



VESTNIK

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

7/58

Številka - Number / Leto - Year

13.2.2022

**6. NEDELJA
MED LETOM**

**6TH SUNDAY
IN ORDINARY TIME**

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

Blagri kot jih je zapisal evangelist Luka

V ospredju današnjega bogoslužja je znan evangelijski odlomek o blagrih, ki ga evangelist Luka postavlja v »ravninsko območje«, medtem ko ga evangelist Matej navaja kot »govor na gori«.

V osnovi je temu govoru, ki ga imenujemo »magna charta« krščanstva, treba priznati zgodovinsko Jezusovih besed, ki so bile izgovorjene ob različnih priložnosti, pozneje pa so bile »izbrane in vključene« v krščansko oznanilo. Namen tega izbora je predvsem misijonarsko-pastoralen. Ta stran Svetega pisma je torej dokument in pričevanje krščanske kateheze, je predstavitev Kristusovega učenca, ki je bil v Matejevem evangeliju namenjen judovsko-krščanski skupnosti, pri Luku pa kristjanom, ki so prišli iz poganstva. Sporočilo blagrov je v prvi vrsti namenjeno tistim, ki so se ravnno odločili za Jezusa in božje kraljestvo in morajo sedaj uravnnavati svoje življenje kot novi ljudje.

Blagri pri evangelistu Luku presenečajo po svoji kratkosti (so le štirje, medtem ko jih Matej navaja devet), dodajajo pa besedo »gorje«, ki je Matej ne navaja, in »gorje vam«, ki ga neposredno govori poslušalcem, medtem ko imajo besede »blagor ubogim ...« pri Mateju splošen pomen in od družbenega poudarka prehajajo na samo vsebino blagrov.

Če se torej beseda »vam« nanaša na tiste, ki so ubogi, lačni, jokajo ali so preganjani, potem so deležni Jezusovega blagrovanja.

Če pa se poslušalci nahajajo v nasprotnem položaju in čeprav se imajo za učence in jih tudi svet imenuje prijatelje in jih »blagruje«, velja zanje Jezusova grožnja »gorje vam«.

Tako morajo torej premisliti svojo hojo za Kristusom, kajti v resnici gre za sprevrženost, zato morajo svojo hojo presoditi po dejavni ljubezni do ubogih, lačnih, trpečih in preganjanih bratov.



Lukovi blagri so namenjeni neposredno tistim, ki poznajo Jezusa in ki se v resnici želijo imenovati njegovi učenci.

Osrednji blagor, ki opredeljuje in povzema tudi druge blagore, je uboštvo. Brez dvoma nas ta blagor spominja na starozavezne »Gospodove uboge«, na kar nas živo spominjajo Marijin, Zaharijev in Simeonov hvalospev.

Ti Gospodovi ubogi so podoba globlje osebne drže: kljub mnogim nasprotovanjem, ki jih doživljajo sami in jih doživlja Izrael, ohranjajo neokrnjeno vero v božje obljube, v Mesija in njegovo kraljestvo. Čeprav so osvobojeni obupa, so daleč od ošabne samozadostnosti in tako postajajo po Pavlovih besedah »pravični po veri«.

Pri Luku so ti ubogi tudi med družbenimi kategorijami, kot so: razdedinjeni, iz družbe izrinjeni, stiskani, prezrti, orožani družbenih pravic, vsi, ki jih dobro misleči imajo tudi pred Bogom za »nesrečneže«.

Tem ljudem Jezus namenja svoje osebno označilo, oni ga zanimajo, njih Jezus predstavlja kot vzorec Cerkve. Brez tega, klic in poziv za graditev božjega kraljestva, nista dosledna: v priliki o bogatini in njegovih bratih Jezus poudarja, da sitim nič ne pomagajo ne preroki ne »mrtvec, ki vstane«, pri čemer je Luka verjetno mislil tudi na samega Jezusa (prim. Lk 16,19-31). Močno idealiziran opis jeruzalemskega občestva pri Luku v Apostolskih delih je najbrž za evangelista pristna podoba prave Kristusove Cerkve.

Za sklep lahko pritrdimo, da predstavljajo blagri stalno in radikalno spraševanje vesti, kako biti kristjan. Krščanstvo je v združenju pristnosti in globalnosti krščanske eksistence.

Luka poudarja »družbeno« in življenjsko razsežnost tega osnovnega predloga.

Tudi islamski mistik Al-Ghazall opozarja v Pismu učencu, da ima »vera tri razsežnosti: vera je beseda naših ust, je resnica našega srca, je sad naših dejanj«.

(Prim. Oznanjevalec 2006-2007, št. 2)

6TH SUNDAY IN ORDINARY TIME

Response: *Before the Angels I sing your praise, O Lord.*

First Reading *Jeremiah 17:5-8*

Jeremiah's prophecy is uncompromising and must have challenged his hearers. Trusting in God alone rather than in human strength and wealth can seem like madness, but we are invited to do just that.

Second Reading *1 Corinth. 15:12. 16-20*

Paul says that without Christ's resurrection, his teaching makes no sense. Either we live and die by this, or we are simply talking nonsense. That is the challenge of faith.

Gospel *Luke 6:17. 20-26*

Luke's Beatitudes are more uncompromising than those of Matthew. We don't have the get-out clause here of being blessed if we are "poor in spirit". It is poverty, pure and simple, that is blessed. The challenge for us is to dare to believe.

"How happy are you who are poor; yours is the kingdom of God."



Illustration

In the 1989 film *Indiana Jones and the Last Crusade*, the hero – archaeologist Indiana "Indy" Jones – and his companions experience terrible dangers in their quest for the Holy Grail. To save his father from death, Indy has to risk his own life. The final challenge involves stepping onto an invisible bridge over a vast chasm. Indy can see nothing solid to rely on, but that step of faith into the unknown and the invisible saves them both. Today's Gospel invites us to risk a step of faith leading to eternal life. Faith may appear unreliable in the face of life's dangers, and we may struggle to see the way ahead, but the example of many saints shows



the transformative power of trusting in God.

Gospel Teaching

The teaching in all three of today's readings contains a strong challenge. There is nothing fluffy and soft here, no "religion as air cushion". Jeremiah's prophecy is uncompromising. It is natural for human beings to seek security and want to trust in what seems powerful and strong. Trusting in God can seem like madness, when there is nothing to show for our confidence and nothing concrete to rely on.

In his own way, Paul is as uncompromising as Jeremiah. Faith in the resurrection is not a "take it or leave it" belief. Without Christ's resurrection, his teaching makes no sense. And in the Gospel, Luke's Beatitudes are more uncompromising than those of Matthew. Luke's Beatitudes are tough, as faith itself is tough. This faith makes demands but offers infinite rewards in return.

The life of faith stands in radical contrast to the values of this world. Reliance on the world's values – whether of strength, security, wealth or reputation – is shown to be pointless and ultimately empty. Instead, we are offered what may seem unrealistic: reliance on a God we cannot see, faith in a crucified saviour, belief in an eternity of which there are no guarantees. Faith, hope and love are not easy virtues, but they are the foundational graces offered to any follower of Christ.

Application

Adventure films love to place their heroes in impossible situations where they are doomed to fail and die, only for them to overcome all odds and win the day. As a Messiah Jesus was nothing like what

his followers initially expected. There was no kingly power, no overthrowing of his enemies, no worldly triumph over evil. Several times in the Gospels we see Jesus struggling with not only his own preconceived notions of his role but those of his disciples, the crowds and his enemies. It seems to make little difference which of these groups anyone belonged to – nothing prepared them for the way in which he ultimately fulfilled the purpose for which he came into the world.

When the Gospels eventually emerged from within the faith communities, they sought to give voice through Jesus' teaching to the difference between a God's-eye view of human affairs and the human perspective. Luke's Beatitudes are far more concrete and starker than those of Matthew. Matthew's version allows for spiritual interpretation, while Luke looks at the lived reality of the first followers of Jesus. They are mostly poor, outcast and without security. Faith in Jesus does not save them from persecution or death. It does not make them rich, powerful or successful. However much we know this, we are often still tempted to think of Christianity as something safe and respectable. We try to tame the message of the Gospel and cut it down to fit our size.

When we do this, we turn the Gospel from a tiger into a domestic pussycat. We render it safe, comforting and comfortable, but we also risk rendering it powerless to make a difference to our own life and that of the world. The values behind Luke's Beatitudes are radical, dangerous and ultimately transformative. They invite us to overstep the safe boundaries that we have set for our faith and to risk losing our securities. Many saints, like Thomas More, Oscar Romero and Edith Stein, learned to find a God greater than anything they could ever imagine when they took this risk. Their greatest apparent failures emerged as victory. This is the paradox of God's offer of salvation. It turns darkness into light and sorrow into joy, but it is a costly discipleship. The grace is there for anyone who asks for it, but God will not force it on us. It is a free choice and a free gift.

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 objavimo koliko ste »obljubili« da boste darovali za kampanjo **za našo župnijo preko škofijskega računa** in koliko je že dejansko »vplačanega«. Iz škofije so nam sedaj poslali kodo, da lahko sami pogledamo tekoče stanje na našem računu.

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

\$124,843. - Pledged - Feb 2, 2022

\$98,368. - Paid - Feb 2, 2022

Hvala vsem, ki ste že prispevali. Smo že krepko čez polovico zastavljenega cilja. Tokrat so se številke kar dvignile.

40 DAYS FOR LIFE CAMPAIGN

40 Days for Life is HERE! A first for Hamilton!

We invite YOU (young and old) to participate in a PEACEFUL prayer vigil across the street from McMaster Children's Hospital, happening each day (March 2 - April 10) from 7am to 7pm.

We will send a message of love to the community, to those who work for abortion, and those who may be seeking an abortion; showing them that there are other options.

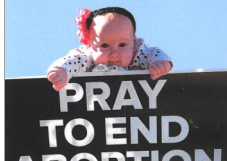
SIGN UP ONLINE: <https://bit.ly/40dayshamilton>
OR CALL 905-962-2864 (Volunteer hours to High School Students can be offered).



40 Days for Life is HERE!

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YOU CAN SIGN UP ON THE ONLINE CALENDAR TODAY.



SIGN UP ONLINE:
<https://bit.ly/40dayshamilton>
EMAIL:
maeve@campaignlifecoalition.com
CALL:
905-962-2864



Sponsored by Campaign Life Coalition

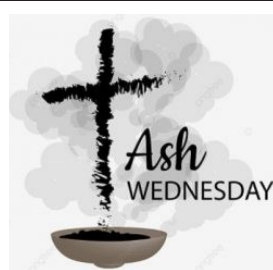
V nedeljo, 6. februarja, so se Slovenci zbrali, v bivši dvorani društva Sava, k sveti maši. Okrog 20 se nas je nabralo. Zapeli in molili smo skupaj in se pri sveti daritvi spomnili še posebej dveh pokojnih iz zadnjega časa, pokojne Magde Majeed in pokojne Jožice Jurman. Po maši smo še skupaj zapeli »Zabučale gore«, pesmica, ki je bila zelo ljuba pokojni Jožici, in nam je šlo kar dobro od rok.



ASH WEDNESDAY DISTRIBUTION OF ASHES

We have received inquiries regarding the distribution of ashes on **Ash**

Wednesday
- **March 2nd, 2022.**



Similar to last year, parishes will distribute ashes during Mass. After praying the blessing of ashes and sprinkling them with holy water wearing a mask, the Priest, Deacon, or Minister distributes ashes on those who come forward, **SPRINKLING THE ASHES ON THE TOP (ABOVE) EACH PERSON'S HEAD**, reciting the formula found in the Excerpts from the Roman Missal: **“Repent, and believe in the Gospel” or “Remember that you are dust, and to dust you shall return.”**

The distribution of ashes in schools or long-term care homes is strongly discouraged at this time.

The Diocese will release to the schools via the Diocesan website a virtual Liturgy of the Word to assist those who are not able to participate in Mass or do not yet feel comfortable celebrating at the Parish.

Deacon John Moss, *Coordinator of Liturgy*

OBVESTILA - ANNOUNCEMENTS

ČIŠČENJE CERKVE - CLEANING OF THE CHURCH

Feb 19th Lojska Novak team

Feb 26th Lukežič, Volčanšek

CWL MEMBERSHIP RENEWAL

We would like to thank our members for faithfully renewing their membership by giving envelopes directly to Pamela Gosgnach or placing them in the collection basket located in the church vestibule.

Members who have not yet submitted their payment of \$25 please do so by the end of February. Thank you. - *Rosemary Šušteršič*

HEART TO HEART - BISHOP CROSBY

PEOPLE AND PLANET FIRST! This is the theme for the annual **Share Lent campaign** sponsored by **Development and Peace – Caritas Canada**.

It highlights the work of Development and Peace partners who create alternatives to unjust social and economic systems. We join in solidarity with brothers and sisters in the global south when we open our hearts to the message of this campaign. Development and Peace provides liturgical resources, a virtual Share Lent workshop, an exciting new program for schools, and it invites financial contributions to support those most in need. An excellent Lenten program.

SVETOVNI DAN BOLNIKOV - 11. FEBRUAR

V petek, 11. feb. na praznik Luške Matere Božje, smo obhajali 30. svetovni dan bolnikov.

Papež sv. Janez Pavel II. je leta 1992 dal pobudo za svetovni dan bolnikov, ki ga obha-

jamo vsako leto 11. februarja, ko je v koledarju katoliške Cerkve bogoslužni spomin Lurške Matere Božje. Vsakoletno obhajanje ima po besedah svetega očeta namen zbuditi čut Božjega ljudstva in celotne človeške družbe, da bi si v vseh zdravstvenih ustanovah prizadevali za čim boljšo oskrbo bolnikov ter da bi upoštevali človeško in večnostno razsežnost trpljenja. Za prvi svetovni dan je sv. Janez Pavel II. napisal poslanico V obličju bolnega brata prepoznati obličje Kristusa, v kateri najprej razloži, zakaj je svetovni dan bolnikov uvedel prav na praznik Lurške Matere Božje in zakaj ga bodo prvič slovesno obhajali v njenem svetišču v Lurdu.

Letošnja poslanica nosi naslov »**Bodite usmiljeni, kakor je usmiljen tudi vaš Oče**«. V njej papež pohvali 30-letno prizadevanje Cerkve, hkrati pa opozori, da ni čas, ko bi lahko zaspali na lovorikah, saj je treba prehoditi še dolgo pot. V nerazvitih državah mnogi še danes potrebujejo dostop do osnovne zdravstvene oskrbe. V razvitih državah pa je treba dati večjo težo pastoralni skrbi za bolnika in njegove svojce.

Frančišek podčrta dejstvo, da »Bog na svoje otroke vedno gleda z Očetovo ljubeznijo, tudi kadar se oddaljijo od njega«. Usmiljenje je najodličnejše Božje ime, kar je v stiski ob boleznih pomembno – da si boleznim nisem »prislužil« sam (s svojimi grehi).

Pri boleznih ni obremenjeno le telo, ampak tudi srce. Poveča se strah, »pomnožijo se vprašanja, vprašanje smisla vsega, kar se zgodi, postane še bolj nujno«. Zato je tu poudarek na skrbi za bolne v podobi velikodušnih zdravstvenih delavcev in ljubezni najdražjih. Tudi tako se ljudje kažemo kot »priče Božje ljubez-

ni, ki po zgledu Jezusa, ki je Očetovo usmiljenje, na rane bolnikov vlivajo olje tolažbe in vino upanja«. Pozornost pri komunikaciji z bolnimi mora biti usmerjena višje. »Tudi kadar ni mogoče ozdraviti, lahko tolažimo. Vedno lahko damo začititi bližino, ki bolj kaže zanimanje za človeka kot za njegovo patologijo.«

Papež nam ponuja izziv. Skrb za bolnike je priložnost, da bo v nas »Kristusova ljubezen postala bolj verodostojna«. »Ne ukvarjajmo se toliko s tem, kaj naj rečemo (rakavemu) bolniku,« je nekoč dejal Aleš Čerin, »enostavno biti ob njem, z njim.«

Papež zelo poudarja tudi pomen katoliških in drugih zdravstvenih ustanov, kjer »je bolnik z njegovimi domačimi v središču pozornosti. V času kulture odmetavanja ni vedno priznано, da je življenje zmeraj vredno sprejeti in ga živeti. Zato so take ustanove »**domovi usmiljenja in zgled pri varovanju in skrbi za vsako bivanje od začetka do naravnega konca**«.

Na koncu je še spodbuda vsem vernikom: Koliko bolnih in starih ljudi živi doma in čaka na obisk! Služba tolažbe je naloga vsakega krščenega, ki se spominja Jezusove besede: »*Bolan sem bil in ste me obiskali*« (Mt 25,36).

DARVI - DONATIONS

Za gradbeni sklad so darovali:

\$50 - Marija, Robert in Tony Prilesnik v spomin na pokojno Jožico Jurman

\$200 - Kerekes YteYan Cristian

\$50 - N.N.

\$1000 - Je darovalo Društvo sv. Jožefa za potrebe naše cerkve.

Iskrena hvala za vaš dar.



KOLINE - DRUŠTVO BLED

Kot ste lahko prebrali v prejšnjih številkah Vestnika so v soboto 12. februarja, pri društvu Bled oddajali krvavice. V četrtek in petek se je zbrala »stara družina« vešča tega dela in so naredili več kot 500 funtov (pounds) kolin, nekaj krvavih in nekaj belih, pa tudi bujte repe so skuhalo.

V soboto so si nekateri šli iskat naročeno na Bled, drugim so pripeljali do našega parkirišča, nekaj pa so jih še razvozili.

Ena dobra porcija kolin in bujte repe je prišla tudi do župnika.

Najlepša hvala.



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

Ponikvar	Jerry George	February 14, 2020
Verdnik	Frank Ivan	February 17, 2002
Nedelko	Martin	February 18, 1996



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

<p>6. NEDELJA MED LETOM 6TH SUNDAY IN ORDINARY TIME 13. FEBRUAR KRISTINA, VD.</p>	<p>Za žive in rajne župljane † Paula in Franc Pelcar †† Teodora Antonia Petrella † Veronika Čurič † Alojz Sampl, obl. † Marija Andolšek † Irma Dorenčec</p>	<p>10:00 A.M. ----- Stan Pelcar & Josie Dubé z druž. Milka Pavlič z družino Terezija in Ignac Sarjaš z druž. Žena Vera Sampl z družino Sestra Vera Sampl z družino Mož Ignac z družino</p>
<p>PONEDELJEK - MONDAY 14. FEBRUAR <i>Valentin (Zdravko), muč.</i></p>	<p>†† Pavel in Paul Richard Novak †† Pok. starši in Darinka Ferletič † Jerry Ponikvar, obl.</p>	<p>7:00 P.M. Helen Špiler Julija Sagadin z družino Društvo sv. Jožefa</p>
<p>TOREK - TUESDAY 15. FEBRUAR <i>Klavdij, redovnik</i></p>	<p>† Martin Simončič</p>	<p>7:00 P.M. Audrey Hawthorne</p>
<p>SREDA - WEDNESDAY 16. FEBRUAR <i>Julijana, mučenka</i></p>	<p>†† Štefan in Gizella Ray †† Alojz in Julijana Pozdrec</p>	<p>7:00 P.M. Family Julija Sagadin z družino</p>
<p>ČETRTEK - THURSDAY 17. FEBRUAR <i>Silvin, škof</i></p>	<p>† Zoltan Gergyek</p>	<p>7:00 P.M. Marija in Vlado Mlačak</p>
<p>PETEK - FRIDAY 18. FEBRUAR <i>Heladij, škof</i></p>	<p>† Milka Skale</p>	<p>7:00 P.M. Jožica Purkat</p>
<p>SOBOTA - SATURDAY 19. FEBRUAR <i>Bonifacij, škof</i> <i>Blaženko, menih</i></p>	<p>†† Marija in Martin Dominko † Marija Ifko †† Sorodniki in prijatelji, za zdravje †† Pokojni starši Doma</p>	<p>5:30 P.M. Lojze in Dragica Ferenčak Alojz in Agata Sarjaš N.N. (T.B.M.) Ivan in Rozina Doma</p>
<p>7. NEDELJA MED LETOM 7TH SUNDAY IN ORDINARY TIME 20. FEBRUAR LEON SICILSKI, ŠKOF</p>	<p>Za žive in rajne župljane † Terezija Gönc † Mirko Šega †† Janez Krenos †† Pok. iz družine Koščak †† Pok. iz družine Ulčar †† Pok. iz družine Kodrič †† Pok. iz družine Letnik † Štefan Gonza †† Pok. Slovinci iz Londona</p>	<p>10:00 A.M. ----- Olga Glavač Edward Arko Družina Kolmanič Robbie & Laurie Letnik z druž. Robbie & Laurie Letnik z druž. Robbie & Laurie Letnik z druž. Robbie & Laurie Letnik z druž. Hči Sandy Carre z družino 3:00 P.M. St. John the Divine Church</p>