



VESTNIK

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

21/57

Številka - Number / Leto - Year

23. 5. 2021

BINKOŠTI

**PENTECOST
SUNDAY**

Fr. Drago Gačnik, SDB
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Darovi sv. Duha

Binkoštni praznik z veliko nočjo in božičem ustvarja trilogijo najpomembnejših in najljubših praznikov krščanskega izročila. Današnje bogoslužje nam predstavlja dve slovesni praznovanji binkoštnega praznika v Novi zavezi: tisto, ki ga evangelist Janez postavlja na samo veliko noč («na večer istega dne»), in tisto, ki ga omenjajo Apostolska dela in se ujema z dnevom judovskih binkošti 50 dni po veliki noči, na praznik, ki je poveličeval dar novega stvarjenja v Duhu («Dam vam novo srce, novega duha vam vlijem v vašo notranjost in storim, da boste ravnali po mojih zakonih» (Ez 36,26-27).



Naše premišljevanje bomo usmerili na Janezovske binkošti, v katerih Sveti Duh skoraj neposredno priteka iz Kristusovega križa, simbolično pa je prikazan kot voda iz njegove strani: »Eden izmed vojakov je s sulico prebodel stran in takoj je pritekla kri in voda« (Jn 19,34; 7,37-39). Takoj ko se je prikazal apostolom, Jezus ni zaman »pokazal svoje roke in stran«. Scena se dogaja na dveh vzporednih tirih. Na prvem je postavljen kot simbolično znamenje »vdihniti«; to znamenje je za nas zahodnjake tuje in nerazumljivo, vendar pa je jasno svetopisemskemu človeku, ki se takoj spomni na odlomek iz Prve Mojzesove knjige, ki pravi, da je »Bog vdahnil v obličje oživljajočega duha« (2,7).

Dih je življenje, je načelo moči in bivanja. V tem pogledu je bil značilen obred vdihavanja med kopti, kristjani v Egiptu: aleksandrijski patriarh je vdahnil v meh svoj »posvečevalni« izdih, nato je meh zaprl in ga poslal po Nilu v Etiopijo, kjer naj bi ga »vdahnil« tisti, ki je moral postati voditelj etiopske Cerkve! Tudi Jezus je v nočnem pogovoru z Nikodemom porabil simbol vetra, ko je govoril o Svetem Duhu, ki »veje, kjer hoče« (Jn 3,8). Duh je torej tista oživljajoča in posvečujoča moč, ki jo vstali Kristus

PENTECOST SUNDAY

podarja svoji Cerkvi; je počelo novega človeka, ki se rodi iz prahu preteklosti in smrti in tako postane stvarjenje, določeno na večno življenje.

Na drugi ravni Janezove pripovedi se srečujemo z besedami, ki jih Jezus spregovori, da bi v polnosti razodel pomen simboličnega znamenja.

Ko ponavlja stavek iz slovesne

»velikoduhovniške molitve«, ki jo je molil na

zadnji večer svojega zemeljskega življenja:

»Kakor si mene poslal na svet, sem tudi jaz nje

poslal v svet« (Jn 17,18). Jezus sedaj slavi veliko

postavitev apostolov za njihovo poslanstvo z

besedami: »Prejmite Svetega Duha!« Apostoli so

napolnjeni z božjim Duhom, ki jih posveti in jih

naredi za orodje v božjih rokah, da bi uresničili

ново stvarjenje. To stvarjenje temelji na duhov-

nem prerojenju: »Komur grehe odpustite, so jim

odpuščeni.« Že tretjič se v evangelijih naglaša

naloga, zaupana apostolom - odpuščati grehe.

Tako je v simbolu ključev Jezus dal Petru oblast

»zavezovati in razvezovati« ter tako voditi ljudi

v božje kraljestvo (Mt 16,19). Nato Jezus to po-

navlja vsem apostolom: »Kar koli boste zavezali

na zemlji, bo zavezano tudi v nebesih« (18,18).

Po daru Duha so nekateri deležni posebne

božje moči odpuščati grehe. Veliki dar odpušča-

nja je zaupan rokam apostolov, ki tako božjo

ljubezen naredijo vidno. Sveti Duh je torej v Cer-

kvi vir odpuščanja, veselja, novosti. Po Svetem

Duhu, ki ga prejmemo po spravi, naši grehi

»podobni škrlatu postanejo beli kot sneg« (prim.

Iz 1,18).

Binkoštni praznik je podoben jutranji zarji,

ki odpira novo stran človekovega življenja. V

njem zaznavamo tudi pričakovanja mnogih, ki

iščejo Boga in ga ljubijo s čistim srcem, čeprav v

vsej omejenosti njihovega izkustva. Perzijski

mistik (10. do 11. stol.) je takole molil: »Moje

telo se je upognilo pod težo mojih grehov. Go-

spod, zakaj me ne držiš za roko? Moja dejanja

niso takšna, kar bi morala biti zaradi tebe in

tvoje slave, toda v tvojem Svetem Duhu imam to,

kar me lahko ozdravi in me spremeni!«

- (Prim. Oznanjevalec 2005-2006, št. 3)

Response:

Lord, send forth your Spirit and renew the face of the earth.

First Reading Acts 2:1-11

The apostles are empowered by the Holy Spirit to speak a multitude of languages to help preach the Gospel.

Second Reading Galatians 5:16-25

St Paul contrasts the fruits of sin with a beautiful litany of the fruits of the Holy Spirit, who dwells within us.

Gospel John 15:26-27; 16:12-15

Jesus promises the coming of the Holy Spirit, who dwells in the Church and helps us understand the truth.

“When the Spirit of truth comes he will lead you to the complete truth.”



Illustration

The American priest and writer Lawrence Lovasik wrote, “Kind words are a creative force, a power that concurs in the building up of all that is good, and energy that showers blessings upon the world.” Lovasik recognised the power of words to transform and to be constructive. Among all the animals, human beings, as rational animals, are the experts at words. Other animals communicate with gestures and noises, but only humans have the power of articulate speech. Language is endlessly creative, from street slang to the greatest works of literature. We can think of how these great works penetrate our culture, the Odyssey of Homer, the Divine Comedy of Dante, the sonnets of Shakespeare. Traditional cultures transmit stories and histories by word of mouth, so ensuring continuity in



their way of life.

We also know that words can deceive and destroy. St James says that the tongue is like a small flame which can set alight huge forests. We all know the corrosive effect that gossip and lies can have on a person's life, and the life of whole communities. Human beings thrive on the truth. It is part of our nature to want to know and communicate the truth, and language is at its most noble when it tells the truth. Truthful language reflects reality and builds up community. To tell the truth about God, who is beyond our understanding, we need divine inspiration.

Gospel Teaching

The Gospel today is the promise that Jesus makes to send the Holy Spirit, and Pentecost is the fulfilment of that promise. At Pentecost the apostles were filled with the Holy Spirit and were able to proclaim the truth of Jesus. Jesus also teaches the connection between the gift of the Spirit and the truth. Without the divine inspiration that comes from God we are unable to fully express the richness of God's being and love.

This giving of the Holy Spirit takes place on two levels, the collective and the personal. At the collective level the Spirit is given to the whole Church, starting with the apostles. The Spirit empowered the apostles to speak many different languages, and also to speak the truth about the love and goodness of God. They were able to convince people of the reality of the death and resurrection of

Jesus. On an individual level we receive the Spirit at baptism, and we are given the gifts of faith, hope and charity. As St Paul puts it, we become temples of the Holy Spirit. We are empowered to know and love God and to bear witness to the saving truth.

At the annunciation the Holy Spirit overshadowed Mary so she could give birth to the human body of Christ; at Pentecost the Holy Spirit hovers over the Church to give birth to the mystical body of Christ. At our baptism the Holy Spirit comes to us to empower us. This is a participation in the life of the Trinity.

Application

We live the life of Pentecost primarily through participating in the sacraments, through a life of prayer and good works. The Holy Spirit works through each of the sacraments to heal and illuminate us, to help us live a life of community with God and with each other. The Holy Spirit gives us what are known as the seven gifts, to empower us to pray, to enter ever deeper into the life of the Trinity. As well as the seven gifts of the Holy Spirit there are also the fruits of the Holy Spirit. This, as given in today's second reading, is a beautiful list of the results of living a life in the Spirit: love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control. The Holy Spirit dwelling in us does not make us puppets, but empowers us to be genuinely free and achieve our potential as children and co-workers of God.

There is one very concrete way in which we can bear witness to the truth of Jesus and the Gospel. Guided by the Spirit, we can speak of the things of God, we can speak honestly, speaking the truth in love. This can go from explaining our faith to others, to saying kind and encouraging words to each other, the sort of words that build up, and not those that destroy. So the Holy Spirit makes us children of God, but also helps us mature in Christ to the fullness of truth; as an ancient hymn puts it, the Holy Spirit is the Father's promise, "teaching little ones to speak and understand".

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 vsak teden objavimo koliko ste »obljubili« da boste darovali za kampanjo **za našo župnijo preko škofijskega računa** in koliko je že dejansko »vplačanega«. Iz škofije nam tedensko pošljejo tekoče stanje na našem računu.

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

\$96,759 - Pledged - obljubili

\$55,514 - Paid - ste že vplačali

Hvala vsem, ki ste že prispevali. Smo že skoraj na polovici zastavljenega cilja.

FAITH AND SCIENCE

By Margaux Yannacci

Faith and science are often viewed as antonyms; however, this is not the case. In all actuality, faith and science work together better than one might think. To understand how this relationship between reason and religion can exist, you have to understand what questions each study seeks to answer.

All areas of science seek to answer the question of "how?" Seismology tries to decode how the patterns of earthquakes and fault lines came to be. Anatomy tries to decipher how each clump of cells and batch of tissue can come together to make a living being.

Religion, on the other hand, answers a much different question; it answers the question "why?" Why does the world have such a sprawling and perfectly crafted web of fault lines? Why do all forms of life exist? And at what point do we become alive? These are questions that science has a very hard time answering. And unfortunately, this partnership between faith and science has become muddled and lost over the millennia.

Oftentimes, what drives people away from the Church is its seeming rejection of science. Smart young people are unwilling to place themselves in a camp and condemn science as going against God's wishes, the field of study ironically most intertwined with God's creation. So, they find themselves in a hard position: give up Catholicism or give up on reason; reason often wins this battle. However, not everyone forgoes their religion for a life of faith in reason. Many, when faced with this conundrum, shut out science and focus solely on God. People like this often bemoan the state of the world and the way science has taken precedence over the Church. Some even go as far as to deny entire scientific theories and fields as bogus to maintain their beliefs.

Both of these stances are completely incorrect; they ignore how these two superficially warring belief systems are actually one and the same.

Some of the greatest scientists of all time; including George Lemaitre, the creator of the Big Bang Theory; were Christians. Even Charles Darwin, the father of evolution, stated that he, personally, never saw any conflict between his Theory of Evolution and the Bible. A lot of important truths like these, slip through the cracks of history, only leaving behind evidence of conflict and bitter debate. Many people create these false dichotomies to feel like they have the morally higher ground over the other side and pose as persecuted truth-tellers in a world that's against them. This is why recognizing the relationship between faith and science is so crucial. When we recognize science for what it truly is, a form of natural revelation that seeks to appreciate God's creation by understanding it, this rivalry between the two completely falls apart.

If religion and reason can work together instead of ignoring and scorning each other, then we may be confronted with clear proof of not only God's existence but also how God interacts with our world. One example of the results of this relationship is the aforementioned Big Bang Theory. Coined by George Lemaitre, this theory for the creation of the universe posits that the universe rapidly expanded from an extremely hot and dense point into all of creation. The Big Bang Theory is currently the most widely accepted scientific creation theory; however, it raises many questions. Why did the Big Bang happen? What initiated it? And for these questions there seems to be only one answer: someone or something outside of our understanding set this chain of events into motion, it must have been something that existed outside of the confines of linear time and existed in some way outside of and before the universe; this is known as the Kalam cosmological argument. This description sounds eerily



similar to Thomas Aquinas's argument from efficient cause, one of his five proofs of the existence of God. In this line of reasoning, we see clear proof of God's existence.

A popular argument against the Kalam argument states that, if everything must have a cause, then so must God and so must the being that created God and so on and so forth. This points to a severe flaw in the Kalam argument; the law of causality does not lead one to proving the existence of God but rather being caught in an endless cycle of cause and effect. However, this counterargument arises from a fundamental misunderstanding of the meaning of the causal principle. The law of causality, contrary to popular belief, does not argue that everything must have a cause; it states that every effect must have a cause. This statement is inherently true; by the very nature of being an effect, it must have a cause. There are many easily observable effects in our world that have causes: the sunset we see every night that is caused by our planet's rotation or the tides of the ocean that are caused by the gravitational pull of the moon. But God is not an effect and therefore, God has no cause but Himself.

In any case, this whole religious argument that was just laid out before you could not have existed without the scientific discovery of Georges Lemaitre, only further solidifying the deep and interesting relationship between science and faith. When science makes its greatest breakthroughs and most impressive discoveries, it is never without the help of faith and vice versa. Science tells us how the universe came into existence, but we need religion to show us why.

OBVESTILA - ANNOUNCEMENTS

DONATIONS - DAROVI

Za gradbeni sklad so darovali:

- \$100 - Anica Letnik z družino v spomin na pokojnega Ivana Petek

- \$50 - Družina Škrban namesto cvetja na grob pokojnega Ivana Petek

- \$100 - Družina Škrban

- \$500 - Š.E. darovala za gradbeni sklad.

Oltarnemu društvu so darovale za rože: \$40 Marija Žvan; \$200 Š.E.

Hvala vsem za vaše darove.

OGNJIŠČE

Naročniki, prišla je majska številka Ognjišča. Ko pridete naokrog me spomnite, da vam jo dam.

COVID-19 - KDAJ SE ODPRO CERKVE

Kakor ste lahko slišali, je ontarijska vlada sprejela načrt, kako se bo provinca odpirala. Tokrat so ubrali drugačno pot kot lansko leto. Ne bomo šli več v »barve« ampak v tri stopnje odpiranja. Prva stopnja se začne 14. junija in se odpirajo večinoma tisto, kar se dogaja zunaj. Ta stopnja bo traja tri tedne.

Če bodo številke »prave«, bomo po Canada Day prešli v drugo stopnjo in takrat naj bi se odprle tudi cerkve s 15% zasedenostjo. Tudi druga stopnja naj bi trajala naslednje tri tedne, to je skoraj do konca julija. Potem pa, če bo vse kot predvidevajo, naj bi stopili v tretjo stopnjo, ko naj bi se več in bolj odprli. Sicer pa bomo ob svojem času dobili iz škofije kaj

več navodil. Zaenkrat ostajamo pri tem, kar je bilo do sedaj. Še naprej bomo nadaljevali s prenosom maš po Facebooku vsako nedeljo ob 10h dopoldne.

Upamo, da se situacija že prej izboljša in da bodo morda kaj prej odprli kot so za sedaj napovedali. Vse je odvisno od številke pozitivno obolelih in seveda tudi cepljenih. Zaenkrat kaže kar dobro.

Priporočimo se božji Materi Mariji, Pomočnici kristjanov katere god jutri obhajamo. Naj nas ona varuje in nam pomaga tudi v teh časih preizkušenj.

Z današnjo nedeljo - Binkoštno - se zaključuje velikonočni čas. Velikonočna sveča bo zopet romala nazaj h krstnilniku.

Prihodnjo nedeljo je praznik Sv. Trojice, nato pa praznik sv. Rešnjega Telesa in Krvi in potem nadaljujemo z nedeljami med letom. Kako bo vse šlo, bomo videli v prihodnjih dneh. Z našim prvim obhajilom zaenkrat še ne bo nič, dokler ne odpremo cerkva. Potem pa bomo pohiteli, da čimprej tudi to izpeljemo.

Prihodnji mesec, 25. junija, bo 30 let od samostojne Slovenije. Običajno smo najbližjo nedeljo obhajali Slovenski dan. Letos žal ga še ne bomo mogli skupaj obhajati. Pripravljamo pa kratek videlo predstavitev praznovanja »naših slovenskih dnevov«. Prvega smo obhajali v naši župniji 17. junija 1990. Na tisti dan je bilo vse skupaj: očetovski dan, banket in pa Slovenski dan za društva v južnem Ontariu. S praznovanjem teh dni smo tako začeli že eno leto pred Slovensko osamosvojitvijo.

Preberite, kaj smo sklenili že leta 1989.

SLOVENSKE ORGANIZACIJE ZA OKROGLO MIZO - ZAPISNIK IZ LETA 1989

Preteklo nedeljo (leta 1989) so se srečali predstavniki treh slovenskih društev in slovenske župnije z željo po boljšem medsebojnem sodelovanju.

Posamezni predstavniki Slovenskega parka, Lipa parka, društva Bled in župnije sv. Gregorija, so najprej osebno spregovorili o potrebi in načinu takšnega sodelovanja.

Že tak razgovor je dokazal, da je prišlo do nekaterih zaključkov:

1. Tekoči dogodki v domovini tudi nas Slovence v tujini še bolj povezujejo med seboj.

2. Meddruštveni nesporazumi v preteklosti so bili največkrat posledica neobveščenosti, ker ni bilo formalnih pogovorov med slovenskimi organizacijami.

3. Vse slovenske organizacije bogatijo kulturno in družabno življenje Slovencev. Slovenska župnija pa poleg kulturnega in družabnega življenja skrbi tudi za verske potrebe Slovencev v okolici.

4. Prireditve, ki služijo Slovincem v tem delu Ontarija, naj bodo pripravljene z medsebojnim sodelovanjem slovenskih organizacij (Ne pa z nekakšnim tekmovanjem za isto število Slovencev).

5. Predlog, naj bi vsako leto priredili vseslovensko srečanje vseh slovenskih organizacij v tej okolici, je bil z navdušenjem sprejet. Prvi tak vseslovenski piknik bo junija 1990.

Sledil je pregled družabnega in kulturnega programa posameznih organizacij za naslednje leto, primerjava datumov, prilagajanje drug drugemu in podobno.

Sprejeto je bilo, da se predstavniki slovenskih organizacij sestanejo na tak način dvakrat na leto. Za sodelovanje se obvesti in povabi tudi slovensko društvo "Sava" iz Kitchenerja. Naslednje srečanje bo v nedeljo, .5. marca 1990 ob 11. uri.

Zapisnik: nedelja, 10. dec. 1989

SV. KRST - PABTISM

V soboto, 22. maja 2021 je zakrament sv. Krsta prejel Elliott Ignac Mesojedec, sin matere Jodie, roj. Detweiler in očeta Andre Mesojedec. Iskrene čestitke družini ob krstu drugega otroka. Naj jo spremlja božji blagoslov in priprošnja nebeške Matere Marije.



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

Knaus	Karel	May 24, 1991
Dolmovič	Frank	May 24, 2009
Gomboc	Ivanka	May 27, 2010
Kolar	Martina Kristina	May 28, 2013
Kastelic	Milka	May 28, 2019
Pona	Jan	May 30, 2014



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

od 23. 5. 2021
do 30. 5. 2021

SVETE MAŠE - MASSES

BINKOŠTI PENTECOST SUNDAY 23. MAJ <i>Socerb, mučenec</i>	Za žive in rajne župljane †† Ivan in Veronika Obal † Elizabeth Ferko † Veronika Čurič	10:00 A.M. ----- Toni in Marija Franc ON Jožica Novak z družino FACEBOOK Kathy Prša
PONEDELJEK - MONDAY 24. MAJ <i>Marija Pomočnica</i> <i>Binkoštni ponedeljek</i>	V čast Mariji Pomočnici kristjanov †† Pavel in Paul Richard Novak † Anita Žakelj	Slomškovo oltarno društvo Helen Špiler Sestrična Joža Šušteršič z druž.
TOREK - TUESDAY 25. MAJ <i>Gregor VII., papež</i>	Bogu in Materi Božji v zahvalo †† Jože in Vera Vinčec (TO) † Janez Oberman, obl.	Karol in Milka Ferko Marija Hočevar Sestra Stanka Malevič z družino
SREDA - WEDNESDAY 26. MAJ <i>Filip Neri, duhovnik</i>	Na čast presvete krvi Jezusove † Eileen MacKenzie	Ana Tadić N.N.
ČETRTEK - THURSDAY 27. MAJ <i>Alojzij Grozde, muč.</i>	† Štefan Hozjan † Milka Skale	Žena in otroci Mimi Lukežič
PETEK - FRIDAY 28. MAJ <i>Ignacij, škof</i>	† Martina Kolar, obl. †† Veronika in Leopold Gimpelj, obl.	Mož Štefan z družino Sin Jože Gimpelj
SOBOTA - SATURDAY 29. MAJ <i>Pavel Vi., papež</i> <i>Maksim Emonski, škof</i> <i>kvatre</i>	† Karel Volf †† Stanko (obl.) in Marija Ferenčak †† Stanko (obl.) in Marija Ferenčak †† Venci in Marija Ferenčak † Joe Lackovič † Jože Kozlar (TO) † Franc Saje	Žena Marija Alojz in Dragica Ferenčak Martin in Regina Nedelko Martin in Regina Nedelko Žena Vera z družino Vera Lackovič z družino Angela Kobe z družino
SVETA TROJICA THE MOST HOLY TRINITY 30. MAJ <i>Kancijan, mučenec</i>	Za žive in rajne župljane † Maks Pavlič †† Marija in Franc Klemenčič †† Štefan in Irma Gerič † Ignac Žalik	10:00 A.M. ----- Žena Milka ON Hči Zorka Rev z družino FACEBOOK Marjan in Elizabeth Hozjan Štefan Petek z družino