina Pust Družina Pust Družina Pust |