



VESTNIK

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

43/59

Številka - Number / Leto - Year

22.10.2023

**29. NEDELJA
MED LETOM**

**29TH 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

HALL RENTALS
905-561-5971, ext. 2

E-MAIL
hallrental@
stgregoryhamilton.ca

Dati Bogu, kar je božjega

Evangelij današnje nedelje nam predstavlja vprašanje plačevanja davka cesarju. Na to nas pripravlja prvo berilo iz Izaijeve knjige, ki sicer ne govori o cesarju, temveč o perzijskem kralju Kiru. Evangelij poroča, kako so se farizeji posvetovali o tem, kako bi Jezusa ujeli v besedi; postavili so ga v položaj, ki ga bo nujno spravil v težave: vprašanje davka cesarju.

V Jezusovem času je bila Palestina del rimskega imperija, zato so morali Judje plačevati cesarju davek. Za pravoverne Jude je bil ta ukaz ponižanje, še več, verski problem prvega reda. Kako more božje izvoljeno ljudstvo plačevati davek poganskemu oblastniku! Bila je pač taka usoda in ni bilo mogoče prav ničesar narediti.

Zaradi vsega tega so se farizeji skušali Jezusu dobrikati, da bi ga zlahka ujeli v besedi: »Učitelj, vemo, da si resnicoljuben in v resnici učiš božjo pot ter se ne oziraš na nikogar, ker ne gledaš na osebo. Ali smemo dajati cesarju davek ali ne?«

Vprašanje je bilo zelo jasno in karkoli bi Jezus odgovoril, bi mu lahko oporekali in ga celo obtožili. Če bi odgovoril da »ne«, bi ga zatožili rimskim oblastem, češ da je prevratnik. Če pa bi Jezus odgovoril pritrdilno, bi ga lahko obtožili, da pač ni pravi vernik, zvest Bogu, temveč je privrženec poganske oblasti.

Jezus je seveda doumel, da gre za zahrbtno prevaro, in je poiskal način, da se je izvil brez posledic. Farizejem je rekel: »Pokažite mi davčni novček!« Ti so mu izročili en denarij, rimski denar, ki so ga morali uporabljati za plačevanje davka. In Jezus jih je vprašal: »Čigava sta ta podobna in napis?« Farizeji niso mogli odgovoriti drugače kot: »Cesarjeva.« Potem jim Jezus reče: »Dajte torej cesarju, kar je cesarjevega, in Bogu, kar je Božjega.«

Jezusov odgovor je bil popoln. Ni se ujel v past, ki so mu jo nastavili. S svojim vprašanjem je dal farizejem razumeti, da se prav oni okoriščajo z rimsko nadvlado, kajti dopuščajo, da uporabljajo rimski denar tudi za



vsakdanje življenje. Dajati denar cesarju je nekaj najbolj normalnega, kar more biti. Tako Jezusa ne morejo obtožiti, da je naklonjen poganski oblasti niti da odreka pokorščino cesarju. Vendar pa takoj doda: »Dajte Bogu, kar je Božjega.«

Evangeljski odlomek dopolnjuje tudi prvo berilo, ko prikazuje, kako je lahko tudi poganska oblast imenitno božje orodje. Izaija spominja na božje besede:

»Tako govori Gospod svojemu maziljencu, Kiru, katerega ... Zaradi svojega služabnika Jakoba in svojega izvoljenca Izraela sem te poklical po imenu in te odlikoval, ne da bi me bil poznal.« Bog je vodil Kira, ne da bi on to vedel. In Bog je tisti, ki vodi zgodovino in uporabi poganskega kralja, da uresniči svoj načrt v korist svojemu izvoljenemu ljudstvu. Kir je namreč odločil znova postaviti jeruzalemski tempelj in je soglašal z vrnitvijo izgnanih Judov v Palestino - prav zato, da bi obnovili tempelj. To je bil sicer del njegove politike, dejansko pa je bila njegova politika podrejena božjemu načrtu.

Odlomek iz preroka Izaija nam daje razumeti, da preveč preproste ali pa že vnaprej dane rešitve niso vedno pravilne: v življenju ne moremo vse-ga gledati zgolj belo ali črno, temveč obstajajo številne vmesne rešitve. Ni namreč nujno, da je vse, kar zadeva pogane, že samo po sebi nevredno, temveč so tudi pri njih številne stvari dobre in prihajajo od Boga. Prav zato moramo znati razločevati.

Božji načrt moramo sprejeti v vsej njegovi razsežnosti. Ta se nam lahko včasih zdi protisloven in prese- netljiv, vendar je končno vedno v korist tistemu, ki ve- ruje v Boga in se v vsem podredi njegovi volji.

Biti od Boga izvoljen - to je privilegij, ki ga je imelo judovsko ljudstvo. Vendar pa se je z Jezusovim trplje- njem in vstajenjem ta čast razširila na vse narode - zaradi vere vanj. Sedaj so lahko tudi vsi pogani oboga- teni s privilegiji izvoljenega ljudstva.

Božje kreposti - vera, upanje in ljubezen - so sadovi apostolskega oznanjevanja: gre za oznanjevanje, ki ni le govorjenje s človeškimi besedami, temveč pripoved, ki jo spremlja moč in je od Svetega Duha.

Znova ugotavljamo, kako Bog odpira človeška ob- zorja. Njegov načrt presega naše zamisli. Zato je prav, da ga vedno sprejemamo z veseljem, ker je tako prese- netljiv in tako čudovit.

(prim. Oznanjevalec 4, 2008)

R: Ascribe to the Lord glory and strength.

First Reading Isaiah 45:1. 4-6

We are all instruments of God, but not always willingly, so that we do not know the true meaning of our lives.

Second Reading 1 Thessalonians 1:1-5

Sometimes we only appreciate the power of God's word in the lives of others who receive it. This is why converts will always give hope to the Church.

Gospel Matthew 22:15-21

Don't be afraid of tough questions. Every question has an answer from God.

"A man's rank means nothing to you."



Illustration

One year ago, the Royal Mint was preparing to place the image of the new king of the United Kingdom, King Charles III, on the coinage of the realm. It is an old practice, but for the Jewish society of Jesus' time it was a rather disturbing practice. Torah, the law of Israel, says that you should not make the image of any living thing. Yet in today's Gospel the Pharisees are carrying coins with just such images. Christ asks them whose image the coins bear. Clearly they had to compromise, being under the rule of the Romans. Later rabbis made use of this fact. They remembered the creation account in the book of Genesis, where God made humankind in God's own image. In this sense a human being was like a coin. We all bear the mark of the image of God. So we are signs of a greater reality;



and by being signs, we are also instruments of God's love.

Gospel Teaching

A coin has little or no value in itself. It may be made of precious metal but its value is in the use. In a way, a coin is a gift that you are not supposed to keep. You can give it away or exchange it for something more useful, but to hold on to it is to be a hoarder, which was the great sin of the dragons in Anglo-Saxon mythology who fiercely guarded their hoards of treasure. We commit a greater sin than that if it is not money we hold on to but our own selves. The key theme in this Gospel passage is the need to give. Human beings cannot be happy without a capacity to give something of themselves. Pope St John Paul II made that a key to his teaching: that we should learn how to make a sincere gift of ourselves.

The difference between giving to God and giving to Caesar is to do with freedom. We give to Caesar because we are compelled to, but also because we think that our gifts give us some share in earthly power. With God there is no compulsion. God freely created us and offers a share in God's love, but we are never forced to take that gift. Likewise our gifts do not force God to love us. There is no need for

that. God is love, and God's love is unending. Still, we will lose sight of that love if we do not learn to give ourselves up to that love.

Application

King Cyrus of Persia, spoken of by Isaiah in today's first reading, brought the Jews back to Israel. It was the role of Cyrus in restoring Israel that first showed the Jews that their God was the God of the whole world. Cyrus was the instrument of God, but he did not know that. We may not do the great things that Cyrus did, but the small things we do have more meaning than anything he did.

That is because we know that our lives are shaped by God. Every encounter, every word we say, everything we do, is under God's providence. We are all instruments of God's purpose. This does not mean that we are free from sin, and it certainly does not mean that our sins do not matter. What it does mean is that if we see mercy, then our sin can add to the glory of God, by showing the limitless power of God's mercy. If we refuse mercy then we become like Cyrus, unconscious instruments of God. We still serve God but unwillingly, and out of this can grow resentment and anger.

Unlike the coin that Christ held in his hand, there is no limit to the value that we can have in God's eyes. The coin has a fixed value, but we are like a coin that God can use again and again. If we do it willingly, then we do it as God's friends. That is the meaning of the virtue of charity, which is fundamentally friendship with God. Friends are happy to be of use to one another. This does not mean that we always know what God is doing with our lives. We might think that God has no use for us at all. Yet sometimes it is when we don't seem to be doing much, feeling that we are just treading water, that God is most subtly effective. It is only looking back that we see how much God was doing through us.

GOOD LUCK? BAD LUCK? WHO KNOWS?

By Fr. Steve Ryan, SDB

There is an old story that speaks to the importance of people of faith trusting in God's Providence rather than reacting to circumstances in life that are out of their control. It's a parable and it goes like this:

There once lived an old farmer who had diligently tended to his crops for many years. He relied on his trusty, hardworking horse to plow the fields. But one day, the horse broke through the fence and ran away. Upon hearing this news, the farmer's neighbors rushed over to the farmer to voice their concern. "What bad luck this is," they said. "You will not have your horse during the critical planting season." The farmer listened intently, nodding his head as if in agreement, smiling slightly. Then he spoke softly, "Bad luck, good luck – who really knows?"

A few days later the horse, accompanied by two wild horses, returned to the farmer's stable. The farmer immediately realized that he could train these two new horses to help him plow his field more efficiently. Soon after, the neighbors heard about this and visited the farmer. "You are now blessed with three strong horses," they said in unison. "What great luck this is!" But the farmer simply replied, "Good luck, bad luck – who really knows?"

The farmer gave one of the untamed horses to his son. While riding the horse, the son was thrown off and broke his leg. The farmer's neighbors came around again and expressed their worry, "It is a shame that your son will not be able to help you during planting season. This is such bad luck!" The farmer smiled faintly and said, "Bad luck, good luck – who really knows?"

A few days later, the emperor's army rode into town. The general's order was to draft the eldest

son from every family into the army. One of the officers took one look at the farmer's son's broken leg and motioned to have him left behind. The army marched out of town while tearful residents waved goodbye to their sons, knowing that they may not see them again. Later in the day, the neighbors gathered at the farmer's house. "You are the person in the village who did not have his son drafted into the army," they said. "This is such good luck!" The farmer, who was busy with his chores, looked up and said, "Good luck, bad luck – who really knows?"

This story teaches us that all things in life happen according to God's plan. He allows good and bad. Things happen for a reason that we don't readily comprehend. Bad things that come our way may very well turn out to be a blessing in the long run. Good things that come our way may not last very long. They quite often come with further challenges that will test us in the future. Don't overact to either. Be at peace and accept whatever comes your way.

Luck – well, there really is no such thing as luck for us who are Christians. But if you do believe that you are sometimes lucky or unlucky, remember this: luck can be paradoxical – bad luck can be very good luck (and vice-versa).

We who are trying to live the Christian life authentically should look at life's ups and downs with a proper perspective. No matter what happens – don't panic. This is called holy indifference. St. Francis de Sales describes holy indifference as a "state of perfect readiness to accept all that God's good pleasure may choose to send us." We are able to remain a servant of God no matter what life throws at us or what others may say or do.

Our prayer can be something like this – "I shall live in the house of the Lord all the days of my life." AND... I'LL BE VERY SATISFIED WITH JUST THAT.

Octoberfest



Ziggy Ziggy Hoj Hoj Hoj



Ziggy Ziggy Hoj Hoj Hoj

SAT OCT 28, 2023
St. Gregory the Great Parish

Contact Heidy for Tickets: 905-317-6002 Prepay Etransfer: novakhsn@gmail.com Password: sausage



oktoberfest

TICKETS: \$40 in advance

INCLUDES: Entrance
Dinner
Musical Entertainment
Complimentary Photo

FEATURES: Shooter Bar
Shotski
Beer, Wine, Drinks
Snacks
Spot Dances
Prizes & Surprises



Prizes for best dressed Oktoberfest



Schnitzel Dinner with:
Spaetzle
Sauerkraut
Kranjska Klobasa



Slo Beat Band

DOORS OPEN 6 - MEAL SERVED 6:30 to 10 - SNACKS AFTER 10

St. Gregory the Great Parish Hall - 125 Centennial Pkwy N, Hamilton, L8E 1H8

OBVESTILA - ANNOUNCEMENTS

KOLENDAR DOGODKOV

- Oct. 28 - **St. Gregory the Great** - Oktoberfest
- Oct. 29 - **Cemeteries** - Mass 2:00 p.m. at Holy Sepulchre and prayers on Cemeteries
- Nov. 5 - **London** - St. John the Divine Church - mass for deceased Slovenians
- Nov. 7 - **Društvo sv. Jožefa** - Villa Slovenia Nights will start - Torkovi večeri
- Nov. 12 - **Lipa Park** - Martinovanje luncheon
- Nov. 12 - **Sava/Breslau** - Mass at 1:00 p.m.
- Nov. 25 - **Bled** - Hunter's Banquet
- Nov. 26 - **Slovenski Park** - Fall AGM

CLEANING OF THE CHURCH

- Oct. 28th - Lukežič & Volčanšek team
- Nov. 12th - Gosgnach team

BRALEC - READER

- Slovenian - Terezija Sarjaš
- English - Mary Ann Demšar

GIFT BEARERS AT SLOVENIAN MASS

- Oct. 22nd - Terezija Sarjaš & Štefka Eržen
- Oct. 29th - Albina and Jože Antolin

2023 SLOVENIAN CANADIAN SCHOLARSHIP

2023 Slovenian Canadian Scholarship Foundation Awards Application Now Available

The Slovenian Canadian Scholarship Foundation was created to provide students of Slovenian-Canadian descent, residing within the Halton, Hamilton-Wentworth, and Niagara regions, the opportunity to be recognized for their academic achievements, community involvement, and appreciation of their Slovenian heritage. Select applicants will be granted a monetary award in the form of a scholarship or bursary from the foundation. The presentation of awards is to be determined.

Application forms are available via email request to Teresa Zupancic at (teresa.zupancic@gmail.com). Completed application packages must be submitted via email to teresa.zupancic@gmail.com by 9:00 p.m. on Friday, October 27, 2023 for award consideration. Please forward any questions to Teresa at 905-930-7545 or via email.



Košnja se počasi končuje, sedaj je na vrsti pospravljanje listja... Thank you to Novak's Landscaping.

MAŠA NA POKOPALIŠČU IN MOLITEV

V nedelja, 29. oktobra 2023 ob 2:00 p.m., bo sveta maša na pokopališču Holy Sepulchre in jo bo vodil naš škof Douglas Crosby.

Po maši, okrog 3:00 p.m. se bomo zbrali pri križu za molitev.

Ob 3:30 p.m. bomo molili za pokojne na pokopališču Gate of Heaven pri naši kapelici.

Ob 5:00 p.m. pa se bomo zbrali k molitvi za pokojne v mavzoleju pokopališča Our Lady of the Angels.

OBISKI

Te dni je prišel iz Francije na obisk g. Pascal Sarjaš, brat Alojza Sarjaš, ki ga že dobro poznate. Nekaj dni bo tukaj med nami. Danes bo imel tudi enajsto mašo v angleščini .Dobrodošel med nami.

V petek, 26. oktobra, pa bo prišel na obisk naš slovenski salezijanski predstojnik, inšpektor g. Marko Košnik. To je njegov prvi obisk odkar je postal inšpektor. Drugo leto mu potече 6 let njegove službe. Pri nas bo do torka, 7. novembra, potem pa bo obiskal še svoje sorodnike v Montrealu.

Svete maše - Masses

<p>29. NEDELJA MED LETOM 22. OKTOBER <i>Janez Pavel II., papež</i> <i>Misijonska nedelja</i></p>	<p>† Za žive in rajne župljane</p>	<p>9:30 A.M. ----- Družina Berkovič Družina Peternel Družina Svolfšak Družina Škrban Družina Škrban Družina Dim 11:00 A.M. Žena z družino</p>
	<p>† Alex Zolis, obl. † Olga Peternel † Majda Gašperin † Anica Doma † Jože Rajner † Anica Starc, 30. dan † Lojze Lesica</p>	



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

DOM BOSCO

Na račun »Eno Srce, Ena Duša«
- »One Heart, One Soul« ste za našo slovensko



župnijo sv. Gregorija Velikega do 13. oktobra 2023 pripevali: \$183,062.-

Hvala vsem, ki ste že prispevali.

Naš cilj je, da dosežemo vsoto 200.000,-



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

Baznik	Albina	October 25, 2016
Doberšek	Angela	October 26, 1996
Gerič	Jožefa (Jožef)	October 28, 2008
Grebenc	Marija	October 28, 2013
Marinc	Ana	October 29, 2009
Suhadolc	Maria Mary	October 29, 2012

Sunday Masses

- 9:30 a.m. - Slovenian

- 11:00 a.m. - English

SVETE MAŠE - MASSES

PONEDELJEK - MONDAY 23. OKTOBER <i>Janez Kapistran, duhovnik</i>	† †	Vinko John Cestnik Kristina Mihelčič (BC)	7:00 P.M.	Družina Vučko Marija Korošec z družino
TOREK - TUESDAY 24. OKTOBER <i>Anton M. Klaret, škof</i>	†	Za bolne in trepeče Ivan-John Kobe Po namenu za božje varstvo	7:00 P.M.	Slomškovo Oltarno Društvo Žena Angela z družino Jožica Vegelj
SREDA - WEDNESDAY 25. OKTOBER <i>Darinka, mučenka</i>	† ††	Anton Vinčec Pok. iz družine Gergyek	7:00 P.M.	Tony in Đurga Petrina Ana Gergyek
ČETRTEK - THURSDAY 26. OKTOBER <i>Lucijan, mučenec</i>	† † ††	Julijana Sagadin Ivan Zelko Pok. starši Anton in Marija	7:00 P.M.	Marija Volf Ana Plosinjak Hči Marija Košir
PETEK - FRIDAY 27. OKTOBER <i>Sabina Avilska, mučenka</i>	† †	Ivan Zupančič Sonya Rosmus	7:00 P.M.	Žena in družina Mama
SOBOTA - SATURDAY 28. OKTOBER <i>Simon in Juda Tadej, ap. German, opat</i>	†† † † † † †† †	Starša Marija in Jože Kuzma Za duše v vicah Jože Gačnik Marija Grebenc, obl. Ivan Zelko Ana Doma Anton Vinčec Štefan in Marija Gabor Ivan Mertuk	5:30 P.M.	Hči Jožica Vlašič Marija Košir Martin in Regina Nedelko Mary Grebenc Lojze in Dragica Ferenčak Lojze in Dragica Ferenčak Lojze in Dragica Ferenčak Anica Miklavčič z družino Marija Korošec z družino
30. NEDELJA MED LETOM 29. OKTOBER <i>Mihael Ruha, duh.</i>	† † † †† † † † † † † † ††	Za žive in rajne župljane Ivan Zelko Ann Božnar Maureen Trenkler Za pok iz družine Čule Ratko Štemberger Štefan Hozjan Silvano Kosič, obl. Eddy Kodarin Emil Miklavčič Joe Lackovič Ignac Korošec Jožef Hanc Ivan Mertuk Jožef Prša Maša za vse pokojne	9:30 A.M. 11:00 A.M. 2:00 P.M.	----- Anica Miklavčič z družino John Božnar z družino Družina Pust Družina Čule Olga Slobodnik Matilda Prša Družina Kodarin Žena z družino Družina Kodarin Žena z družino Družina Mertuk & Kathy Prša Družina Mertuk & Kathy Prša Družina Mertuk & Kathy Prša Družina Mertuk & Kathy Prša Holy Sepulchre Cemetery