

3. POSTNA NEDELJA

3. marec 2024 Leto B Št. 10

Nedelja, 3. mar: 3. POSTNA NEDELJA

ODPEV: »Gospod, ti imaš besede večnega življenja.«

Lord, you have the words of eternal life.

ŽUPN. BREZMADEŽNE S ČUDODELNO SVETINJO:

8.30 am + Starši Jurajevčič, Olga Plut

- + Marijana Caprisi, Helena Horvat
- + Ivanka Bančič, družina S. Pahulje
- + Franc Lebar, hčerka Christine z družino
- + Anica in Jože Jenškovec, Melita Stipanič
- + Iz družine Gorjup, Melita Stipanič
- + Ivanka in Jože Režek, družina T. Režek

10.00 am For parishioners - za župljane

- + Paul and Joži Nosan, Frank Hočevnar
- + Anton Juha, children
- + Vinko Korošec, family Peternelj
- + Frank Utroša, family Peternelj
- + Lojze Knavs, Milka Koščak
- + Julka Zakrajšek, family M. Zakrajšek

Ponedeljek, 4. mar: KAZIMIR, kralj

8.00 am + Frances Hozjan, Mary Gruškovnjak

- + Cecilia in John Bain, J.C.B.

Torek, 5. mar: HADRIJAN, mučenec

8.00 am + Josie Nosan, K.of C. 9108 St. Leonards Bram.

- + Mila Dodig, prija

Sreda, 6. mar: FRIDOLIN (MIROSLAV), opet

8.00 am + Peter in Ana Kotze, hčerke

- + Ivan in Angela Horvat, I.A.H.

8.30 – 6 pm Celodnevno češčenje - All day adoration

Četrtek, 7. mar: PERPETUA IN FELICITA, muč

8.00 am + Nežka, Jože in Joži Petek, C.&A. Lesar

- + Anton Cek, otroci

Petek, 8. mar: JANEZ OD BOGA, redovnik

8.00 am + Starši Plut, Jože Plut

- + Ignac Dejak, Marija Dejak in otroci

6.30 pm križev pot

7.00 pm + Frank Zabukovec, C. & M. Soršak

- Za zdravje Maričke, M. Medved

Sobota, 9. mar: FRANČIŠKA RIMSKA, redovnica

8.00 am + Mimi Hudovernik, Silva Hudovernik

- + Ignac Skalič, Carmen, Madeline in Matthew Skalič
- 5.00 pm** + Marija, Jože in Joško Jereb, M. & A. Lahey
- + Kardinal Ambrožič in pok. duhovniki, M.L. Soršak
- + Ivica Bubaš, Nick in Ljubica Ribarič
- + John Condry, Margaret Cooney z družino
- + Stanley Hribar, sorodniki
- + Stanko Ljubinič, družina C. Ljubinič

Nedelja, 10. mar: 4. POSTNA NEDELJA

8.30 am + Mona Cowell, Mary Kotze

- + Iz družine Bohte in Kastelic, družina Bohte
- + Ana Horvat, Helena Horvat
- + Franc in Frančiška Zupančič, K. Sterle
- + Maria in Darko Medved, sinovi
- + Jože in Ana Pilihi, družina Peternelj
- + Julka in France Godec, družina Peternelj
- + Joe Hozjan – 30 dan, žena in otroci
- + Matilda in Maks Petrovič, Marija Gustinčič
- + Rajko Žakelj, družina

10.00 am For parishioners - za župljane

- + Teresa Čontala, daughters and families
- + David Šemen, wife and family
- + Raffaella Truscillo, husband and family
- + Anton Šemen, family
- + Jože Jenškovec, M. & Z Krošel
- + Jožef and Liliana Šuštar, Danny and family

ŽUPNIJA MARIJA POMAGAJ:

Nedelja, 3. mar: 3. POSTNA NEDELJA

10.00 am For parishioners - za župljane

- + Terezija in Karel Kromar, otroci
- + Ignac Skalič, družina Štefan Vinčec
- + Frances Hozjan, Mary Gruškovnjak z družino

Petek, 8. mar: JANEZ OD BOGA, redovnik

9.30 am križev pot

10.00 am + Janez in Mara Muhič, oporoka

Nedelja, 10. mar: 4. POSTNA NEDELJA

10.00 am For parishioners - za župljane

- + Jože Žoldoš, Agata Žoldoš
- + Matilda Ludvik, Vinko Ludvik in hčerke
- + Terezija in Karel Kromar, otroci
- + Stane Grm, družina
- + Janez in Terezija –obl. Gornik, družina
- + Iz družine Bratun, Lojska Kralj
- + Ignac Skalič, Carmen, Madeline in Matthew Skalič
- + Malka Kastelic, Frieda Kokal
- + Frances Hozjan, Mary Gruškovnjak z družino
- Po namenu, Marija Por

POST - KRIŽEV POT je vsak petek ob 9.30 am pri Mariji Pomagaj in ob 6.30 pm pri Brezmadežni. Lepo vabljeni!

SL ShareLife

Inspired by God's love: Support ShareLife's mission

Today, as we contemplate God's boundless generosity, may we, too, be moved by this same spirit of generosity. May this

inspire all of us to be kind, compassionate, and move us to share our blessings with our brothers and sisters in need.

Your support for ShareLife brought the hands of Christ to those in need.

If issuing a cheque, kindly make it to for Browns Line - OLMM ShareLife or for Marija Pomagaj - OLHC ShareLife Please give generously. We can work wonders!

URO menjamo v nedeljo, 10. marca. Da ne bi zamudili maše, premaknite uro naprej!

DAYLIGHT savings time starts next Sunday, March 10th. Be sure to move your clocks one hour forward on Saturday night.

MISSION TOMBOLA will be on **Sunday, March 17th** at 2pm. You can bring new donations and prizes suitable for tombola to the parish office. Any gift bags you are not using can be brought to the parish office as well.

MISIJONSKA TOMBOLA bo **17. marca**. Prosim vas za tombolske dobitke hvala.

PRODAJA POTIC IN PECIVA

Članice Katoliške Ženske Lige bodo na cvetno nedeljo, **24. marca** prodajale potice in pecivo. Potice lahko naročite na 416-255-2721.

C.W.L. BAKE SALE is on **Palm Sunday, March 24th**. Please order poticas by phoning 416-255-2721.

OLMM K.Ž.L. se priporoča za mašice (čim prej jih narežite in dajte v mlačno vodo, da pričnejo cveteti), zelenje ter pomoč pri platenju butaric. Delali jih bomo od **torka, 19. marca do četrta 21. marca, po sv. maši (8.30 am) do 7 pm**. Vabimo može in žene, da nam pridejo na pomoč.

OLMM C.W.L. is asking for pussy willow branches (cut them early and put them in warm water to bud open) and evergreen branches to be brought in by **Monday, March 18th** to the small hall. Your help to make butarice from **8:30 am to 7 pm on Tuesday, Wednesday, and Thursday, March 19 to 21** would be greatly appreciated, even if only for a few hours. **EVERYONE IS ENCOURAGED to help!**

YOU ARE INVITED TO MARIJA POMAGAJ PALM SUNDAY LUNCH on **Sunday March 24** after mass, in the church hall. Delicious buffet lunch prepared by Chef Franci Dolenc \$15. Also, for sale coffee, wine tea, donuts, potica-round or loaf, with or without raisins, cookies, strudel. For reservations, call Margaret Zalar 416-769-0921 or e mail: mzalar@rogers.com by **Sunday March 17**. Thank you for your support.

VABLJENI NA CVETNO NEDELJSKO KOSILO, v **nedeljo, 24. Marca**, po maši, v **cerkveni dvorani Marije Pomagaj**. Okusno samopostrežno kosilo, ki ga pripravlja kuhar Franci Dolenc. **15 \$**. Naprodaj so tudi: kava, vinski čaj, krofi, potica - okrogla ali štručka, z ali brez rozin, piškoti, štrudelj. Za rezervacije pokličite Margaret Zalar 416-769-0921, ali e-naslov: mzalar@rogers.com, do **nedelje 17. marca**. Hvala za Vašo podporo.

MARIJA POMAGAJ is asking for pussy willow branches and greenery to make butare for Marija Pomagaj church. Please drop off your greenery on **Sunday March 17**. Volunteers to help make butare on **March 18, 8 AM** are welcome. Questions or volunteers...call Margaret Zalar - 416 769 0921 or e mail: mzalar@rogers.com

KATOLIŠKA ŽENSKA LIGA (CWL) vabi nove članice, da se nam pridružijo! Vsaka članica je pomembna. Glas K.Ž.L. (CWL) v parlamentu daje pomembnost in težo našim katoliškim/krščanskim družinskim vrednotam. Za več informacij, pokličite Roziko Nesich 416-689-2687.

TO JOIN CWL: By using your God given gifts, you will be contributing in the League to the life and vitality of the church, family and community, both at home and abroad. We need you to infuse us with your fresh ideas, with your energy and positive attitudes. While your presence at meetings is important, we realize that in this busy world it may not be possible for you to attend. Be assured that your interest and support is as important as your attendance! Any female students wishing to become teachers, the school board looks at your resume to see if you belong to a CWL. We encourage all women 16 years of age and older to join our CWL. Yearly dues are \$30. Contact Rozika Nesich at 416-689-2687 for info.

BUILDING FUND ENVELOPES in your envelope boxes will be used for our building fund collections. We will announce in the bulletin when these collections are and what they are going towards. Thank you for all your support!

UPDATE CHURCH RECORDS If you have moved recently, or changed your phone number, please inform the parish office 416-255-2721 or email general@ourladyofmm.com so our records will be up to date.

MASSSES: Your requests for masses can be made by:
1) you can write your Mass intention, include your name, date and mass time and your phone number, mark "Masses" on a plain envelope and put in the collection box on Sunday
2) by email: general@ourladyofmm.com,
3) by visiting the church office
Try to make the intention **at least 3 weeks** before.

MIDLAND PILGRIMAGE is **Saturday, September 7th**.

BARAGA DAY – Saturday, September 14th, 2024 in the Diocese of Gaylord, MI, U.S.A.

15TH ANNUAL DYNAMIC WOMEN OF FAITH CONFERENCE - Saturday March 23, 2024 9:00 am-4 pm at the Old Mill (includes light lunch) Opening Mass celebrated by His Eminence Cardinal Collins Speakers:

Kathleen Beckman: A Family Guide to Spiritual Warfare
Carissa Douglas: Becoming a Co-creator with God
Anna Boyagoda: Creating a Space for Prayer
Special Guest Speaker: Tammy Peterson
Dorothy Pilarski: Starting a Catholic Moms Group
To register visit www.dynamicwomenfaith.com

ŽAREK- THE RAY

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Picture: Istock.com/bestdesigns

INSERT TO THE PARISH BULLETIN

ŽUPNIJA BREZMADEŽNA S ČUDODELNO SVETINJO

ŽUPNIJA MARIJA POMAGAJ



THIRD SUNDAY
in
LENT

Picture: Istock.com credit: panom

Jesus answered them,
"DESTROY this temple,
and I will
RAISE it again
in three days."

John 2:19



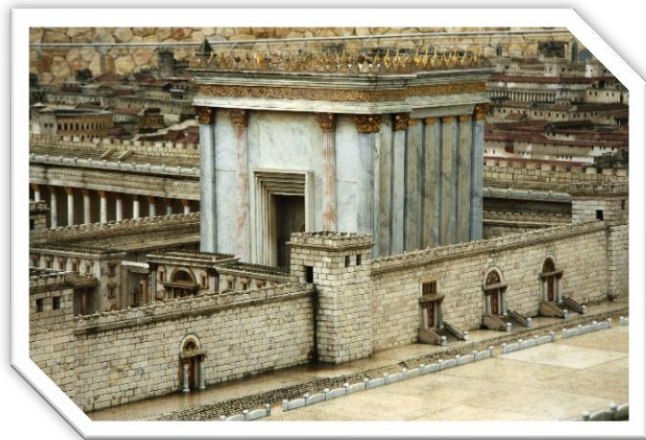
3. POSTNA NEDELJA

Evangelij te tretje postne nedelje, kot je zapisal sveti Janez, je znan dogodek, ko Jezus izžene iz jeruzalemskega templja prodajalce živali ter menjalce denarja (prim. Jn 2,13-25). Cerkevni ulitelj Origen (ok. 185–253), velja za enega najpomembnejših teologov antičnega krščanstva, še posebej pa se je odlikoval v razlagi Svetega pisma, v katerem je razbiral različne ravni pomena: od dobesednega do duhovnega. O simbolnem pomenu goloba ter denarja pa pravi :

Golob ja lahko tudi simbol lahkovernosti, denar pa simbol navideznih dobrin. Nadalje pravi: Da, Kristusa použiva

gorečnost predvsem za tisto Božjo hišo, ki je v vsakem od nas, saj ne želi, da postane prostor trgovanja in tudi ne, da bi postal jama razbojnikov. Bog namreč ne želi, da bi se karkoli je tuje njegovi volji, pomešalo v duši vsakega človeka, predvsem pa tistega, ki namerava sprejeti resničnost vere.« Kakor he dejal papež Benedikt XVI: "Hodimo v svetu kot Jezus. Iz vsega našega bivanja naredimo »znamenje njegove ljubezni do naših bratov in sester, zlasti najšibkejših in najrevnejših.« »Zgradimo Bogu tempelj v našem življenju.« Tako, če bomo pričevalci živega Kristusa, ga bodo lahko srečale tudi mnoge osebe, na katere naletimo na naši poti.

THE TEMPLE...



Model of the Second Temple, which was destroyed in the 1st century AD in the Israel Museum

Picture: Istock.com credit: MikhailSemenov

During Lent, one great way to gain new insights into Christ's life, passion, death and resurrection - and also into our own Christian liturgy - is to get to know the place that was at the center of Jesus' own spiritual life: the Temple. The Jerusalem Temple was the holy seat of the Divine Presence and the heart and soul of Judaism in Jesus' days. So it's no surprise that the Gospels present Jesus' life and ministry as revolving around the Temple:

Soon after He was born, Joseph and Mary presented Jesus in the Temple (Lk 2:27).

He taught in the Temple at age twelve (Lk 46) and then throughout his life (Mt 21:23; Mk 12:35; 14:49; Lk 19:47; 21:38; Jn 7:14; 8:2; 18:20); He also healed in the Temple (Mt 21:14).

He viewed the Temple as his "Father's House" and drove out the money changers from it out of concern for its sanctity (Mt 21:12; Mk 11:15; Lk 19:45; Jn 2:14).

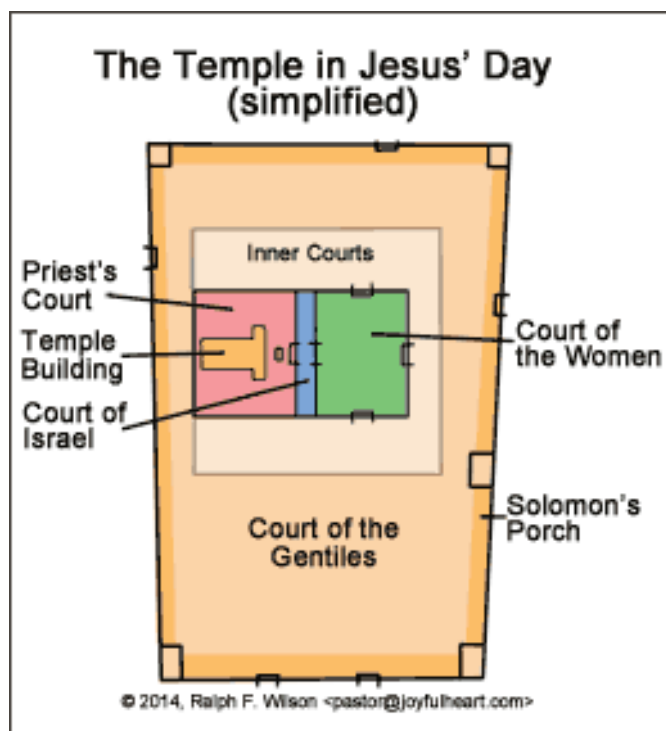
Finally, Jesus said that He is Himself greater than the Temple (Mt 12:6) announcing that His own body would be a new Temple (Mt 26:61; Mk 14:58; Jn 2:19-21).

There have been two Temples in the history of Israel: Both Temples were built on the Temple Mount, approximately where the Muslim Dome of the Rock stands today (- al-aqsa-mosque).

The first temple was built by Solomon on Mount Moriah in Jerusalem about 950 BC to replace the tabernacle that had been Israel's portable place of worship, first in the wilderness at Sinai and for the next several hundred years at Shiloh. Solomon's Temple was destroyed in 587 BC when Nebuchadnezzar's army destroyed Jerusalem.

The next temple was built when the Jews returned from exile under Zerubbabel in about 515 BC. It was damaged, plundered, and desecrated by Greek conqueror Antiochus Epiphanes in 167 BC and later by Roman generals Pompey in 63 BC and Crassus in 54 BC. Herod the Great destroyed some of the temple walls as he Herod the Great, now King of the Jews under the Romans, began to rebuild the temple in 20-19 BC, a process that continued for most of the next decade, with further ornamentation continuing perhaps through the 60s AD (cf. 2:20). Since Herod's Temple was constructed over the foundation of the temple built under Zerubbabel in 515 BC (though greatly expanded), it is known by Jews today as the Second Temple. Remnants of this temple are still visible today in the Wailing Wall at the base of its Western Wall.

The temple grounds consisted of several courts surrounding the central temple structure itself.



Court of the Gentiles was the outermost court, paved with stone and surrounded on three sides by porticos, each about 45 feet wide supported by two rows of marble columns some 37 feet high. Jesus and his disciples -- and later the early church - met under Solomon's Porch on the east side of the temple complex (10:23; Acts 3:11; 5:12). Gentiles as well as Jews were allowed to be there. This was the location where sacrificial animals were sold and money exchanged.

Courts of Israel and of the Priests were accessible from the Nicanor Gate on the west side of the Court of Women. Within the Court of the Priests were the altar, laver, various chambers, and the Temple building itself.

Temple Building. The front of the temple building was 150 feet wide and high, a gilded spectacle that was the wonder of all. The Second Temple was finally destroyed by the Romans under Titus in 70 AD, and has not been rebuilt. Later the Romans built palaces and a Temple of Jupiter, and the Byzantines a church, on the site. The present Dome of the Rock was built on the site by Muslim conquerors between 687-691 AD and the last remnants of the Second Temple were removed.

(By: Dr. Ralph F. Wilson)



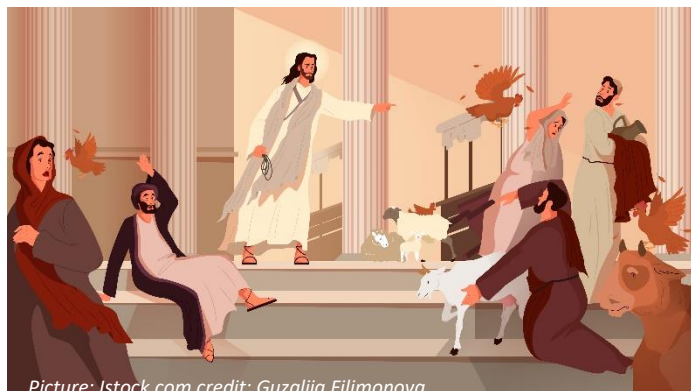
Court of Women was divided from the Court of the Gentiles by a stone balustrade, perhaps 4.5 feet high, where women, but not Gentiles, could come and pray.



Jerusalem - al-aqsa-mosque and excavations

Picture: Istock.com credit: delray77

JEZUSOVA PRIPRAVA NA VELIKO NOČ (piše Lazarist Peter Žakelj, CM)



Picture: Istock.com credit: Guzaliia Filimonova

Današnji evangelijski odlomek začenja z mislijo, da je Jezus prišel v Jeruzalem v času priprav na pasho, tj. judovsko veliko noč. Potem pa govori o eni najbolj nenavadnih drž božjega sina. Zelo po moško, prav nič v rokavicah, se loti čiščenja templja. A njegova nenavadno živahna drža nam ponuja priložnost za razmislek, o naši pripravi na veliko noč. Izpostavili bi tri vidike, ki nam jih prinaša evangelijski odlomek.

1. *Ko je Jezus stopil v tempelj in videl, da nič ni na pravem mestu, je spletel bič ter vse izgnal iz templja z ovcami in voli vred. Menjalcem je raztresel denar in prevrnil mize, prodajalcem golobov pa rekel: »Spravite proč vse to in iz hiše mojega Očeta ne delajte tržnice!«* Prvič sem opazil zanimivo razliko med držo do menjalcev, prodajalcev ovac in volov ter držo do prodajalcev golobov. V čem je razlika? Ne vem, če razumem prav, ampak Jezus je pri jezi, ki se je razvnela nad nesmiselom, da je iz templja človek naredil

tržnico, vseeno ohranil neverjetno nežnost in rahločutnost. V kletkah so bili golobi, ki se niso mogli nikamor umakniti. Če bi prevrnil tudi kletke, bi ti po krivici trpeli nasilje. Zato se za razliko od odnosa do drugih mešetarjev s prodajalci golobov dogovori, da kletke pospravijo. Prva misel je torej – **pri vsej odločnosti, naj me v pripravi na veliko noč vodi vedno nežnost!** Nežnost, da ne bi nikomur, niti sebi, delal krivica. Nikoli nasilje, nikoli brezčutnost. Odločnost pa vedno, da doseže nujen cilj – očistiti zla naše življenje, naša srca, našo družbo in Cerkev. Gre za jezo, ki je odraz odločnega zavzemanja **za dobro bližnjega in Boga**. Tu smo pri drugem pojmu, ki nas lahko vodi v postnem času, o tem pravijo odlomek:

2. *Njegovi učenci so se spomnili, da je pisano: Gorečnost za tvojo hišo me použiva.*

Učenci so videli v tej drž **gorečnost**, vnemo ali strast za božjo hišo. Jezusovim učencem je bilo razumljivo, za kaj gre. Šlo je za zavzet odnos do Nebeškega očeta in če pogledamo nekoliko globlje, je šlo tudi za njegovo ljubezen do bližnjega. Jezus ni mogel ostati hladen, ko so Judje žalili Očeta s sebično držo in osebnimi interesi. **Tempelj je postal predmet koristi ozke skupine ljudi, prostor izkoriščanja** že tako obubožanega ljudstva, ki poleg tega – da je moralo dajati previsoke dajatve v svetišču niso mogli najti ne miru, ne božje bližine, ne božje toplote. Vse je bila ista korist, moč in denar – kakor v civilni družbi. Jezusu je bilo to nedopustno in se ni menil za posledice, ki jih bo prineslo njegovo ravnanje njemu samemu. **Bog Oče je zanj vedno na prvem mestu, ta pa vedno deluje v korist človeka**. Kar daje Bogu, je dar za človeka, še več, prav ljubezen do Očeta,

Ki ga neskončno ljubi in se ga veseli, ta ga žene k zavzetemu, gorečemu, lahko bi rekli strastnemu odnosu do bližnjega.

3. *V odlomku beremo: Jezus sam je namreč vedel, kaj je v človeku.*

Ni ga preslepilo ugajanje množice ali posameznikov, prepoznal je hinavščino in isto korist, ki ga pokvarila tako prodajalce v templju kot ljudstvo, ki je prihajalo na praznik. **Zunanje praznovanje velike noči je za Jezusa prazna tradicija, če ni povezano z globokim pogledom v človeško dušo, v dušo bližnjega.** Zanj je praznovanje vedno praznovanje Izraelskega ljudstva, praznovanje občestva, v katerem je vsak neskončno dragocen. Zunanjemu praznovanju dodaja razsežnost globokega duhovnega pogleda. **Kot dober pastir, je še posebej pozoren do najbolj ubogih, najbolj ranjenih in odrinjenih na rob.** Ves čas se zavzeto ozira v globino posameznika. Tako združuje zunanje in notranje.

Odločnost in nežnost, gorečnost za Boga in bližnjega, zunanje praznovanje in globok pogled v notranji svet so tri dvojice, ki nas lahko vodijo v lepšo pripravo na veliko noč. Nobena odločnost, ne sme uničevati nežnosti do krhkega sveta v nas in okrog nas. Ne smemo biti mlačni ob zlu, ki se širi, gorečnost nas mora razjedati v prizadevanju za dobro, za Boga in človeka. Ne bo pravega praznovanja, če ne bomo gledali v globino nas samih in naših odnosov s svojimi bližnjimi.



18 Things TO DO And NOT DO at Mass.



These are not rules that will get you banished from the Church, but things that are mostly common sense — polite conduct to enhance our worship and that of those around us.

1. **Fast before Mass.** It is required that one fasts for at least 1 hour before receiving Holy Communion. The only exceptions are medicine, water or unless someone is ill and needs to eat sooner.

2. **No Food and Drink in Church.** The only exceptions would be milk for infants, water for the priest or choir (if discreet) and water for those who are ill. You may sip water just before you enter the church.

3. Men take your hats off. It is impolite to wear a hat into any church for a man. Additionally, ladies and men, do not use sun glasses inside the church. You are in the presence of our Lord & God.

3. **Never chew gum in church!** It breaks your fast, it's rude and it's distracting!

4. **Cross yourself with Holy Water on entering and leaving the church.** This is a reminder of our Baptism, which made us members of Christ's Church.

5. **Dress modestly and appropriately.** As Catholics we believe that God comes down to meet us at every Mass. Won't you dress well to meet a king? That said remember that the mass is not a fashion show. And Christmas and Easter masses are not Milan Fashion week. Dress in a way that gives witness to your faith.

7. **Show up at least a few minutes early** and try coming as close to the altar as possible. If you can't be on time, then sit in the back so you don't disturb others.

8. **Cell phones should never be used in Mass for calls or texting.** The **ONLY exceptions** are emergencies (big ones, not everyday ones) and if you are using the phone for readings the lectionary or the said prayers/responses.

9. **When we enter and leave Church, genuflect (bow your knee) toward the Tabernacle.** Christ is present for our sake. By allowing our right knee to hit the floor, we acknowledge He is our Lord and God. If someone is physically unable to genuflect, then a bow is sufficient. During Mass, if you pass in front of the altar or tabernacle, bow reverently.

10. **Sit quietly while in church.** If you must talk do so as quietly and briefly as possible. Remember that your conversation might be disturbing someone who is in prayer. Sssshhhhhhh. We have a beautiful hall for conversation.

11. Take loud children to the back. Every parent knows that sometimes the baby is going to have a bad day. Parents with young kids should sit on the end of a pew, if you can, so that you can take the kid to the back quickly. **There is no reason to be embarrassed about having to quiet your child.** Take the child to the back of the church immediately. It is worse to allow them to disturb others during Mass.

12. **It is best not to read the bulletin during the actual Mass.** Imagine if you invited a guest to your

house and before dinner (or during) they decided to read a magazine instead of talking to you.

13. **Respect the worship.** Stand during the gospel reading and other set time during worship. Kneel at the consecration. It is part of worship. The only exceptions are for the sick, people with knee problems, aged and those with infants. If you can't kneel occupy a pew that does not obstruct the view of the Lord from those who do kneel.

14. **Bow before receiving Holy Communion.** Remember that you are before your Lord, show your respect with a profound bow from the hip.

15. **Try to receive communion on the tongue. If you receive on the hand, check your hands after receiving the Lord so that no crumbs may fall to the ground.**

16. **Do not leave early unless there is an urgent issue.** We should stay to the end of the recession and the hymn that accompanies it, if there is one. Remember who left the last supper early (Judas). We should show respect for God, for the priest and our fellow worshipers.

17. **Pray after Mass, if you can.** It is a good custom, though not required. Offer a prayer of thanksgiving after Mass is over.

18. **Leave quietly.** We encourage you to visit others especially your pastors as a part of Christian fellowship, but do so once you are outside of the main sanctuary of the church so you won't disturb others who want to stay and pray.

STARA IMENA MESECEV



Marec

MAREC

Ime je dobil po bogu vojne Marsu. To je bil po rimskem koledarju prvi mesec v letu.

SUŠEC

Ime je povezano s časom, ko zemlja pije snežnico, se začne sušiti in pripravljati na pomladno rast.

Če se sušca da orati, bo treba aprila jokati.

Kar sušca zeleni, se rado posuši!

Če sušca zemlja preveč pila, bo poleti manj dobila.

MARCH - MAREC

Old Slovenian name: SUŠEC

The name is linked to the time when the ground "drinks" the snowdrop, begins to dry out and prepares for spring growth.

WHY DO WE WORSHIP IN BUILDINGS INSTEAD OF IN GOD'S BEAUTIFUL CREATION?



Sveti Danijel and Trbonjani foto M. Špegel

The fixed sanctuary of meeting between God and mortals is an old concept. Your instinct is correct that creation seems perfect for the job.

Sacred space is meant to display the cosmos in miniature: a unified center where heaven, earth, and the underworld intersect.

As in many religions, the Judeo-Christian tradition regards this design as divinely supplied. So Moses gets the blueprint for a sanctuary from God at Sinai, as does King Solomon for the Jerusalem temple. Ezekiel receives a revitalized one in a vision after the first temple is destroyed. John at Patmos envisions the Lamb as an incarnate temple in the reign of God at the end of time. In these episodes (which have parallels across ancient cultures), the leader or seer is given precise measurements for the job, including careful attention to the worship space's orientation toward nature's four directions and often including a source of living water. Other traditions incorporate architectural elements to interact with the sun and moon, and the seasonal calendar. The design of sacred space always acknowledges the superiority of God's world design and is not intended to replace it, but rather to celebrate it.

Just as mountains reach into the heavens, and roots push deep into the soil, the holy place conjoins the three anciently acknowledged realms. The achievement of this unity is evident in

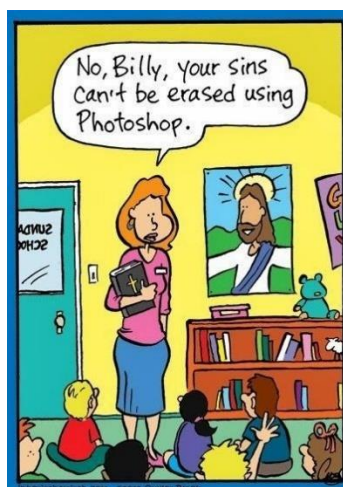
the designs of temples, cathedrals, pyramids, ziggurats, pagodas, monoliths, and even the towering sacred trees venerated in northern lands.

Attention is likewise paid to the meaning of creation, and not just its patterns. The story of creation—again, in our biblical tradition and in other world religions—is a triumph of divine order over primordial chaos. Sacred geometry is therefore strictly observed in these designs, which explains the astonishing exactness of many structures from antiquity, as well as the patience of builders who begin a cathedral which none of them will see completed.

The word temple means "to be cut from": to be separate from ordinary use and reserved for sacred encounter.

Our word contemplate reflects the understanding that contemplation is an activity enhanced by the temple, and also that the temple's mysteries ideally reside inside the worshipper as well as around him or her. Jesus epitomized this understanding when he identified his own body with the Jerusalem temple. Paul repeated this teaching when he called each believer a temple. The more we consider sacred space, the more it can teach us.

BY: Alice L. Camille



ZBRANOST V CERKVI

Spomnim se zgodbe o gospe, ki se je zelo jezila na to, kako se vedejo ljudje v cerkvi. Pa je šla in se pritožila duhovniku. Duhovnik jo je poslušal, razumel in ji na koncu pogovora dal eno preprosto nalogo. Ko bo naslednjič prišla v cerkev, naj se oglasi v zakristiji. Tam ji je dal kozarec z vodo, ki je bil poln do roba. Naročil ji je, naj se med molitvijo križevega posta sprehaja zadaj pod korom in ne sme politi niti kaplje vode. Gospa je kozarec sprejela in izpolnila duhovnikovo naročilo.

Ob koncu molitve je prinesla v zakristijo kozarec in bila zelo ponosna, ker res ni polila niti kapljice vode.

Duhovnik pa jo je vprašal: »Gospa, ali ste videli, kako se je ministrant čudno obrnil, ko je pokleknil pri molitvi?«

Gospa je odgovorila: »Joj, gospod župnik, oprostite, nisem videla.«

Duhovnik je postavil drugo vprašanje: »Ali ste videli, kako čudno je visela sveča, ki jo je ministrant nosil ob križu?«

Gospa: »Joj, gospod župnik, oprostite, nisem videla.«

Duhovnik: »Oh, tudi tega ne? Pa ste vsaj videli, da sta gospod in gospa sosedova med 4. Postajo križevega pota narobe pokleknila?«

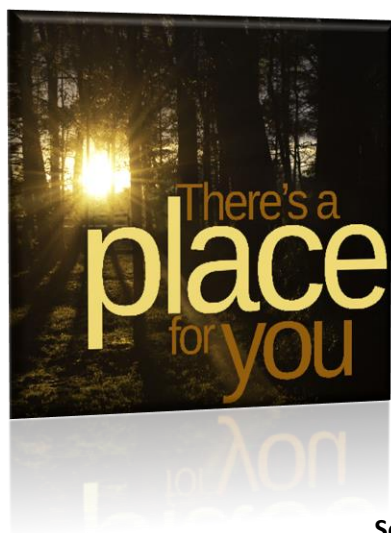
Gospa: »Gospod župnik, tudi tega nisem videla. Oprostite, toda dali ste mi nalogo, naj nosim kozarec vode pod korom in da ne smem politi niti kaplje. Tako me je skrbelo, da res nisem mogla gledati še drugih reči.«

Duhovnik: »Gospa, če boste pri molitvi tudi tako zbrani in če boste pri molitvi gledali samo na oltar in tabernakelj, vas nobena stvar v cerkvi ne bo več motila. Vam svetujem, da bolj poslušate, kaj se moli, in gledate, kaj se godi na oltarju, ter zbrano sodelujete ter tako v Božji hiši živite sveto.«



Picture: iStock.com credit: Viktorija Bielik

YOU TOOK MY PLACE



There is a story about a man who visited a church. He parked his car and started toward the front entrance. Another car pulled up nearby, and the irritated driver said to him, "I always park there. You took my place!" The visitor went inside and found that Sunday School was about to begin. He found an adult class, went inside, and sat down. A class member approached him and said, "That's my seat! You took my place!" The visitor was somewhat distressed by this rude welcome, but said nothing. After Sunday School, the visitor went into the sanctuary and sat down in an empty pew. Within moments another member walked up to him and said, "That's where I always sit. You took my place!" The visitor was troubled, but said nothing.

Later, as the congregation was praying for Christ to be present with them, the visitor stood, and his appearance began to change. Scars became visible on his hands and on his sandaled feet. Someone from the congregation noticed him and cried out, "What happened to you?" The visitor replied, "I took your place."

Some things that happen in church are silly. Some things are downright scandalous. Some things may even be sacrilegious. But the Church is still the body of Christ and it was for the Church that Christ died.

B. Richard Dennis, Over My Dead Body!

PUZZLE

Worthy of honor

What does God mean when he commands us to honor our fathers and mothers (Exodus 20:12)?

Complete this word search to discover words that mean the same as *honor*.

admire • adore • appreciate • cherish • esteem
look up to • praise • respect • revere • value

E	S	T	E	E	M	U	H	A	L	G	Z
F	K	M	R	Q	E	X	H	P	C	C	I
N	O	L	D	U	Y	S	S	P	R	N	E
I	P	J	L	J	I	R	T	R	M	Y	R
D	X	A	S	R	K	E	J	E	Z	K	O
R	V	O	E	J	P	S	X	C	F	A	D
Z	E	H	U	R	H	P	C	I	C	D	A
V	C	V	A	Q	N	E	Y	A	P	M	G
Q	D	I	E	P	F	C	M	T	Y	I	Z
Z	S	X	C	R	X	T	P	E	N	R	G
E	O	X	U	Y	E	U	A	Y	O	E	H
B	R	E	O	T	P	U	K	O	O	L	Q

You are invited to Palm Sunday Lunch



on **Sunday March 24**

after mass, **Marija Pomagaj church hall**

Delicious Buffet Lunch prepared by

Chef Franci Dolenc

Soup, salad, chicken, beef, kranjske sausage, rice, potatoes, variety of vegetables, sauerkraut!

\$15.

Also, for sale:

coffee, wine tea, donuts, potica- round or loaf, with or without raisins, cookies, strudel.

For reservations, call Margaret Zalar

416-769-0921

or e mail: mzalar@rogers.com

by Sunday March 17.

Thank you for your support!



You're Invited to the

**MISIJONSKA
TOMBOLA 2024**

Sunday March 17, 2024

**Our Lady of the Miraculous Medal Hall
Starts at 2:00 p.m.**

Price: \$ 15 for a whole card.

Cards are available in the hall after both masses on the day of the Tombola, or you can buy them at the door.

Kranjske klobase, Strudel, Hot Dogs, Pop and other refreshments will be available.

Collected funds will go towards supporting Fr. Tomaz Mavrič's project in the Republic of the Congo, and Bishop Martin Kmetec in Turkey.



Prepared by Fr. Leopold Valant CM. For this insert »Žarek-The Ray« I used pictures from: Istockphoto.com (customer number: 27107868) and www.churchart.com