



VESTNIK

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

31-32/54

Številka - Number / Leto - Year

29.7.2018

**17. IN 18. NEDELJA
MED LETON**

**17TH AND 18TH
SUNDAY
IN ORDINARY TIME**

Fr. Drago Gačnik, SDB
ŽUPNIK - PASTOR

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

TEL.: 905-561-5971
FAX: 905-561-5109

E-MAIL
gregory_sdb@
stgregoryhamilton.ca

WEB PAGE
www.carantha.com

HALL RENTALS
CELL: 905-518-6159

E-MAIL
hallrental@
stgregoryhamilton.ca

Evharistija med naravo in milostjo (17 NML)

Z današnjo nedeljo za nekaj časa prekinjamo branje Markovega evangelija in bomo štiri nedelje poslušali o Evharistiji iz janezovega evangelija. Danes poslušamo o pomnožitvi kruha., kar evangelist povezuje z evharistijo. Gre preprosto za to, da Janez izhaja iz znamenja kruha na katerega to znamenje kaže. Kaj nam hoče povedati evangelij, ko nas uvaja v razumevanje evharistije prek dogodka pomnožitve kruha? Da milost predpostavlja naravo; da odrešenje ne izničuje stvarjenja, ampak na njem gradi. Hoče nam reči, da obstaja v evharistiji neprekinjena povezava in čudovita harmonija med snovno stvarnostjo in duhovno milostjo. Ne more razumeti evharistije, kdor nima izkustva človeške hrane, lakote, prehranjevanja, razdelitve kruha in skupnega zauživanja hrane.

Znamenje ostaja, a je povzdignjeno, kakor tudi sicer milost vedno dviga naravo. V nekem smislu lahko rečemo, da je znamenje preoblikovano. Pred posvetitvijo je kruh znamenje rodovitnosti zemlje, človekovega dela, skrbi družinskega očeta, prehranjevanja, edinosti med tistimi, ki skupaj zauživajo hrano. Po posvetitvi pa postane znamenje Jezusove žrtve, njegove brezmejne ljubezni do človeka, duhovnega hranjenja, edinosti Kristusovega telesa. Kot npr. kemik ne ve veliko o samem kruhu, tako resničnosti evharistije ni mogoče skrčiti na stvar ali kakor ni mogoče dojeti sonca ločeno od svetlobe, ki jo sonce oddaja.

Vsi duhovni pomeni so torej sestavni deli »resničnosti« evharistije, a je evharistija vendarle več kot vsi ti deli skupaj! Pri evharistični skrivnosti se dogaja nekaj globljega in neizslednega, nekaj, kar moremo dojemati samo v veri. Tu se v moči besed postavitve in v moči Svetega Duha pred nami odvija izvirni dogodek smrti in vstajenja Kristusa, ki postane tudi »osebno« navzoč - v osebi njega, ki je nekoč napravil to dejanje, Jezusa Kristusa, učlovečenega Božjega Sina. Ves simbolični in duhovni pomen evharistije se opira na ta trdni temelj in izhaja iz njega kakor iz svojega žarišča.

Če je evharistija neločljivo vkoreninjena v naravno resničnost kruha in

gostije, nikakor ne smemo iz nje delati obreda, ki bi bil povsem iztrgan iz vsakdanjega izkustva. V prvih časih Cerkve je bila evharistija tako blizu življenju, da so sveti obred in bratsko gostijo obhajali skupaj in ju označevali z istim imenom - agape. Pri evharističnem opravilu je treba iskati ravnovesje med pristnostjo in slovesnostjo, med naravo in milostjo. Evharistija se mora približati življenju, obenem mora biti življenje naravnano na evharistijo. Z drugimi besedami: vsakdanja hrana, ki jo skupaj zauživamo v družini ali v skupnosti, mora postati nekakšna religiozna kretnja, ki pomeni pripravo na evharistijo. Po današnjih družinah se vse bolj širi navada, da družinski člani obedujejo vsak ob svojem času. Takšne navade človeka zanesljivo ne pripravljajo na evharistijo. Vsaj enkrat na dan naj bi se družina zbrala okoli iste mize, skupaj obedovala ter obogatila obed s krščansko kretnjo blagoslova in molitve. Jezus je tisti večer vzel kruh, se zahvalil in ga razdelil. Ali ne bi mogla vsaka krščanska družina storiti enako? Mnoge od njih tako ravna in ugotavljajo, koliko jim to pomaga, da se imajo radi, da si odpuščajo in ostanejo povezani med seboj.

Ko so se najedli, je Jezus rekel svojim učencem: Poberite koščke, ki so ostali, da se kaj ne izgubi. V luči vsega tega, kar nam je božja beseda doslej povedala, moremo na nov način razumeti tudi to pomembno podrobnost evangelijske pripovedi.

Sadovi evharistije so neomejeni in namenjeni vsem. Kdor je navzoč pri evharistiji, mora potem deliti z brati moč in luč, ki ju je prejel. Tudi sam mora postati »evharistija« - kruh, ki se razlomi.

To je nekaj žarkov luči, s katero nam je danes Gospod osvetlil skrivnost evharistije. Maša nam sedaj daje čudovito možnost, da to luč tudi sami doživimo. Izkusili jo bomo, ko bomo doživeli to evharistijo v vsej resničnosti njenih znamenj in ko se bomo odprli vsem tistim bratom, ki nekje daleč pričakujejo od nas koščke, ki so ostali.

Evharistija in sv. Trojica

18. Nedelja med letom

Evangeljski odlomek nas uvaja v živo središče Jezusovega evharističnega govora v katerem ponavlja: »Jaz sem kruh življenja; moje meso je resnična jed; kdor je moje meso in pije mojo kri, ima večno življenje.« Kljub temu pa janez vsakič prinaša nekaj novega. Vrhunec današnjega odlomka predstavlja oseba Boga Očeta: »Ni vam Mojzes dal kruha iz nebes, ampak moj Oče vam daje resnični kruh iz nebes.«

Obstaja znamenita ruska ikona, ki se navdihuje ob odlomku iz Prve Mojzesove knjige (18,1-5: Abraham sprejme tri popotnike) in predstavlja Sveto Trojico v podobi treh angelskih figur. V svojem globokem miru zarisujejo krožno gibanje, ki spominja na kelih. S svojimi kretnjami, ki odgovarjajo druga drugi, izražajo popolno enoto, v katero so povezani: s pogledom se potaplja drug v drugega in se med seboj prešinjajo. Tri figure stojijo okoli mize, na kateri je kelih, v njej pa lik jagnjeta. Gre za sijajno teološko misel: »Sveta Trojica je zbrana v evharistiji in zaobjema evharistijo! Zdi se, kakor da tri božje osebe govorijo opazovalcem: Kakor smo mi eno, tako ste eno tudi vi!« (prim. Jn 17,21).

Evharistija je Očetov dar, dar, ki je podaljšek daru učlovečenja: Bog je tako ljubil svet, da nam je v učlovečenju dal svojega edinorojenega Sina in nam ga v evharistiji nenehno daje (prim. Jn 3,16). Življenje, ki prihaja k nam po evharistiji, ima za izvir in počelo Očeta in se je po Jezusu Kristusu razlilo na svet: Kakor je mene poslal živi Oče in jaz živim po Očetu, tako bo tudi tisti, ki mene je, živel po meni (Jn 6,57). Pri prinašanju darov pa se takole obračamo na Boga Očeta: »Po tvoji dobroti smo prejeli ta kruh.« Evharistija torej prihaja od Očeta in nas vodi k Očetu.

Vprašajmo se, v kakšnem smislu nas evharistija vodi k Očetu. Najprej moramo vedeti, kaj je evharistija. To ni »neka stvar«, ki se »izdela« in jo prejmemo, kakor so morda nekateri menili v prejšnjih časih. Evharistija je predvsem dogodek, nekaj dinamičnega. Pri evharistiji ne gre za to, kaj je, ampak, kaj se zgodi: gre za odločujoč dogodek, za **resnično osebno navzočnost**.

Tu Jezus sam sebe popolnoma daruje Očetu v popolno žrtev, obenem pa se konkretno podarja ljudem: Kristus je daroval sam sebe za nas kot blago dišečo daritev in žrtev Bogu (Ef 5,2) in sicer za blagor bratov. V Jezusovem dejanju je izražena popolna pokorščina novega Adama. Bog prejme od Jezusa tisti svobodni »da«, ki ga je pričakoval vse od stvarjenja naprej, a ga nikoli ni prejel ne od Adama ne od koga drugega. Končno se zgodi, da je božja volja v polnosti izpolnjena znotraj človeške svobodne volje. Kakor se v kapljici rose na cvetlici zrcali celoten modri svod neba, podobno Jezusova svoboda zaobjema vso Očetovo voljo. Oboje je med seboj popolnoma uglašeno in skladno. Vzpostavljena je povezava med nebom in zemljo med Bogom in človekom.

Tako je uresničeno popolno zadovoljstvo ali veselje s strani Očeta: Na zemlji se spet pojavi božje veselje, ki je bilo prekinjeno šesti dan stvarjenja. Doslej se ni imelo kam nasloniti, kakor golob, ki ga je Noe izpustil z ladje, kajti vode upornosti so preplavljale vso zemljo. Sedaj pa ve, kje naj se naseli. V resnici se golob in z njim Sveti Duh, ki je Očetovo veselje, ustavi nad Jezusom ob krstu v Jordanu: »Ti si moj ljubljeni Sin, nad teboj imam veselje« (Mr 1,11). Tako je uresničeno novo stvarjenje. Med nebom in zemljo se vnovič pojavi mavrica zaveze, kakor se je zgodilo po potopu.

Oče se veseli ljubezni, ki jo Sinova smrt izkazuje in tako rekoč »sprošča«. Ljubezen hočem in ne klavne daritve!, pravi Bog (Oz 6,6). Dišava se razširi le, če stremo alabastrno posodico, ki jo vsebuje. A veselja ne povzroči strta posodica, ampak dišava, ki je v njej. Mojzes je govoril izvoljenemu ljudstvu: Bog te je poniževal in preizkušal, da bi spoznal, kaj je v tvojem srcu (5 Mz 8,2). To velja za vsako preizkušnjo, ki jo Bog pošilja, tudi za tisto najvišjo preizkušnjo, ki jo je prestajal Bog-človek. Bog preizkuša samo zato, da izvabi iz človekovega srca najboljše, kar je v njem.

Očetovo veselje je bilo tako veliko, da ga ni mogel zadržati zase. Razodelo se je v vsej svoji moči in zgodilo se je vstajenje! Ko pravimo »velikonočna skrivnost«, mislimo predvsem na Sinovo pokorščino, ki je šla vse do smrti.

Evharistija kot zakrament je obred, v katerem se predstavlja ali obhaja ta dogodek. V preteklosti smo govorili, da »se obnavlja« dogodek. Zelo pomenljiv pa je glagol »ponavzočati«; izraža moč, ki ga ima zakrament, da ponavzočuje Kristusovo pokorščino in Očetovo veselje. Duhovna moč evharističnega spomina stori, da davni dogodki postanejo današnji: mi postanemo »sodobniki« teh dogodkov.

V evharistiji imamo možnost, da vstopimo v ta goreči grm poslušnosti in veselja; vstopimo pa zato, da potem izstopimo drugačni. Če obhajamo evharistijo v pristnem duhu, od nje ne odhajamo povsem nespremenjeni, saj ji je lastno, da použiva, nas »okuži«, nas priliči Jezusu. »Po Kristusu, tebi, vsemogočnemu Bogu Očetu, v občestvu Svetega Duha, vsa čast in slava!«

Evharistija se po pravici imenuje tudi hvalna daritev. Nihče ne pride k Očetu drugače kot po Jezusu; povsem konkretno in sedaj to pomeni: po evharistiji. Druge poti ni. Jaz sem vrata. Kdor stopi skozme, se bo rešil; hodil bo noter in ven in bo našel pašo (Jn 10,9). Zato Oče tudi nad nami izgovarja besede: »Ti si moj ljubljeni sin. Nad teboj imam veselje.« Razlog je ta, da na nas gleda kot na tiste, ki smo popolnoma eno s Kristusom: evharistično občestvo (obhajilo) je tudi občestvo z Očetom.

Človeške narava, ki je Kristusu skupna z nami, nam omogoča, da vstopamo v stik z božjo naravo, ki jo ima skupno z Očetom. V tem globokem pomenu je srednik med nami in Bogom. Razumevati evharistijo v tej luči pomeni povečati njen vpliv na naše življenje.

Ko odhajamo od svete maše, bi nam morale kar same privreti iz srca besede, ki jih je – po Svetem pismu – izgovarjal Jezus, ko je prihajal na svet: »Glej, prihajam, da izpolnim tvojo voljo, o Bog« (Heb 10,7).

Naj nas danes napolnjuje ta vroča želja: da bi bili pri tej sveti maši skupaj z Jezusom, ki je žrtvovano Jagnje, navzoči v tej čaši sredi oltarne mize. Vanjo so usmerjeni - kakor prikazuje ikona slikarja Rubljova - nežni pogledi in v blagoslov izproženi prsti Očeta, Sina in Svetega Duha.

SLOVENSKI PARK

MLADINSKI DAN CHILDRENS DAY



AUGUST LONG WEEKEND

SUN AUG 5, 2018

MEET AT THE VOLLEYBALL COURTS

3:30 pm



DODGEBALL AT SLOVENSKI PARK

August 4TH

(Stay and play Aug. 3rd - 6th)

play HAMILTON



DODGE-A-PALOOZA

August Long Weekend - Camping Dodgeball Tournament

Visit www.playhamilton.com for information

DJ Saturday night, Live Polka Band Sunday

SPACE IS LIMITED - Register as a team or individual



SLOVENSKI PARK – August Long Wknd

Sunday Aug 5, 2018 - Start time: 10:00 am

Two players per team - \$20.00 Entrance Fee per team - All ages welcome.

Registration: Contact Boris at boris.bubas@scotiabank.com or 519 729 0034

BALINCA (BOCCE) TOURNAMENT





DODGEBALL TOURNAMENT



MLADINSKI DAN CHILDRENS GAMES



BALINCA BOCCE TOURNAMENT



AUGUST LONG WKND

FRI AUG 3 - MON AUG 6
2018

SAT AUG 4

DODGEBALL TOURNAMENT
LUNCH & DINNER AVAILABLE
CORN ROAST
DJ

SUN AUG 5

BALINCA TOURNAMENT
11:00 am KIDS DODGEBALL MATCH
1:00 pm MASS
3:30 pm MLADINSKI DAN
CHILDRENS GAMES
LUNCH & DINNER AVAILABLE
BAND EUROPA



LONG WKND CAMPING \$30



Bled Planica Social Club
Cordially invites you all



PROŠČENJE PICNIC

July 29, 2018

Mass at 1:00PM

ALL DAY FOOD & BEVERAGES

MUSIC PROVIDED BY

The Golden Keys

COME, JOIN US!

ANNUAL SLOVENIAN SUMMER DAY CAMP at St. Gregory the Great Church



Are you ready?... It's that time again when we start planning for our Annual Slovenian summer day camp. This year's camp will be held **August 7th to the 10th, 2018.**

We invite all kids to come out and participate in our camp and welcome high school students to help out while they get their volunteer hours.

Parents you are also always welcome to help out with the planning and volunteering at our camp. Children love to see their parents participate in our crafts and games.

The registration fee will be the same as last year \$75 per camper which will cover the cost of food, craft, equipment and show costs. We have a lot of activities planned, and as always lots of surprises.

For information and to register please contact **Heidy Novak** by email: nonovak@sympatico.ca or on cell at 905-317-6002. So parents, grandparents, aunts and uncles, call your kids, get registered and get ready for a good week of fun at our annual summer day camp. See you at camp - 2018!

17TH SUNDAY IN ORDINARY TIME

Response:

The Lord feeds his people and answers their needs.

First Reading 2 Kings 4:42-44

Elisha trusts that the Lord will provide for the people.

Second Reading Ephesians 4:1-6

Paul exhorts us to live out our baptismal calling in a true Christian spirit.

Gospel John 6:1-15

Jesus feeds the five thousand and all are satisfied.

"Jesus took the loaves, gave thanks, and gave them out... as much as was wanted."



Illustration

John Wimber was a charismatic American preacher and founder of the Vineyard Church. In his book *Power Healing*, he shares a profound vision he was given. Wimber had been moved by the way in which God had been using him in the ministry of healing. As he was driving home one day and reflecting on this, he could see what appeared to him to be like a thick bank of cloud. The vision was so strong that he decided to pull over. As he looked at the cloud, in his mind's eye he realised it was, in fact, a honeycomb with honey dripping down on the people below. The people were all in different postures. Some reverently received the honey, rejoicing and holding out their hands to catch it and taste it. Others shared out the honey with passers-by. Others were blissfully unaware of the honey. Some others were even annoyed by the honey; they

wiped it off themselves, complaining about the mess.

Wimber says he was completely in awe at what he was seeing and asked the Lord what it all meant. The reply that seemed to come into his mind was, "It's my mercy, John. For some people it's a blessing, but for others it's a hindrance. There's plenty for everyone."

Gospel Teaching

In today's Gospel, there is plenty of food for everyone. All who have come to hear Jesus have found themselves fed and satisfied. The disciples did not know how Jesus would do it. They panicked at the thought of how much it might all cost, and where the money would come from. However, Jesus knew from the start that his Father would answer his prayer. From the meagre offering of the small boy with the five loaves and two fish comes an abundance of food with generous leftovers. As Elisha recognised in today's first reading, God always provides and there is always more than enough.

To understand the significance of this miraculous multiplication, we need to hold in mind that today's reading from John's Gospel is a prelude to the discourse on the bread of life. Following on from this passage, Jesus walks on the water, and then we enter into that beautiful meditation on Jesus as the true bread from heaven. Jesus tells the people that they have only come to him because their physical hunger has been satisfied. If only they would recognise and proclaim him to be the Christ, then they would join with those who will eat of the flesh of the Son of Man and drink of his blood, receiving the assurance of eternal life.

The feeding of the five thousand explains in



symbolic form how God cares for and tends the flock. Jesus wants to demonstrate to the people, by having filled their bellies and still having more leftovers, that God's providential care extends beyond satisfying physical hunger. God may be the provider of nutritious sustenance, but God is also the one who satisfies the spirit of humankind by pouring out love and mercy on all.

Application

Today's Gospel asks the question, "Are we aware of the abundance of God's love and mercy?" Just as had the vision of the rich honey dripping from heaven, do we find ourselves on our knees to receive it, or are we blissfully unaware of it? The feeding of the five thousand, and the revelation of Jesus as the bread of life, can help us to reflect on where we are in our awareness and appreciation of God's constant outpouring of grace upon us. One way to do this is simply to meditate upon the Gospel. Imagine the fascination the people have with Jesus as they hang on his every word; consider their hunger; ponder the sense of amazement at how they all have their fill. Give thanks for this scene, and then give thanks for how Jesus is feeding us all. Be grateful for how the bread of life is calling us to deepen our constant awareness of wonder and awe at all God is doing for the whole of creation.

Response:

A song of praise to God for his deeds to Israel.

First Reading Exodus 16:2-4. 12-15

When the people complain in the desert, God gives them bread from heaven to eat.

Second Reading Ephesians 4:17. 20-24

Christians are called to give up their former way of life and be renewed in mind so as to become a new person created in God's way.

Gospel John 6:24-35

Jesus is the bread of life, the new sign that God continues to feed God's people on their way in the world of today.

"Work for food that endures to eternal life."



Illustration

How do you make decisions in your life? Do you follow your head, your heart or the crowd? The world in which we live today has been described as liquid. It is constantly moving, changing, adapting, as water adapts its shape and movement to the environment through which it passes. It may be rain or snow, river or glacier, solid as ice, light as steam. Many of the solid certainties with which we grew up are no longer seen to be valid. People can choose to be and to do what they want. They seek to be free from all boundaries and constraints. So when it comes to making decisions in your life, do you think about it; assess the pros and cons; the gains and losses? Or do you simply go with the flow, do what you feel is best, what will make you happy? Or do



you just follow the crowd, whatever is the fashion of the day?

Scripture Teaching

St Paul reminds us, as he reminds the Ephesians, that, having chosen to follow Christ, we have chosen to follow a new way of life. Things have changed for us. We have given up the old ways that are followed by those who do not believe, in order to think and act in a new way, God's way, as modelled for us by Jesus Christ.

However, it is not easy to maintain this new way of life. The people of Israel, who had been glad to escape from their slavery in Egypt, found the new life of wandering in the desert too hard. They didn't have enough to eat. They yearned for the comforts of the past. They did not commit themselves to follow God wholeheartedly. In fact, they complained bitterly. They needed bread from heaven to keep them going.

Like them, the people of the Gospel were looking for something new, something to free them from oppression, just as Moses had led their ancestors and fed them with bread from heaven on their way to the promised land. Jesus, however, wants to raise their aspirations to a new level. Don't be satisfied only with what will make you happy in this life; work for food that endures to eternal life, the kind of food that Jesus himself is offering, the bread of God, which gives life to the world. The people are

eager to receive this bread, which, Jesus says, is himself: "I am the bread of life. He who comes to me will never be hungry; he who believes in me will never thirst."

Application

So for us today. We have chosen to follow Jesus. We have received the Gospel, his teaching, the example of his life. We are the recipients of a long tradition of faith and practice. But we live in the world of the twenty-first century. It is a secular society, a materialistic society. Many people no longer believe in God. Their interests are focused on themselves here and now, on the things that will make them happy right now. It is a world where nothing lasts, a disposable society. We use things and throw them away: whether they are houses, cars, kitchens; even relationships; or even families. In such a world, it is difficult for any of us to keep our focus and to have solid foundations.

There are some, like the people wandering in the desert with Moses, who want to go back to the old ways where there was stability and certainty. There are some who simply adapt to the ways of the modern world, to be in with the crowd. But Jesus tells us not to be satisfied with food that does not last, but to work for the bread that endures to eternal life. Our challenge today is to listen to Jesus and to believe that in the Eucharist he offers us this bread of life. In the Eucharist, in our life with Jesus, all our hunger is satisfied. With him we are able to look at our world with new eyes. We are able to see beyond our own needs and desires. We are able to do not just what we want to do, but what we believe God wants us to do. With Jesus, we are able to make decisions that will carry us beyond next week, beyond death, all the way to eternal life.

OBVESTILA - ANNOUNCEMENTS

DOGODKI V BLIŽNJI PRIHODNOSTI

- ♦ 29. julij-nedelja: **Bled Planica Social Club 13** - Proščenje: Mass at 1:00 p.m., Picnic
- ♦ 3. - 6. avgust: **Slovenski Park** - Long Weekend Camping; Saturday: Dodgeball Tournament, Corn Roast, DJ; Sunday: Mass at 1:00 p.m., Mladinski Dan, Balinanje (Bocce) Tournament, Band **EUROPA**
- ♦ 7. -10. avgust: **St. Gregory the Great - DAY CAMP**
- ♦ 11. avgust-sobota: Sava - **Mass at 3:00 p.m.**, Picnic - Ansambel »**Atomik Harmonik**«
- ♦ 12. avgust-nedelja: **Lipa Park** - Music in the Park, Picnic
- ♦ 25. avgust-sobota: **Društvo sv. Jožefa** - Balinanje

GIFT BEARERS - DAROVE PRINAŠAJO

- ♦ 29. julij 10:00 a.m.: Vera Gonza
- ♦ 5. avgust 10:00 a.m.: Aranka in Danny Dundek
- ♦ 12. avgust 10:00 a.m.: Družina Groznik
- ♦ 19. avgust 10:00 a.m.: Gizela Hauzar
- ♦ 26. avgust 10:00 a.m.: Zorka Rev in Sonya Peternel

VEČNA LUČ

Večna luč bo v mesecu avgustu gorela po namenu družine Žvan za vse pokojne iz njihove družine.

PRVI PETEK

Naslednji teden je že prvi petek v mesecu avgustu. Če želite, da gospod Jože Bajzek koga obišče, pokličite v župnišče. Zvečer bo ob šestih priložnost za sveto spoved in molitev pred Najsvetejšim. Ob sedmih pa je, kot navadno, sveta maša.

ST. JOSEPH SOCIETY-DRUŠTVO ANNUAL BOCCCE TOURNAMENT

Saturday, August 25, 2018

Tournament Registration:

** \$12.00 (*Includes Prizes, Refreshment Drink & Lunch*)

** \$8.00 (*Includes Lunch only*)

Open to all members, potential members, and Slovenian youth 14 years and up. Each team will be comprised of 4 members. This year, you may enter your own team by entering 1, 2, 3 or 4. If less than 4 are entered, we will add to complete the foursome. Total # of teams will be 8! We encourage you to register early with full payment and avoid disappointment.

Contact:

Tony Ferko: 905-578-0150 or

Jerry Ponikvar: 905-333-5813

POKOJNI - POGREB MARTHE HOČEVAR

V soboto, 21. julija je v 85. letu starosti odšla k Bogu po večno plačilo naša faranka **Martha Hočevar**.

Od nje ste se poslovili v torek 24. julija v Donald V. Brown Funeral Home, kjer so bile ob štirih popoldne tudi molitve. Pogrebna sveta maša se je za pokoj njene duše darovala v sredo, 25. julija ob 10h dopoldne v naši cerkvi. Pokopana pa je na Mountview Gardens pokopališču.

Iskreno sožalje vsem domačim; še posebej jo bodo pogrešali otroci: Donna, Danny in Mary z družinami.

Pokojni Marthi pa večni mir in pokoj.

SVETE MAŠE - MASSES

DON BOSCO

od 5. 8. 2018
do 12. 8. 2018

SVETE MAŠE - MASSES

18. NEDELJA MED LETOM 5. AVGUST <i>Marija Snežna</i>	Za žive in rajne župljane †† Emil in Angela, obl. †† Tilka in Anton Vengar, obl. † Marija Bukovac	10:00 A.M.	Manja Erzetič Jožica Novak Jožica Novak
	†† Pok. člani društva Slovenski Park † Matija Vlašič	1:00 P.M.	Mass at SLOVENSKI PARK Družina Kuzma

PONEDELJEK - MONDAY

6. AVGUST <i>Jezusovo spremenjenje na gori</i>	† Marija Zelko	8:00 A.M.	Hči Bernarda
---	----------------	-----------	--------------

TOREK - TUESDAY

7. AVGUST <i>Sikst II., papež</i>	† Janez Šušteršič	7:00 P.M.	Družina Šušteršič
--------------------------------------	-------------------	-----------	-------------------

SREDA - WEDNESDAY

8. AVGUST <i>Dominik, redovni ust.</i>	Po namenu (18/22)	7:00 P.M.	Ana Tadić
---	-------------------	-----------	-----------

ČETRTEK - THURSDAY

9. AVGUST <i>Terezija Benedikta od Križa, muč. sozav. EU</i>	†† Anka in Marica	7:00 P.M.	Družina Gačnik
---	-------------------	-----------	----------------

PETEK - FRIDAY

10. AVGUST <i>Lovrenc, diakon-muč.</i>	† Borštnik Peter	6:00 P.M.	Žena z družino
After Mass BBQ and conclusion of the Day Camp with Soccer Game!			

SOBOTA SATURDAY 11. AVGUST <i>Klara Asiška, red.ust. John Henry Newman</i>	Za pokojne člane društva Sava † Micka Granič (Jerič) † Micka Granič (Jerič) † Franc Raduha † Ana Šaruga † Martha Hočevar	3:00 P.M. 5:30 P.M.	Maša pri društvu Sava Štefan, Franc in Jože Ritlop Giza in Toni Bohnec Gizela Žalik Matilda Prša Maria Miklavčič
---	--	------------------------	---

19. NEDELJA

MED LETOM 12. AVGUST <i>Ivana Šantalska, redovnica in mučenka</i>	Za žive in rajne župljane †† Pokojni iz družine Groznik † Frank Gimpelj	10:00 A.M.	Družina Groznik Jože Gimpelj z družino
--	--	-------------------	---