



St. Gregory the Great Slovenian Church

VESTNIK

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

27/50

Številka - Number / Leto - Year

13. 7. 2014

**15. NEDELJA
MED LETOM**

**15TH SUNDAY IN
ORDINARY TIME**

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Sejavec je šel sejat

Sejavec, ki gre sejat, je Jezus sam. On je prišel med nas kot znanilec božjega kraljestva. Ne kot politik ali modrijan, marveč kot Odrašenik: kot prijatelj grešnikov in cestnarjev, kot buditelj k novemu življenju in ne kot grozeči sodnik. Podoba sejavca osvetljuje Kristusa, utelešeno besedo Očeta. Besedo, ki seje božje usmiljenje in obljublja obdobje bogate žetve.

Drugo, kar je značilno, čeprav zares skrivnostno za božjega sejavca, je, da ne izbira terena. Tudi ga ne opredeljuje: češ, tu se splača sejati, tam pa ne. Njegovi setveni zamahi so nevarčni in ši-rokopotezni. Saj nihče ne more že vnaprej povedati, katero zemljišče bo zares hvaležno in rodovitno. To se bo pokazalo šele ob žetvi. Kajti vržena beseda nosi že sama v sebi izredno moč in trdoživost. Kot seme. In – ali se ne dogaja, da tudi v skalnati podlagi seme najde dovolj življenjskega soka, da razžene celo kamnita tla? Celu na izhojeno pot vrženo seme lahko vzkali. Ni pa rečeno, da ne bo tudi seme, ki je padlo v dobro zemljo, postalo plen nepovabljenih ptic.

Božja beseda je učinkovita in ustvarjalna. Tolikokrat lahko kamnito srce preobrazi v živo in krvavo srce. Zato je vsako sejanje že po sebi smiselno, pomembno. Le tisto seme, ki ga zadržimo v zaprti pesti, bo ostalo za vedno jalovo.

Božja beseda, tako širokopotezno vržena med nas, se lahko ukorenini, razraste, če jo sprejmemo v svojo notranjost, če postane na našem terenu živa in plodna.



16. NEDELJA MED LETOM (20. JULIJ)



Naj oboje raste do žetve!

Jezusova prisposodba o ljuljki in pšenici je zgrajena na nizu popolnih nasprotij. Njiva je sicer ista, toda na njej rastejo koristne in škodljive rastline. Na isto njivo prihajajo različni ljudje in delujejo različno.

Sovražnik prihaja na njivo ponoči, medtem, ko kmetje spijo. Hitro in naskrivaj zaseje škodo, nato pa nevidno spet izgine v neznanu. Gospodar pa resnično skrbi za svoje polje. Ves čas; vsakodnevno; od setve do žetve. Razmišlja, načrtuje, deluje. Zato tudi ne upošteva pre nagljenega in nepremišljenega predloga služabnikov. Zaskrbljen edino za usodo dobrega klasja, sklene: »Nikar, da pobiraje ljuljko ne porujete z njo morda tudi pšenice«. »Pustite, naj oboje raste do žetve.«

Pomenljivo je torej nasprotje pogledov: gospodarja in hlapcev. Hlapci delujejo ločevalno in izključujoče. Gospodarjev pogled pa je pogled zaupanja in potrpežljivosti.

Pogled ločevanja. Presenetljivo je, da se v takšnem, neevangeljskem gledanju lahko kmalu znajde prav vernik. Če namreč prehitro in fanatično povleče ločnico med dobrim in slabim, med resnico in zmotu. In to brez vsake tenkočutnosti.

So ljudje, ki vidijo vsepovsod okrog sebe le umazanijo, pokvarjenost, greh, nasilje, zlobo, hinavščino ... Drugi teh stvarnosti sicer ne zanikajo, pa vendar niso slepi za nešteta znamenja dobrote in plemenitosti okrog sebe.

In so tudi takšni ljudje, ki jim je ljuljka skoraj potrebna, saj bi se sicer čutili brezposelne: vedno se morajo v koga zaganjati; potrjevati se morajo v kritiki tistega, kar delajo drugi; nenehno jih zaposluje odkrivanje satanskih del. Evangeljski gospodar je zavrnil usluge takšnih hlapcev.

Evangeljski gospodar je razprl pogled zaupanja in potrpežljivosti. Upanje pa lahko stori, da more tisto, kar je bilo v začetku ljuljka, ali se je zdelo, da je ljuljka, pod zaupljivim pogledom potrpežljivosti in pričakovanja postati dobra rastlina, katere sadove velja pobrati za nebeško kaščo.

Eden najčudovitejših Jezusovih naukov je, da zlu ne moremo priti do konca z intervencijo nasilja, s policijskimi metodami, z manipulacijo.

Živimo pač na njivi obraščene zgodovine: ni njive, kjer bi zorelo samo zlato klasje; ni vrta s samim cvetjem. Nič ni popolno. Francoska pesnica Marie Noël duhovito opaža dvoumje svetniške popolnosti: »Če bi bil Bog svetnik v smislu popolnega, bi ustvaril svet le z golobi in ne tudi s kačami; in še golobi bi bili vsi moški in ne tudi golobice, saj si ne bi upal ustvariti ljubezni; in tudi rože bi ustvaril vse samo bele ...«

Dokler ne bomo združeni s samim virom vsega dobrega, z Bogom v nebesih, bodo viri dobrega pomešani z viri zla. Na nas pa je, da ne podležemo sovražnim čustvom, cinizmu in fanatizmu, marveč vedro zaupamo v Gospoda, ki lahko tudi naše zle moči usmeri v dobro; ki lahko tudi našo krivdo vzame nase.

14TH ANNUAL SLOVENIAN SUMMER DAY CAMP AUGUST 5TH – AUGUST 8TH, 2014

This year we will again enjoy our Slovenian Summer Day Camp here on our Parish grounds. We are proud to say that this will be our 14th annual Summer Camp. We are still in the process of planning our events and hope to come up with some new great ideas. There will of course be lots of crafts, sports, singing, dancing and everyone's favourite - Water Fun. But you never know what new surprises are in store for this year? We hope that our Slovenian youngsters will take this opportunity to enjoy a week in the company of friends and be ready to make some new friends as they share in laughter, cheering and a week of nothing but fun. We're all sure to have an awesome time at SSDC!

For TeenAgers in high school - if you need your volunteer hours, you can get your 40 hours in just one week. So we welcome you to take this opportunity to have fun with kids, participate in your community and fulfil your volunteer requirements.

All kids of Slovenian decent, grandchildren, cousins, etc... between the ages of 4 and 11yrs – we welcome you August 5th-8th for a week of fun. Be sure to let these children know about our camp and sign up now. The cost is only \$70.00 for a week of fun packed activities!



FOR MORE INFORMATION AND REGISTRATION FORMS, please contact **Heidy Novak** at **905-689-1367** (novakh@sympatico.ca) as soon as possible.

Every year we get more kids signing up, so the sooner we know our numbers, the better we can plan for another great camp.

This is a great Opportunity for our kids to be part of our Slovenian Community and spend time with some Slovenian friends. I hope you will come and enjoy the week of August 5th – 8th, 2014 with us. We look forward to seeing you there!



15TH SUNDAY IN OT (JULY 13)

First Reading Isaiah 55:10-11

God's word succeeds in what it was sent to do.

Second Reading Romans 8:18-23

The whole of creation hopes to enjoy the same freedom and glory as the children of God

Gospel Matthew 13:1-23

The one who hears God's word and understands it is the one who yields a great harvest.

Illustration

There is an ongoing argument in wine-growing countries about what is called, in French, *terroir*. It is a word that defies translation into English, which is one of the reasons that it causes such a problem. It sounds like the English word "territory" and also carries with it the flavour of "terrestrial", the earth in which the vines are planted.

The reason why it is such a cause for debate is that wine-making practices have been quite different in the Old World of Europe and the New World of North and South America and the Antipodes. In the New World the custom has been to buy in grapes grown in different areas. Winemakers obviously source their grapes carefully, but pick and choose from different growers and then use their skill to create the wine. In Europe, and especially France, the custom is to make a wine only from a closely defined area, a particular vineyard, and then only from the legally permitted grapes for that region. Hence the importance of *terroir*.

Does the quite minutely defined geographic area have such a determining effect on the quality of the wine? Even in Europe there are plenty of wines made in a much more haphazard fashion, but they cannot claim the title that brings them greater value in the market. The critic will note that a bad winemaker can make bad wine from good grapes, wherever they come from, and a good winemaker will make good wine. Is it true that only certain grapes from a particular *terroir* will produce the desired distinctive character?

Gospel Teaching

Time and again Jesus constructs his parables around the daily lives of his listeners. In a mixed economy of the pastoral and agricultural he moves easily between the two to bring home his teaching. The seed and the sower is a favourite image of his because it allows him to bring out the miraculous growth and transformation that the good news can achieve in and through us. It also builds his message on the very real way in which nature works, a pattern that will become the foundation for our understanding of sacramental life.

However, there are various ways in which we block the transmission of his word and prevent it taking root in our hearts and producing its fruit in the way we live. We can be too busy with other things; we can be too shallow and not able to deal with the challenges life throws at us. We can become too distracted by what the world offers us, its riches as well as its doubts and difficulties. What is asked of us is to have an open heart but then also to have the depth to understand what God is saying to us. We are both the ground that receives the seed and then the seed itself as we go about our lives in a way that is transformed by God's word living and working through us.

16TH SUNDAY IN OT (JULY 20)

First Reading Wisdom 12:13. 16-19

God is infinitely powerful, but combines power with kindness and gives us time to repent.

Second Reading Romans 8:26-27

When we find it hard to pray, the Spirit is there.

Gospel Matthew 13:24-43

Jesus uses the agricultural seasons to teach us patience.

Illustration

During the Cultural Revolution in 1960s China, there was a Chinese university professor of English. One morning, on his way into work, he was surrounded by a mob of students who formed themselves into a drumhead court, made the professor kneel down, and accused him of treachery to the State. Formerly his friends, suddenly they were his accusers. He was bundled off into a distant “re-education camp” in Manchuria. He became dangerously ill with oedema. People expected him to die.

His wife, a Catholic, loved her husband very much. She discovered what food he needed and what medicine; she made up a parcel and set off – on foot and through all weathers – to cover the hundreds of miles to the camp. On her arrival the guard casually turned her away. No argument: no, you cannot see your husband; no, I will not accept any parcel for him. Again and again she patiently made that journey, near to starving herself, with agonising legs and feet. Occasionally the parcel was accepted; usually it was refused. She did not even know whether husband was aware of her visits.

The Cultural Revolution ended; the prisoners were released; the professor returned home, and

was nursed back to health. Then he emigrated to the United States and told his full story. His wife had, in fact, saved his life. Her heroism and patience were finally recognised. They lived on in a comfortable suburb of Washington, a devoted and loving couple, so cheerful that the neighbours never guessed the hell they had endured.

Gospel Teaching

“The sower of the good seed is the Son of Man.” So Jesus is the main player in our parable today. He spent the three years of his public life teaching the crowds about the kingdom of God. “Kingdom” in this sense doesn’t mean something political; it means a state of affairs where men and women will accept God as their Father, love him with all their hearts, and love their neighbours too, as God’s children. Charity, peace and forgiveness will be in the air, and decency and honesty. What a world that will be! How different from the Palestine that was the backdrop to Jesus’ teaching, where the religious authorities were scheming and callous, where people of different religions were at one another’s throats, where the Roman military dictatorship made life so cheap.

Yet Jesus never gave up preaching the kingdom. He was immensely patient, even when the twelve apostles misunderstood him, when the crowd deserted him after his teaching on the Eucharist, when his fellow townspeople tried to kill him. From the moment he first stood up in the synagogue in Nazareth, he never relented: the world must know about his Father. How patient he was with the woman at the well, who started off as a suspicious materialist, and ended up a convert. That immense patience of Jesus is there in today’s Gospel. Let the darnel continue to grow among the wheat – there’s time enough to worry about that. What matters is that the Gospel should be preached right up to the moment of the harvest, in other words the Last Judgment.

OBVESTILA - ANNOUNCEMENTS

DOGODKI V BLIŽNJI PRIHODNOSTI

- ♦ **Nedelja, 13. julij: TRIGLAV-LONDON,** Picnik - Manca Špik trio from Slovenija
- ♦ **Sobota 19. julij: SLOVENSKI PARK -** Pečenkafest
- ♦ **Nedelja 27. julij: BLED -** Proščenje, 70th Branch 13 Anniversary Picnic - Maša ob 12:30.
- ♦ **Sobota 2. avgust: SAVA-BRESLAV -** Piknik z ansamblom iz Slovenije
- ♦ **Nedelja 3. avgust: SLOVENSKI PARK -** masa ob 1:00 p.m. - Bocce, Picnic
- ♦ **Tuesday (5) to Friday (8): DAY CAMP** at Sv. Gregorij Veliki

DAROVI

V spomin na pokojno Veroniko Obal Ivan in Hilda Zigon darujeta \$ 100 za cerkev. Hvala.

PROŠČENJE NE BLEDU

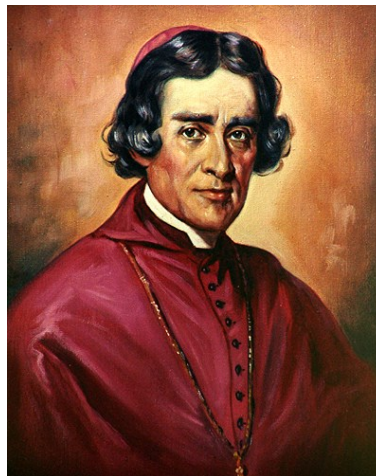
Društvo Bled vabi na PROŠČENJE in praznovanje 70. obletnice društva, v nedeljo 27. julija.

Sveta maša za pokojne člane društvo bo ob 12:30 pri kapelici, posvečeni Fatimski Materi Božji.

Po maši bo slavnostno kosilo in nato kulturni program.

Popoldne vas bosta zabavala MANCA ŠPIK in HAJNI BLAGNE iz Slovenije. VABLJENI!

V Ljubljani je 11. julija 2014 v 45. letu starosti umrla Darja ČERNE, nečakinja ge. Gizele Hauzar. Maša zadušnica bo v ponedeljek 14. julija ob 7 P.M.



BARAGOVI DNEVI

17. - 20. OKTOBER 2014

Naša župnija organizira avtobus za letošnje baragove dneve, ki bodo zopet v Marquettu (Michigan).

Za to priložnost bodo blagoslovili **NOVO KAPELO**, kjer bo odslej Baragova krsta.

Ker je vseeno precej daleč, bo odhod v petek zjutraj, v soboto si bomo ogledali razne znamenitosti, zvečer bo slovenska sveta maša in večerja. V nedeljo bo sveta maša v angleščini in nato banket.

Okvirna cena za poln avtobus bo znašala: \$140 CAN in \$230 USA. Prosimo, da se čimprej prijavite, najkasneje pa do 17. avgusta.

Prijave sprejemata: Terezija Sarjaš, telefon 905-560-1218 ali Vera Gonza, telefon 905-560-0089.

Od 13. 7. 2014
Do 19. 7. 2014

SVETE MAŠE - MASSES

15. NEDELJA MED LETOM

13. JULIJ
Henrik, kralj

Za žive in rajne župljane
† Ciril Virant, obl.
†† Frank in Vera Staniša

9:30 A.M.
11:00 A.M. Slavka Virant
sin Frank z družino

PONEDELJEK MONDAY

14. JULIJ
Kamil de Lellis, duh.

† Adam Lehner
† Frančiška Napast
† Anton Stanko
† Franc Pelcar
† Darja Černe

7:00 P.M. stara mama
Manja Erzetič
Veronika Čurič
Marija in Ignac Korošec
Gizela Hauzar

TOREK - TUESDAY

15. JULIJ
Bonaventura, škof

†† Anton in Ana Tonaj in Sandra
† Frančiška Napast

8:00 A.M. Ana Krampač
družina Gašpar

SREDA WEDNESDAY

16. JULIJ
Karmelska Mati Božja

† Irma Hull, obl.
† Rudi Hanc
† Elizabeth Ferko
po namenu darovalca

7:00 P.M. Vera Drvarič
Ana Vambrošič
Sidonia Drvarič
N. N.

ČETRTEK

THURSDAY

17. JULIJ
Aleš, spokornik

†† Frančiška Napast
† Fred Hanc

7:00 P.M. družina Pinter
Mary Hanc

PETEK FIDAY

18. JULIJ
Friderik (Miroslav), šk.

† Milan Štefanec, 4. obl.
† Olga Balažič
† Ivan in Marija Dim (starši)
† Rudi Kanc

7:00 P.M. žena
Štefan Lovrenčec
družina Dim
Emilija Mertuk

SOBOTA SATURDAY

19. JULIJ
Arsenij Veliki, pušč.

†† Ivan in Veronika Obal
†† sestre in bratje
†† Jože, Darija, Ivan in Ana
† Jože Bregar
† Zofija Virant

8:00 A.M. Pavel in Josephine Novak
5:30 P.M. Marija Košir
Marija Glavač
žena Marija z druž.
Romana Novak



SVETE MAŠE - MASS TIMES: Ponedeljek/Monday – Petek/Friday: 7:00 P.M. Sobota/Saturday: 8:00 A.M. – slovenska / in Slovenian 5:30 P.M. – slovenska / in Slovenian - Nedelja/Sunday: 9:30 A.M. – slovenska / in Slovenian - 11:00 A.M. – angleška / in English **KRSTI / BAPTISMS:** Po dogovoru, prijava 1 mesec prej. - For an app't, call one month before. **POROKE / MARRIAGE:** Prijava eno leto prej. / For an app't, call one year before the wedding date. **SPOVED / CONFESSIONS:** Vsak prvi petek ob 6:00 P.M. / 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 (person counselling) with your priest – please call during business hours for an appointment. Tel: 905-561-5971.

DON BOSCO

OD 20. 7. 2014
DO 26. 7. 2014

SVETE MAŠE - MASSES

16. NEDELJA MED LETOM

20. JULIJ
Marjeta Antiohijska

Za žive in rajne župljane
† Apolonija Marič
† Štefka Rihar

9:30 A.M. družina Čule
11:00 A.M. John in Ana Božnar

PONEDELJEK

MONDAY

21. JULIJ
Lovrenc, c. učitelj

†† starši Železen
† Darja Černe

7:00 P.M. Cilka Lehner
Gizela Hauzar

TOREK - TUESDAY

22. JULIJ
Marija Magdalena

† Rudi Korošec

8:00 A.M. žena z družino

SREDA

WEDNESDAY

23. JULIJ
Brigita Švedska, red.

† Anton Stanko

7:00 P.M. Veronika Čurič

ČETRTEK

THURSDAY

24. JULIJ
Krištof, muč.

† Jože Bregar
†† Zorčič

7:00 P.M. S. O. D.
Jožica Vegelj

PETEK

FRIDAY

25. JULIJ
Jakob Starejši, ap.

† Louis Gačnik
† Ivan Mertuk

7:00 P.M. Mary Hanc
žena

SOBOTA

SATURDAY

26. JULIJ
Joahim in Ana

†† sorodniki
†† starši Vlašič in sin Matija
†† Jože in Anica Cuznar
† Ana Selšek
† Elizabeta Ferko

8:00 A.M. Pavel in Josephine Novak
5:30 P.M. Jožica Vlašič in družina
Jože Gimpelj z druž.
mož z družino
mož Toni z družino

17. NEDELJA MED LETOM

27. JULIJ
Gorazd in uč. C. M.

Za žive in rajne župljane
† Marija Joželj, obl.
† Barbara Car
†† člani društva --- Bled, proščenje

9:30 A.M.
11:00 A.M. hči Sonja Langenfus
Anica Govednik
12:30 P.M.