



VESTNIK

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

46/55

Številka - Number / Leto - Year

10.11.2019

**32. NEDELJA
MED LETOM**

**32ND SUNDAY IN
ORDINARY TIME**

Fr. Drago Gačnik, SDB
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Vera v večno življenje

Evangeljska scena ima za ozadje Jeruzalem in zadnje dni Kristusovega zemeljskega bivanja. Iz ozadja izstopajo saduceji, aristokratska-konzervativna stranka, ki jo je podpirala predvsem visoka judovska duhovščina.

Kot ponosni nasprotniki farizejev so bili saduceji tradicionalistični teologi. Zato je njihova vizija onostranstva strogo utemeljena na Stari zavezi in ima precej pomislekov v zvezi z vstajenjem, morda le s kakšno osamljeno izjemo; pomisleke imajo tudi glede svetih knjig, napisanih v grščini, ki pa niso bile sprejete v judovski kanon svetih spisov.

Saduceji so poskušali s svojim teološkim »primerom« ujeti Jezusa v mreže obledele in izumetničene ideološke diskusije, a s polemičnimi poudarki na Jezusov račun, kajti Jezus je bil v Jeruzalemu po njihovem mnenju že preveč popularna osebnost in torej kot tak moteč za njihov vpliv. Vizija onostranstva, ki jo predstavljajo, je v resnici materialistična in zasnovana kot kopija zemeljskega bivanja. Od tod izvira nenavadna kazuistika sedmih bratov, ki so se bili po biblijskem

zakonu levirata (levir v latinščini pomeni »svak«: svaku je bilo zakonito naloženo, da se je poročil z vdovo pokojnega brata, če ta ni imel potomcev, da bi mu zagotovil naslednike) prisiljeni poročiti isto z žensko. Jezus z enim samim zamahom preseka to mrežo teoloških nepomembnosti in neposredno dojame srž problema s tem, ko pokaže na praznino in banalnost te revne religioznosti.

Usoda pravičnega onstran zadnje meje, to je onstran smrti, je skupnost z Bogom, kot so že pravilno uganili mati in sedem bratov mučencev med Makabejsko epopejo v II. st. pred Kr., o čemer pripovedujeta trpljenje in smrt v današnjem prvem berilu: »Ti, nizkotnej, nam jemlješ sedanje življenje, toda kralj sveta nas bo obudil za večno oživetje življenja, ker umiramo za njegove postave... Od Boga pričakujemo izpolnitev upanja, da bomo pri njem ponovno zaživel.«

Naša poslednja prihodnost ni izpopolnjena kopija sedanosti, temveč je nepričakovan vstop v božjo neskončnost Bog je življenje in kdor veruje vanj, živi z njim in zanj v popolnem in skrivnostnem okolju.

Kot so že izjavili tisti makabejski fantje, nam tudi Jezus razkrije, da se vez med življenjem in ljubeznijo, ki se stke med verujočim in Bogom že med zemeljskim bivanjem, ne more pretrgati, še več, popolnoma se razrase. Skupnost blaženega življenja na poti zemeljskega bivanja se približa skupnosti večnega in polnega življenja. Takole piše Dostojevski: »Moja nesmrtnost je neobhodna, kajti Bog ne bo hotel zagrešiti krivice in dokončno ugasniti ognja ljubezni, ki ga je prižgal zase v mojem srcu... Jaz sem ga vzljubil in se razveselil njegove ljubezni, ki jo je položil vame kot božansko iskro. Kako je mogoče, da bi ga ugasnil in z njim mojo srečo in bi me spremenil v nič? Če Bog obstaja, sem tudi jaz nesmrten.« Zato je Jezus zaupal svojim učencem v noči velikega četrтка: »Odhajam, da vam pripravim prostor? Ko odidem in vam pripravim prostor, bom spet prišel in vas vzel k sebi, da boste tudi vi tam, kjer sem jaz« (Jn 14,2-3).

Ob koncu vehementnega Jezusovega odgovora, ki ovrže vse lažne religije, utemeljene na horoskopi, mističnih spekulacijah, na spiritizmi in magijah, se pokaže pravi obraz Boga življenja, ki je zbran v čudoviti definiciji in je upravičeno postala slavna: »Gospod Bog Abrahamov, Bog Izakov, Bog Jakobov, Bog ne mrtvih, temveč živih; vsi živijo zanj.« Tudi tukaj se naša misel zateče k enemu od velikanov krščanske kulture vseh časov, k francoskemu filozofu Pascalu. On nam ponudi najbolj zgoščen komentar, ki sklene današnji evangelij. Zapustil ga je v Spominih, ki si jih je všil v podlogo jopiča, kjer jih odkril nek služabnik po filozofovi smrti. Bil je zapisan na pergament in prepisan na list papirja. Tisto besedilo, ki ga je Pascal naslovil Ogenj in ga je vdela v različne obleke, ki jih je nosil, je spremljal življenje tega velikega vernika od leta 1654, to je od njegovega 31. leta starosti, pa vse do smrti leta 1662. To besedilo se je začelo natanko tam, kjer se zaključuje današnji evangelij: »Bog Abrahamov, Bog Izakov, Bog Jakobov', ne filozofov in učenjakov. Gotovost, gotovost. Doživetje. Veselje. Mir. Bog Jezusa Kristusa. Tvoj Bog bo moj Bog.' Pozaba sveta in vsega, razen Boga. Ni ga moč najti drugače kakor po poteh, ki jih uči evangelij« (Pomnik). (Prim. Oznanjevalec 2004)

Response:

I shall be satisfied, Lord, when I awake and behold your likeness.

First Reading 2 Maccabees 7:1-2. 9-14

No threats will dissuade the seven brothers and their mother from staying faithful to the God in whom they put their trust.

Second Reading 2 Thessalonians 2:16 – 3:5

Paul prays for himself and his early converts that the Lord will strengthen and protect them.

Gospel Luke 20:27-38

Jesus refuses to be trapped by the specious arguments of the Sadducees but stresses the truth of the resurrection that awaits the children of God.

“Children of the resurrection.”

**Illustration**

Commentators and reporters often emphasize the magnitude of a crisis by describing some tragedy or human atrocity as an event of “biblical proportions”. The story of the seven brothers and their mother in the second book of Maccabees is a gruesome story and reminds us that the Old Testament describes, often in lurid detail, the very violent and broken world in which we live.

As we approach the end of the liturgical year, the Church presents us with apocalyptic readings like this to encourage us to think about the ultimate realities and our destiny. Indeed, the final book of the New Testament is called the Apocalypse because it is dealing with the great upheaval that will lead to the ultimate triumph of good over evil. Like the biblical people, men and women in every age

wrestle with the problem of evil. We seek answers to the mystery of it all and perhaps, above all, to the mystery of ourselves. As people of faith, we live in hope of redemption.

Gospel Teaching

For the most part the people of the Old Testament had little awareness of an afterlife. For them, redemption came about through the restoration and preservation of the nation. They were God's chosen people and ultimately God would restore them and protect them from their enemies. They would live on and flourish through their children and the generations that followed. However, in the later books of the Old Testament, like the wisdom books and Maccabees, there emerges a belief that God has something more in store for them. Thus we hear one of the brothers in Maccabees able to speak confidently of God's promise of resurrection and new life.

When Jesus came into the world, his people were disputing all these matters and the Sadducees, who did not believe in the resurrection, provided him with the perfect opportunity to spell out his promise that we will rise again. He was singularly unimpressed with their convoluted arguments about who would be married to whom in the afterlife and pointed out to them that once this life is over, as children of God, we become children of the resurrection. Then we will realise that we are the one family of God and all belong to God and one another.

Application

If the story of the Old Testament is often a violent story of religious conflict, the same must be said of the story of Christianity down through the last two thousand years. And the world today continues to be divided by bitter religious conflicts. We do not have far to look to see atrocities of biblical proportions. If we, as Christians, have learned anything from our history, it must surely be that we continue to struggle to live faithfully the way that

Christ has put before us. He came to free us from that attitude of mind which justifies violence. Jesus conquered the violence of the world by refusing to give up on love. When Peter turned to violence, Jesus told him to put his sword away; and as he died on the cross, he prayed: "Father, forgive them; they do not know what they are doing." In the face of all the religious conflicts and the terrorism that beset our world, there is only one answer: the compassion of Christ and his prayer that we may all be one. Remember that in his letter to the Romans St Paul spelt out that nothing can separate us from the love of God, made visible in Christ Jesus our Lord.

These final weeks of the Church's year offer us the opportunity to re-examine our understanding of Christ's promises. We would do well to consider again the meaning of the resurrection. St Paul, this time in his first letter to the Corinthians, is absolutely insistent that nothing makes sense without it: "if Christ has not been raised then our preaching is useless and your believing it is useless". But Paul also came to realise that the life of the resurrection is not simply something that we look forward to experiencing when we face the crisis of death. Because of Christ's death and his resurrection, we already live this everlasting life here on earth. In our baptism this is the life we are given. Accordingly, let Paul's exhortation to the Thessalonians in today's second reading be the message you leave church with today: "May our Lord Jesus Christ himself, and God our Father who has given us his love... comfort you and strengthen you in everything good that you do or say."



Just Accept the Damn Invitation

By Fr. Steve Ryan, SDB

At morning meditation as I was looking at Luke 14 in the Gospels this week, I heard our Lord saying to me, "Just accept the damn invitation." So I am sharing the message with you: JUST ACCEPT THE INVITATION TO HOLINESS. Stop all your lame excuses and accept the invitation to be intimate with Jesus and enjoy the wonderful experience of new life in Christ – the new life, the good life He's prepared for us.

We are foolish to continue making excuses for not accepting His invitation. Our excuses are lame. So often we get caught up in distractions that are less important than God's invitation to holiness. Things like sports, politics, financial planning, business, vacations, etc. are benign attachments we use for an excuse. More evil temptations like power, pleasure, purse and pride are also blocks to our acceptance of the invitation to attend the Lord's party and plan. We spend so much time *examining, evaluating* and *exploring* relationships and material possessions that we miss God's invitation to the full and joyful "banquet of love" with Jesus.

Take a look at this in the parable in Luke 14:16-24: *A man gave a great dinner to which he invited many. When the time for the dinner came, he dispatched his servant to say to those invited, "Come, everything is now ready." But one by one, they all began to excuse themselves. The first said to him, "I have purchased a field and **must go to examine it**; I ask you, consider me excused." And another said, "I have purchased five yoke of oxen and am **on my way to evaluate them**; I ask you, consider me excused." And another said, "**I have just married** a woman, and therefore I cannot come."*

The servant went and reported this to his master. Then the master of the house in a rage commanded his servant, "Go out quickly into the streets and alleys of the town and bring in here the poor and the crippled, the blind and the lame... and make people come in that my home may be filled. For, I tell you, none of those men who were invited will taste my dinner."

If happiness here on earth, and a real joy that all the money in the world can't give, is not enough of a reason to accept Christ's invitation to holiness – then do it for Eternal Life in heaven! Please spend a moment thinking about the joy of heaven, of the never-ending eschatological feast. We will be able to see God face-to-face in all His glory! The company will be great! You'll be surrounded by saints.

Are we settling for spiritual mediocrity? Why are we excusing ourselves from "the holiness party"?

Look at the last few lines of the parable. It says that the master insists that his home be filled. The master of the house is upset because the people that should have been the first to accept his invitation, turn him down when everything is purchased and the party is ready to go. "But someone will have a chance to enjoy it," he says.

Lord Jesus, I am looking forward to the day when we will be with you at the feast of the Kingdom of Heaven. Help me to understand that the joy and happiness of that banquet are worth the sacrifice of any worldly priority. So often I have and make excuses. Give me the strength not to excuse myself from "the holiness party" because of sin, selfishness, temptation or distraction!
Amen.

EUROPEAN SCENING TOURS - June 14 - July 1, 2020



Breathtaking scenic bus trip

Ljubljanski grad, Mesto Ljubljana
 Brezje - Bohinj - Bled - Portorož - Postojna
 Rogla - Pohorski stolp, Energijski park
 Lendava stolp, Vinarium - Tropski vrt
 Most na Soči, Idrinja; Salzburg - Avstrija

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ANNUAL GENERAL MEETING



GET INVOLVED!

SLOVENSKI PARK

OBČNI ZBOR : AGM

Fall General Meeting

SUN NOV 24, 2019

2:00 pm

**PUT THIS
on YOUR
CALENDAR!**

*Mark your
calendar!*

**ANNUAL
MEETING**



BLED SLOVENIAN CULTURAL CLUB



Vas vabi na



30TH ANNIVERSARY

LOVSKI BANKET

V sobota, 23, november 2019
 7:00pm večerja

HUNTER'S BANQUET

Igra

Branko Pouh

For more information, please contact
 Ivan Krusic at (905) 393 - 6594

TICKETS — \$35.00

OBVESTILA - ANNOUNCEMENTS

DOGODKI V BLIŽNJI PRIHODNOSTI

- ◆ 10. nov. : **Sava** - Mass at 12:00 p.m.
- ◆ 10. nov. : **Triglav** - Mass at 4:00 p.m. - St. John the Divine Church
- ◆ 16. nov. : **Sava** - Fall Banquet
- ◆ 17. nov. : **Lipa Park** - Martinovanje Luncheon
- ◆ 23. nov. : **Bled** - Hunter's Banquet-Lovski banquet
- ◆ 24. nov.: **St. Gregory** - Mass 10:00 a.m.
- ◆ 24. nov. : **Slovenski Park** - Fall AGM 2:00 p.m.
- ◆ 27. nov. : **CWL & SOD** - Memorial Mass 7:00 p.m.

GIFT BEARERS - DAROVE PRINAŠAJO

- ◆ 10. nov. 9:30 a.m.: Jožica Vegelj & Eva Erzetič
- ◆ 17. nov. 9:30 a.m.: Čule Family
- ◆ 24. nov. 9:30 a.m.: Milena Volčanšek

SVETA BIRMA IN PRVO SVETO OBHAJILO

Prihodnje leto bomo imeli v naši župniji **sveto birmo** že **29. marca 2020 ob 11:00h** dopoldne. Birmovalec bo hamiltonski škof Douglas Crosby. Prosim, da čimprej poveste kateri otroci bomo prejeli ta zakrament v naši cerkvi, da bomo lažje načrtovali pripravo. S pripravo bomo začeli po novem letu.

Zakrament **prvega svetega obhajila** pa bomo imeli, kot je naš običaj, zadnjo nedeljo v mesecu maju, to je **31. maja**. Prosim tudi za te otroke, da jih starši čimprej prijavite. Z neposredno pripravo bomo začeli po veliki noči.

DAROVI - DONATIONS

Za gradbeni sklad \$30 in za maše \$20 sta darovala v spomin na pokojnega Franca Mari-

ča Alexander in Anastazija Gomboc iz Princ George, BC.

V spomin na vse pokojne farane je darovala \$100 za gradbeni sklad Marija Korošec z družino.

-- Hvala za vse vaše darove.

CWL KŽZ



St. Gregory the Great Catholic Women's League and Parish welcomes The St. John's Bible to 10:00 AM Mass on Sunday, November 24th. Following Mass there will be a short presentation from members of our Hamilton Diocese pertaining to the history and making



of this beautiful Bible. The Prophets and Letter & Revelations Volumes will be open for viewing before and after Mass. This is an opportunity to view a remarkable sacred work of art! Izredna prilika! Lepo vabljeni!
Rosemary, predsednica

Diocesan Newsletter

For information about Activities and Events of interest in the Diocese of Hamilton, subscribe to the online Diocesan Newsletter at www.hamiltondiocese.com.

POROKA - MARRIAGE

V soboto, 9. novembra 2019, sta se v naši cerkvi poročila, ženin Giuseppe Adam Nunnari (Starši: oče Silvio Frank, Nunnari in mati McNeil Heather) in nevesta Lana Vanderham (starši: oče Lance Rickey Vanderham in mati Anna Mary, Kerec). Iskrene čestitke za ta pomemben življenjski korak; vse dobro na njuni skupni življenjski poti jima želimo. Naj ju spremlja božji blagoslov in varstvo nebeške Matere Marije.



URADNE URE ZA KONZULARNE ZADEVE V TORONTU

- torek, 19. nov., od 15.00 do 18.30 ure. - torek, 17. dec., od 15.00 do 18.30 ure.
Konzularne ure so v prostorih Generalnega konzulata na naslovu: 731 Brown's Line, Toronto, Ontario M8W 3V7. Priporočamo, da pred nameravanim obiskom konzularnih ur v Torontu, preverite termin na Veleposlaništvu v Ottawa. Telefon: +1 613 565 5781



SVETE MAŠE - MASS TIMES: Monday: 8:00 A.M., Tuesday to Friday: 7:00 P.M., Saturday: 5:30 P.M. (Slovenian); Sunday: 9:30 A.M. (Slovenian), 11:00 A.M. (English); From Long weekend in July to the Long weekend of the September Sunday Mass is only at 10:00 A.M. (Slovenian-English) - **KRSTI / BAPTISMS:** For an appointment, call one month before. **POROKE / MARRIAGE:** For an appointment, call one year before the wedding date. **SPOVED / CONFESSIONS:** First Friday of the month 6 - 7:00 P.M. (or by appointment) **BOLNIKI** - Sporočite, če je kdo bolan ali v bolnišnici, da ga obiščemo. You are welcome to call for a personal conversation with your priest – please call for an appointment. Tel: 905-561-5971.

DON BOSCO

od 10. 11. 2019
do 17. 11. 2019

SVETE MAŠE - MASSES

32. NEDELJA MED LETOM 32ND SUNDAY IN OT 10. NOVEMBER <i>Leon Veliki, papež uč.</i>	Za žive in rajne župljane	9:30 A.M. -----
	† Edy Kodarin	Boris Lukežič z družino
	†† Stane in Franciška Napast	Družina Pinter
	†† Ethel in Ivan Simončič	Cecilija Sobočan
	† Vinko Skale, obl.	11:00 A.M. Hči Betty z družino
	† Štefan Prša, obl.	Žena z družino
	†† Paula in Franc Pelcar	Stan Pelcar, Josie Dubé z dr.
† Darinka Ferletič	Sandy in Milan Ferletič	
†† Pokojni člani društva Sava	12:00 NOON Sava Breslau	
†† Pokojni člani društva Triglav	4:00 P.M. St. John the Divine London	
PONEDELJEK - MONDAY 11. NOVEMBER	Za srečo v zakonu	8:00 A.M.N.N.
TOREK - TUESDAY 12. NOVEMBER <i>Jozafat, škof in muč.</i>	† Katarina Mujdrica	7:00 P.M. Marija Korošec z družino
	†† Starši in Darinka Ferletič	Julija Sagadin z družino
	†† Marija in Cecilija (obl.) Mlinarič	Matilda Prša
SREDA - WEDNESDAY 13. NOVEMBER <i>Stanislav Kostka, red.</i>	† Frank Gimpelj	7:00 P.M. Brat Jože Gimpelj
	†† Marjeta-Jožica Gimpelj	Jože Gimpelj
	† Igor Petrovič	Dragica Đundraš
	†† Ljuba in Franjo Petrovič	Dragica Đundraš
ČETRTEK - THURSDAY 14. NOVEMBER <i>Nikolaj Tavelić, muč.</i>	† Franc Antolin	7:00 P.M. Rozalija Čule z družino
	Bogu v zahvalo	Družina Malevič
	Za zdravje	Družina Malevič
	†† Anton in Ivan Malevič, obl.	Družina Malevič
	† Marija Matkovič	Družina Malevič
	†† Terezija in Anton Kremesec	Družina Malevič
PETEK - FRIDAY 15. NOVEMBER <i>Albert Veliki, šk.-muč.</i>	† Viktor Grobelnik	7:00 P.M. Družina Novak
	V čast Jezusovi krvi	Ana Tadič
	† Slavko Slobodnik	Frank in Marica Majzelj z druž.
SOBOTA SATURDAY 16. NOVEMBER <i>Marjeta Škotska, kr.</i> <i>Jedrt, devica</i>	† Irma Dorenčec	5:30 P.M. Družina Volčanšek
	† Marjeta Gimpelj	Družina Volčanšek
	† Rudi Hanc, obl.	Olga Hanc z družino
	† Steve Nedelko	Družina Raduha
	†† Starši Fabina	Družina Fabina
	†† Stanko in Marija Ferenčak	Ivan in Angela Antolin
	† Ana Nedelko	Cecilija Sobočan
33. NEDELJA MED LETOM 33RD SUNDAY IN OT 17. NOVEMBER <i>Elizabeta Orska, red.</i>	Za žive in rajne župljane	9:30 A.M. -----
	† Franc Marič	Toni in Marija Franc
	† Irma Dorenčec	Toni in Marija Franc
	†† Rozalija in Franc (obl.) Grobelnik	Hčerka Jožica z družino
	†† Pokojni iz družine Čule	11:00 A.M. Družina Čule
	† Joe Hanc	Chelsea Weir
	† Marija Horvat	Družina Žižek
† Ante Čule	Družina Žižek	