

CVETNA NEDELJA

24. marec 2024 Leto B Št. 13

Nedelja, 24. mar: CVETNA NEDELJA

ODPEV: »Moj Bog, moj Bog, zakaj si me zapustil?«

My God, my God, why have you forsaken me?

ŽUPN. BREZMADEŽNE S ČUDODELNO SVETINJO:

8.30 am + Tone Perko, *Ana in Jože Bartol*

+ Vsi pok. člani iz Slovenske Igralske Skupine, S.I.S.T.

+ Iz družine Bergoč, *družina*

+ Iz družine Žilavec, *družina*

+ Iz družine Mavec in Čadonič, *Jože Mavec*

+ Anne Sedej, *Steve in Vera Zelko*

+ Matija Balazič, *Steve in Vera Zelko*

+ Vsi pok. prijatelji Johna Kodriča, *družina J. Kodrič*

+ Štefan in Marija Ulčar, *družina Boris Ulčar*

+ Jože Čemas, *družina Boris Ulčar*

+ Mici in Andrej Kravanja, *družina Volk*

+ Frank Zumer, *žena z družino*

+ Marjanca & Matija Bajt, *Dora in Janez Dolinar*

+ Štefan Kelenc, *Cecilia in Jože Ternar*

Za žive in pok. dobrotnike, *Marijine Sestre*

10.00 am *For parishioners - za župljane*

+ Marjan Sevšek, *children*

+ Helen Hočevnar, *family*

+ Jože Jenškovec, *family Račič*

+ Jožef Kolenko – 16 anniv., *family*

+ Deceased from family Banovec, *Anna Kure*

+ Ivan Štiglic – anniv., *family Štiglic*

+ Parents Štiglic, *family Štiglic*

+ Ignac Kersnik, *wife Elizabeta and family*

+ Milka & Francel Lah, *family*

+ Terezija & Jože Bregar, *family*

+ Franc & Rozika Režonja, *family*

+ Francka, Lojze & Vicki Jevnikar, *family*

+ Jože Cestnik, *family*

+ Francka & Jože Petkovšek, *family*

+ Julka Zakrajšek, *family J. Ovčjak*

+ Angela & Jože Ovčjak, *family J. Ovčjak*

+ Valdi Kavčič, *family M. Zakrajšek*

+ Janez & Andrej Pahulje, *family Z. Pahulje*

+ Neža Kastelic, *Naša Pesem*

For our Ordinandi (Priests), *Vera Jamnišek*

1.00 pm *maša in spoved* **HOLIDAY GARDENS, Pickering**

Ponedeljek, 25. mar: REBEKA, svetopisemska

7.15 am – 8.00 am *Spovedovanje*

8.00 am + Margarita Proeti – 30 dan, *Ivanka in Ivan Papa*

+ Jože in Angela Glivar, *J.A.G.*

6.15 pm -7.00 pm *Spovedovanje*

7.00 pm + Janez Movrin, *Marija Movrin*

Torek, 26. mar: LARISA (LARA), mučenka

7.15 am – 8.00 am *spovedovanje*

8.00 am + Sosedje, *Ciril in Anica Lesar*

+ Jožef Hozjan, *Mary Hozjan*

+ Mila Dodig, *prija*

6.15 pm -7.00 pm *Spovedovanje*

7.00 pm Po namenu, *Rajko*

Sreda, 27. mar: RUPERT, škof

7.15 am – 8.00 am *spovedovanje*

8.00 am + G. Jože Mejač, CM,

+ Ivano in Hine Orel, *sestra Maria*

+ Nora De Luca, *Mary Kotze*

6.15 pm -7.00 pm *Spovedovanje*

7.00 pm + Ivan in Frančiška Preželj, *I.F.P.*

8.30 – 6 pm *Celodnevno čiščenje - All day adoration*

Četrtek, 28. mar: VELIKI ČETRTEK

8.00 am *NI MAŠE*

6.00 pm - 6.45 pm *Spovedovanje*

7.00 pm + Iz družine Kastelic, *Iva in Tone Kastelic*

+ Rozina Horvat, *Maria Hozjan z družino*

+ Ludvik Stajan, *sestra Rozalija Štrukelj*

Za duhovne poklice, *K.Ž.L*

Petek, 29. mar: VELIKI PETEK – GOOD FRIDAY

8.00 am *NI MAŠE*

8.30 am - 9 am *Spovedovanje*

9 am *Križev Pot– Way of the Cross*

2.00 – 2.50 pm *Spovedovanje*

3.00 pm *Obredi velikega petka (s svetim obhajilom)*

4 to 6 pm. English confessions with Fr. Matt McCarthy

5.00 pm *Passion of Christ (with Holy Communion)*

Sobota, 30. mar: VELIKA SOBOTA

8.00 am *NI MAŠE*

2 to 4 pm. Spovedovanje misijonarja & English confessions

2, 3, 4. pm *Blagoslov velikonočnih jedil -Blessing of food*

7.00 pm + Frank in Marija Krmelj, *družina Krmelj*

+ Janez, Ivan in Pavla Bučar, *družina Bučar*

+ Za pokojne župljane, *M. L. Soršak*

+ Ivan Litrop, *žena z družino*

+ Joseph in Vida Vojska, *Roman Vojska*

+ Tone Perko, *Iva in Tone Kastelic*

+ Starši Mavec in Čadonič, *Jože Mavec*

+ Jože Žižek, *Ilijana Žižek z družino*

+ Chris, Adrienne in Matteo Nesich, *Agica Doma*

+ Karel Ficko, *družina*

+ Iz družine Križman, *družina*

Nedelja, 31. mar: VELIKA NOČ – EASTER

8.30 am + Ludvik in Leon Glac, *S. Glac*

+ Helena, Ignac in Marija Gomze, *S. Glac*

+ Jože Stezinar, *družina*

+ Matilda Ritlop, *Marija Prša*

+ Iz družine Mahne in Vičič, *A. Mahne*

+ Pepca in Jože Klanfar, *družina Klanfar*

+ Ana Klanfar, *družina*

+ Kristina Cek, *otroci*

+ Marjan in Maria Kovač, *otroci in vnukinja*

+ Jože Žerdin, *Steve in Vera Zelko*

+ Elza Rudolf, *Steve in Vera Zelko*

+ Anneliese in Alojz Hočevnar, *družina John Kodrič*

+ Iz družine Kodrič, *družina John Kodrič*

+ Tone Škrajnar, *žena in hčerke*

+ Ana in Karlo Kutoša, *družina*

+ Jože Žibert, *družina*

+ Frank Križaj, *družina*

+ Vid Jr. in Zinka Rovanišek, *Majdi z družino*

+ Štefan Kelenc, *Joe in Rosemary Prša*

+ Franc Lebar, *žena Vida z družino*

10.00 am *For parishioners - za župljane*

+ Štefan in Mary Žižek, *families Babič and Žižek*

+ Maria and Stane Lamovšek, *children*

+ Frank Kus Sr. – 1 anniv., *Frank Kus and family*

+ Katarina and Jožef Kolenko, *family*

+ Lojze Zajc, *wife and daughters*
+ Marjan Hull, *wife and daughters*
+ Ignac Kersnik, *wife Elizabeta and family*
+ Blaž and Liza Pavlič, *daughter E. Kersnik and family*
+ Pavla Šeligo, *sister E. Kersnik and family*
+ Stane Konda, *wife and family*
+ Parents and Tone Stezinar, *family Konda*
+ Francka in Jože Lenarčič, *family*
+ From families Simčič and Udovič, *Anka Udovič and family*
+ Janko and Milka Žunič, *family*
+ Justina Fijavž – 30 days, *family Šubic*

ŽUPNIJA MARIJA POMAGAJ:

Nedelja, 24. mar: CVETNA NEDELJA

10.00 am *For parishioners - za župljane*

+ Alojz Dolenc- obl., *oporoka*
+ Iz družine Gelt, *Rozina Gruškovnjak*
+ Ciril Markelj, *otroci in družina*
+ Mara Muhič, *družina*
+ Terezija in Karel Kromar, *otroci*
+ Helena Hočevar, *družina*
+ Frank Kraljič, *družina*
+ Maria in Stane Lamovšek, *otroci*
+ Jožica in Paul Nosan, *Lloyd in Mary Dolenc*
+ Ignac Skalič, *Rozina Gruškovnjak*
+ Marija Jamnišek, *Frieda Kokal*
+ Jože Hozjan, *Anton in Marija Žižek*
+ Nežka Petek Škulj, *družina Škulj*
+ Jakob in Antonija Zalar, *Margaret Zalar*
+ Iz družine Rakar, *Jožefa Kastelic z družino*
+ Štefan Kelenc, *družina Kelenc*
Za zdravje Katarina Kumprej, *Lucas*

Četrtek, 28. mar: VELIKI ČETRTEK

6.30 pm *spovedovanje*

7.00 pm *Za duhovne poklice,*

Petek, 29. mar: VELIKI PETEK

9.00 am *križev pot*

2-2.50 pm *spovedovanje*

3.00 pm **OBREDI GOSPODOVEGA TRPLJENJA**

Sobota, 30. mar: VELIKA SOBOTA

1.30 pm *Blagoslov jedil*

7.00 pm **VELIKONOČNA VIGILJA (in blagoslov jedil)**

+ Jože Žoldoš, *Agata Žoldoš*
+ Jože Hozjan, *Agata Žoldoš*

Nedelja, 31. mar: VELIKA NOČ

10.00 am *For parishioners - za župljane*

+ G. Ivan Krajnc, *Agata Žoldoš*
+ Terezija in Karel Kromar, *otroci*
+ Franc in Mici Demšar, *otroci*
+ Ana in Franc Hočevar, *Mary in Lloyd Dolenc*
+ Helen Hočevar, *Mary in Lloyd Dolenc*
+ Frances in Štefan Hozjan, *Mary Gruškovnjak z družino*
+ Ivan Zakrajšek, *A. Zakrajšek*
+ Jakob in Antonija Zalar, *Margaret Zalar*
+ Alojz Skubic, *družina Ida Skubic*
+ Don Stefanyk, *družina Ida Skubic*
+ Jože Hozjan, *Rozina Gruškovnjak*
+ Toni Srebernič – obl., *Ivana Srebernič*
+ Starši Srebernič, *Ivana Srebernič*
Za zdravje Katarina Kumprej, *Lucas*

DAR MISIJONARJU - Uporabite rumeno kuverto iz paketa nedeljskih kuvert. Hvala za vaš dar!

MARIJA POMAGAJ VELIKI ČETRTEK. Sveta maša v spomin ustanovitve duhovništva in evharistije je zvečer ob **7 pm**. Po maši je molitev z Jezusom na Oljski gori.

MP VELIKI PETEK- 9 am molitvena ura. Bogoslužje v čast Gospodovemu trpljenju ob **3 pm**. Ta dan je strogi post in se zdržimo mesnih jedi. Spoved je eno uro prej. Nabirka za sv. deželo je med bogoslužjem na veliki petek. Z njo podpremo kristjane v sveti deželi. Hvala!

MP VELIKA SOBOTA Blagoslov velikonočnih jedil bo ob **1.30 pm**. Zvečer ste vabljeni na praznovanje velikonočne vigije ob **7 pm**.

DAR MISIJONARJU - Uporabite rumeno kuverto iz paketa nedeljskih kuvert. Hvala za vaš dar!

HOLY WEEK- Holy Week precedes the great Feast of the Resurrection on Easter Sunday - it includes the last days of Lent and the beginning of the Easter Triduum. During Holy Week, the Church celebrates the mysteries of salvation accomplished by Christ in the last days of his life on earth, beginning with his messianic entrance into Jerusalem.

OLMM VELIKI ČETRTEK. Sveta maša v spomin ustanovitve duhovništva in evharistije je zvečer ob **7 pm**. Po maši je molitev z Jezusom na Oljski gori.

LENTEN RENEWAL ENGLISH OLMM - Fr. McCarthy Confessions on Good Friday, **March 29th** from 4 to 6 pm. Fr. Peter Nobili – Confessions on Holy Saturday, **March 30th** from 2 to 4 pm. *We thank them both for taking time to help spiritually prepare us for Easter.*

OLMM GOOD FRIDAY - Celebration of the Lord's passion in English is at **5 pm**. This day is a day of prayer, fasting, abstinence from meat. Confessions **4-6 pm**.

GOOD FRIDAY COLLECTION - The Good Friday Collection is requested by the Holy See to help maintain the Church's holy places in the Holy Land, so important to the faith of Christians everywhere and also to support the faithful who struggle to survive under political and economic oppression and persecution. This Pontifical Collection will be taken during the Good Friday celebration on **March 29, 2024**.

OLMM VELIKI PETEK. Bogoslužje v čast Gospodovemu trpljenju ob **3 pm**. Ta dan je strogi post in se zdržimo mesnih jedi. Spoved je eno uro prej. Nabirka za sv. deželo je med bogoslužjem na veliki petek. Z njo podpremo kristjane v sveti deželi. Hvala!

OLMM BLESSING OF FOOD on **Holy Saturday, March 30th** is at **2, 3** (welcome to wear your folklore costumes) and **4 pm** and also before vigil Mass in the evening.

OLMM VELIKA SOBOTA - Blagoslov velikonočnih jedil bo ob **2 pm, 3 pm** (vabljene narodne noše) , in **4 pm**. Zvečer ste vabljeni na praznovanje velikonočne vigije ob **7 pm**!

DUHOVNA OBNOVA OLMM – bo spoved 6-7 pm, in srečanje s P. Tomažem Podobnikom, D.J. po maši v dvorani v ponedeljek 25. marca zvečer. Pred veliko nočjo bo od 25. do 27. marca spovedoval eno uro pred mašo ob 8 am zjutraj in ob 7 pm zvečer. Vsi lepo vabljeni k postni/velikonočni sveti spovedi! Za Slovence iz Oshawe, Ajaxa, Whitbija in Pickeringa bo obnova na cvetno nedeljo, **24. marca ob 1 pm**. V dvorani na Holiday Gardens.

OLMM POLKA MASS Sunday, April 14th at 10am OLMM PARISH FINANCIAL MEETING at **11.15am** in parish hall.

OLMM PARISH LUNCHEON – at **12 pm** all proceeds for the Building Fund. Phone the office 416-255-2721 for tickets. Adults (13 and older) \$45, Children (3-12 years) \$20.

ŽAREK- THE RAY

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INSERT TO THE PARISH BULLETIN

ŽUPNIJA BREZMADEŽNA S ČUDODELNO SVETINJO

ŽUPNIJA MARIJA POMAGAЈ

CVETNA NEDELJA



Cvetno nedeljo se začne neposredna priprava na Veliko noč, ki je največji praznik v krščanstvu, in uvaja dneve velikega tedna.

Na cvetno nedeljo izstopajo trije simboli: pot, zelenje in vzklik hozana. Nomadsko ljudstvo Izrael je svojo zgodovino razumelo kot popotovanje, ki se je začelo s praočetom Abrahamom, ki se je po Božjem klicu odpravil na pot v obljubljeno deželo. Simbol poti nastopa tudi v Jezusovem življenju (prim. Mt 7,13 in sl.; 19,29; 22,16) in doseže vrhunec v izreku: »Jaz sem pot, resnica in življenje« (prim. Jn 14,6a). Jezusovo javno delovanje je v Novi zavezi opisano kot stalno popotovanje v Galileji in Judeji, dokler osamljen ne umre na križu. Kot Vstali spremlja dva učence na poti v Emavs (prim. Lk 24,13–35). To je simbol, da spremlja tudi Cerkev na njeni poti skozi zgodovino, jo podpira z močjo Svetega Duha.

Jezusa so ob vходу v Jeruzalem pozdravljali z zelenjem, ki je v naših krajih povezano s tradicijo izdelovanja butar oziroma s pripravo oljčnih vejic. Oljka je odporno sredozemsko zimzeleno drevo, ki je simbol miru in sprave (prim. 1 Mz 8,11), zelenje pa predstavlja rodovitnost in življenje. Palmove veje, ki jih v zapisu izrecno omenja le evangelist Janez, so simbol zmagovalstva in kraljevanja, zato so Jezusa pozdravljali kot kralja, ki prihaja v Jeruzalem.

Ob vходу v Jeruzalem so ljudje Jezusa, ki je jezdil na oslu, pozdravljali z vzkliki hozana, s čimer so izražali vero v Kristusa kot v kralja in Odrešenika. Beseda hozana je sicer v vsakodnevni bogoslužni rabi pri maši, saj kristjani s to molitvijo pred povzdigovanjem izpovedujejo vero v Odrešenika v posvečenem kruhu in vinu. Nad odstranitvijo zla se je treba veseliti, to je res treba slaviti. Da boš dosegel to dobroto, si prizadevaj za pošteno življenje, vztrajaj v premišljevanju božjih reči, trudi se za mir srca v svetem strahu pred Bogom. Sveti ljudje so se ves čas svojega življenja veselili kakor za praznik. Eden izmed njih, blaženi David, ni vstal ponoči enkrat, marveč sedemkrat in z molitvijo prosil Boga usmiljenja...Radi bi se primerno pripravili na praznik, ki se bliža. Katero pot bomo ubrali? Koga bomo izbrali za vodnika? Nobenega drugega, moji dragi, kot našega Gospoda, ki ga vi skupaj z menoj imenujete naš Gospod Jezus Kristus. On govori: Jaz sem pot. On, po Janezovi izpovedi, odjemlje greh sveta. On očisti naše duše, kot pravi prerok Jeremija: Stopite na prava pota, glejte in spoznajte, kje je pot k dobremu, in v njej boste našli mir svoji duši. (Vir: SŠK)





Hozana Davidovemu sinu!
Blagoslovljen, ki prihaja v Gospodovem imenu!
Hozana na višavah!

A PALM SUNDAY REFLECTION

by Milan Vinčec

Palm Sunday is seen by many as a day of contradiction. The Mass commences with a joyous procession into the church, symbolizing Jesus' triumphant entry into Jerusalem. The parishioners will carry palm leaves like the people in Jerusalem so long ago. *"Hosanna in the highest"* will echo from the pews. The joyous mood however is tempered as the full narrative of the Passion of Christ is read. How quickly the palms turn into the nails and thorns of Good Friday. The jubilant Hosannas warp into the ugly cries of "Crucify Him"! The seeming contradiction is this: it all ends with His death on the cross! But is it really a contradiction? *Certainly not!* For those who have the ability to penetrate this mystery with the eyes of faith, hope, and love-it all makes sense! The procession Palm Sunday and the subsequent events were necessary to fulfill biblical prophesy and ultimately the Father's will! From a worldly perspective the narrative is wrought with contradictions! To think that a donkey, a crown of thorns, gore, and a criminal's death on a cross would be essential to God's salvific plan seems utterly absurd! For those who lack the ability to understand this mystery with the eyes of faith, the week ends in tragedy.

His Hour Did Come

Jesus kept a low profile for most of His public ministry. "My hour has not come", was His frequent response when asked to perform miracles, or to demonstrate His powers. On Palm Sunday, for the first time, He encouraged celebration. On that day, He knew His time had come! As He descended the Mount of Olive towards Jerusalem, He knew that the final destination was Calvary. Passing through the ancient gates, He knew that His earthly days were numbered! He did not attempt to silence the large crowd that had gathered, but threw Himself at their mercy, and let events take their course!

Messiah or Charlatan?

For the faithful, the welcome Jesus receives as He enters Jerusalem is one given to the Saviour of the World, and the promised Messiah. For that reason, His entrance into that holy city was rightly celebrated with great

NEKAJ SIMBOLOV VELIKEGA TEDNA

Dragi župljani,

Z vami želim deliti nekaj razlag, ki jih je pripravila Natalija Podjavoršek za družinske kateheze.

Bogoslužno dogajanje velikega tedna prek bogate simbolike in izbora svetopisemskih besedil uvaja vernike v veliko noč, ki je največji in najpomembnejši krščanski praznik. Vrhunec cerkvenega leta predstavlja veliki teden, ki ga začenjamo na cvetno ali oljno nedeljo, višek velikega tedna pa je velikonočno tridnevje: veliki četrtek, veliki petek in velikonočna vigilijska maša na veliko soboto.



Krizmena maša

Na veliki četrtek (**torek za našo Torontsko nadškofijo**) dopoldne škofje ordinariji skupaj z zbranimi duhovniki in ljudstvom v stolnih cerkvah darujejo krizmene maše, ki so ime dobile po sveti krizmi – oljčnem olju, obogatenu z balzomom ali dišavnicami, nad katerim škof zmoli posvetilno molitev. Dejanje posvetitve olja je pridržano škofu in ga opravlja samo enkrat na leto.

Sveto krizmo duhovniki in škofje uporabljajo pri podeljevanju zakramentov (pri krstu, birmi ter diakonskem, mašniškem in škofovskem posvečenju) in pri posvetitvi oltarja ali cerkve. Pri krizmeni maši škof blagoslovi tudi

joy. However, there were many people who were confused by what they were witnessing. They were confused by the apparent contradictions of this so-called king. Many were expecting a military leader who would fight their battles and liberate them from the Romans. What they saw, with their own eyes, was an embarrassing spectacle of a spiritual charlatan riding a donkey. He fell far short of their expectations. Jesus' arrival in Jerusalem caused widespread anger and disillusionment among many.

Who Do You Think I Am?

We have much in common with those who were in the crowd in Jerusalem that day. In our present day, there is a longing and need for a Saviour, who will liberate us from our troubles and struggles. We face the same question as the Jews on that day. *What type of Messiah are we hoping for?* Lent is a good time to be asking: *What is our mental or emotional picture of God?* It is a time to think about what we are expecting from Him. Times of crises and troubles are an especially good time to be asking that question. *Do we want a God to be like a fairy-godmother, or divine magician who waves a magic wand and immediately takes away all the challenges and trials? Or, are we humble and patient enough to trust in God's timing? Do we want to follow Jesus' example of total trust in the Father's will regardless of the personal cost?*

Exodus Stories

We all have our personal Exodus stories. There are people in our midst who are prisoners to addictions, alcohol, abuse, and other destructive vices. There are many who toil and suffer through no fault of their own. Yet, we are *all* in spiritual bondage, because we all sin. We need deliverance and salvation, and can only be released by the blood of the Lamb who *"takes away the sins of the world"*. *Do we truly believe this? Is our faith strong enough to resist the temptation of false prophets who offer their own brand of salvation? Can we defend our faith, as people spew lies about us and sow the seeds of doubt? Are we fickle and quick to change our minds? Do we reject things that don't meet our expectations?* Jesus will enter the city whether we are ready or not; with or without our approval. On Palm Sunday, we are faced with an inevitable choice. Archbishop Fulton Sheen poignantly writes: *"Once He acknowledged their praise, then there were only two courses open to the city: confess Him as did Peter, or else crucify. Either He was their King, or else they would have no king but Caesar."* These questions should warrant our attention during Lent

The Price Of Salvation

As a child, I didn't fully comprehend the humanity of Jesus! I had trouble picturing Him feeling pain, crying, and even laughing the same way that we do. I read the Bible stories, and imagined Him as a kind of superhero figure who did fantastic things such as: walking on water, calming storms, performing miracles, and being able to beckon the powers of heaven with the snap of the finger! Regular people can't do these things! The Passion narrative deeply disturbed me as a child! My questions were many: *Why didn't He save Himself?! Why did He allow Himself to be humiliated?! He was God-wasn't He?! Why did He ride a donkey into Jerusalem and not on a majestic horse?! Why didn't He silence those vindictive Pharisees?!*

krstno in bolniško olje, ki se uporabljata pri podeljevanju zakramenta krsta oziroma bolniškega maziljenja. Duhovniki pri tej maši obnovijo duhovniške obljube in s tem pokažejo medsebojno povezanost ter povezanost s škofom in stolno cerkvijo.



Picture: <https://www.istockphoto.com/> Credit: ASB63

Olje

Olje se uporablja v prehrani, kozmetiki in zdravilstvu. Zaradi širokega spektra uporabnosti je že v antičnih kulturah postalo znamenje zdravja, blagostanja in miru. Judje, ki so uporabljali oljčno olje, so menili, da ima posebno versko ali nadnaravno moč. Besedi Kristus, ki izhaja iz grščine, in Mesija, ki izhaja iz hebrejščine, imata isti pomen in pomenita maziljeni. Kristjana, ki prav tako pomeni maziljeni, škof ali duhovnik pri nekaterih zakramentih mazili z oljem.



Picture: <https://www.istockphoto.com/> Credit: rudall30

Spomin Jezusove

zadnje večerje z učenci

Na veliki četrtek zvečer praznujemo postavitev dveh zakramentov: evharistije in mašniškega posvečenja. Jezus je pri zadnji

Over time, as my faith matured (hopefully), the answer became glaringly clear: He did it for me! The fully human Jesus will pay the price of salvation with the cross! I saw a God who takes on human pain, who walks the journey of Holy Week, deeper and deeper into a darkness we cannot enter. God in Jesus lets his friends deny and betray him. God, in Jesus, suffers rejection and abuse, and the ultimate desolation of a lonely yet innocent death. I realized that all the worst of human experience is thrown on Jesus.

Were You There?

What would we have done, if we were there in Jerusalem on that day?? Would we be jeering or cheering? Or, would we be shouting "Hosanna!" It is necessary to be brutally honest with ourselves, when we ponder the answer to these queries!

Let us imagine ourselves in the crowd! Jesus is passing through the gates. Instead of garments and palms, we throw all our hopes, fears, sadness, uncertainty, anger, and all the things that trouble us on the stony road before Him. He sees us, and His face lights up with gratitude. He is happy that we are there to welcome Him. Then, He asks some difficult and penetrating questions: *It's great that you're here today, but can you really follow me? Do you believe that I am the true Messiah? Can you make my path your path? Who in this crowd, will take up their cross? Who will reject me, and who just won't care?!*

It is hard to be a hero these days, to stand up for what is right and just! It is difficult to journey alone as Jesus did! It is all too convenient to unleash our anger on innocent people, and make them scapegoats for all our problems. It is so easy to turn away from the suffering and injustice around us! Jesus stood up for the Truth! Jesus was not intimidated when He stood before Pilate!

Jerusalem of Our Hearts

Jerusalem is a metaphor for our hearts today! Let the church entrance be its stony gates! Let us accompany our Saviour from the Mount of Olives, and walk beside Him, spiritually, and meditatively! The events that transpired so long ago, transcend and permeate time. Today's Mass, is just as significant and important as it was two millennia ago! It is much more than just an historical commemoration. By the power of the Spirit, it is a real participation in the event!

Open Wide the Gates

Our own Lenten journey begins outside the gates of Jerusalem, and we must accompany our Lord into that holy city of His crucifixion. Let us do so with the certainty of faith, and the enthusiasm that hope instills. We trust that all the love, we spread is His love in us! We must not wane or falter, as this journey will lead us into, and fully involve us in the mysteries of Holy Week! By following his life and pattern, right to the cross, *we too* will experience the glorious resurrection!

Hosanna to the Son of David... Hosanna in the highest!

večerji, ko je s svojimi učenci obhajal velikonočno (pashalno) večerjo, blagoslovil kruh in vino ter ju dal jesti in piti učencem. Katoličani in številni drugi kristjani, verujemo, da je Jezus kruh spremenil v svoje telo in vino v svojo kri. Zato nam ti dve prvini pomenita Jezusovo realno navzočnost med nami in ju častimo z vsem spoštovanjem. Veliki četrtek zato velja za ustanovitveni dan evharistije, ko je Jezus daroval prvo evharistično daritev ali maša. Obenem je postavil zapoved medsebojne ljubezni, kar je simbolično udeležil z umivanjem nog učencem.

Po koncu maše duhovnik s spremstvom prenese monštranco s posvečeno hostijo in posvečene hostije, ki simbolizirajo Jezusovo navzočnost, iz tabernaklja na posebno mesto oz. v t. i. ječo, ki predstavlja Jezusovo trpljenje v vrtu Getsemani.



Picture: <https://www.istockphoto.com/> Credit: rudall30

Poimenovanje

evharistije – maše

Za poimenovanje in označevanje zakramenta svete evharistije, ki ga je Jezus ustanovil pri zadnji večerji, so prvi kristjani uporabljali izraz **lomljenje kruha**, prav po značilnem dejanju, ko so pri evharistiji lomili kruh. Pozneje se je uveljavil izraz **evharistija**, ki v grškem jeziku pomeni '(za)hvala'. Nekateri tudi danes upravičeno govorijo o

STOPIMO NA POT PONIŽNOSTI

Prim. Lazarist Peter Žakelj Cm

Ponižnost je ena temeljnih Jezusovih drž. Če verujemo, da je Jezus Kristus resnično razodeti Bog, potem je jasno, da tudi ta Jezusova krepost ni nekaj, kar naj bi romalo v staro šaro. Prepričan sem, da je pomembna in aktualna tudi danes. Še več, je odgovor na naš nemiren svet.

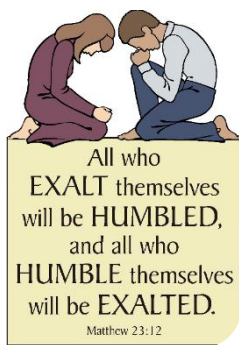
Ponižnost je danes v krizi, v kolikor je v krizi pristna vera.

Biti ponižen, ne pomeni biti brez hrbtenice, ne pomeni ne imeti svojega stališča. Resnično ponižen je lahko le tisti, ki globoko v sebi ve, koliko je vreden in se zato ne potrebuje povzdigovati nad druge. Ponižnost torej ni ne potuhnjenost, ne nevera vase, ne osladnost. Ponižnost je globoka notranja moč. Resnično ponižen je lahko le tisti, ki globoko v sebi ve, koliko je vreden in se zato ne potrebuje povzdigovati nad druge. Prava ponižnost se napaja v veri, da nas Bog ljubi in skrbi za nas. Jezus si je za svoje življenjsko vodilo pravzaprav vzel ponižnost, prihaja kot služabnik in ne kot gospodar.

Ponižnost je pomembna krepost tudi danes.

Vodi nas do prave vrednosti, ki jo lahko najdemo samo v Bogu. Še več, ko zaupamo, da smo ljubljene božji otroci, je ponižnost tista drža, ki nam pomaga da se zmoremo upreti skušnjavi samovolje, pomembnosti in sebičnosti. Ponižnost je tudi za nas danes krepost, ki nas odpira Svetemu Duhu. K prenovljeni ponižnosti nas je pozval tudi Papež Frančišek: » ... Kako bi se izboljšalo družinsko življenje, če bi vsak dan živeli tri preproste besede: »smem«, »hvala«, »oprosti«.«

WHAT IS HUMILITY? By Alice Camille



Humility is just about the exact opposite of everything you see in the world nowadays! To discover the essentials of humility, you have to experiment with self-emptying. Humility recognizes that everything comes from God and belongs to God. Therefore, to God alone go all praise, honor, and glory. When you begin with God and not with yourself, your perspective on reality does a dramatic shift. God's will comes first. "Not my will, but yours be done," as Jesus prays in the Garden of Gethsemane.

When you choose the perspective of a humble heart, you become aware that your proper orientation as creatures should be one of obedience—that is, attentive listening—to God's call. It's precisely the attitude of obedience that led to the salvation of the world, as Saint Paul tells us: "[Jesus] humbled himself, becoming obedient to death, even death on a cross." Paul explains that humility means putting other people ahead of yourself, thinking of their needs rather than yours. That is so countercultural, jaws will drop whenever you attempt it.

zahvalni daritvi. Šele v poznejši dobi se je uveljavil izraz **maša**. Izhaja iz latinske besede **mittere** (poslati, odposlati), saj so verniki pri maši poslani, da jo uresničujejo v svojem življenju. V starokrščanskih časih so v Rimu po evharistični molitvi razlomili posvečeni kruh in ga po diakonih 'poslali' drugim cerkvam v mestu. Tam so jih dali v kelih, da bi tako pokazali, kako so ena sama Cerkev, ker obhajajo eno evharistijo. Posvečeni kruh pa so 'poslali' tudi bolnikom, ki se niso mogli udeležiti evharistije, in mučencem, ki so bili zaprti v ječah.



Picture: <https://www.istockphoto.com/> Credit: rudall30

Umivanje nog

Pri obredu umivanja nog škof ali duhovnik vzame posodo z vodo ter izbranim vernikom ali predstavnikom vernikov umije in obriše noge, s čimer posnema Jezusovo umivanje nog apostolom pri zadnji večerji. Tako simbolično pokaže, da je kljub dostojanstvu duhovniške službe služabnik zaupanim ljudem.

Pri Judih je bilo umivanje nog znamenje gostoljubnosti in dobrodošlice gostu. Noge so gostom navadno umivali sužnji. Jezus je učence s tem dejanjem učil služenja in ponižnosti, zato so tudi škofje in duhovniki poklicani, da škofiji, župniji ali skupnosti, ki jim je zaupana, služijo v bratski ljubezni. Umivanje nog ima dva pomena: nekateri v njem bolj izpostavljajo



Sketches for the Last Supper by Leonardo Da Vinci in a vintage book Leonard de Vinci, author A. Rosenberg, 1898, Leipzig. Picture: <https://www.istockphoto.com/> Credit: Vladi333

“YOU DON’T RECOGNIZE ME, DO YOU?”

There is an old legend about DaVinci’s painting of the Last Supper. In all of his paintings he tried to find someone to pose who fit the face of the particular character he was painting. Out of hundreds of possibilities he chose a 19-year old to portray Jesus. It took him six months to paint the face of Jesus. Seven years later DaVinci started hunting for just the right face for Judas. Where could he find one that would portray that image? He looked high and low. Down in a dark Roman dungeon he found a wretched, unkempt prisoner who could strike the perfect pose. The prisoner was released to his care and when the portrait of Judas was complete the prisoner said to the great artist, “You don’t recognize me, do you? I am the man you painted seven years ago as the face of Christ. O God, I have fallen so low.”

SLOVENSKI PREGOVORI

NA VELIKI PETEK SE PERILO NE SME SUŠITI (VISETI), SAJ TAKRAT NA KRIŽU VISI JEZUS.

ČE NA VELIKI PETEK DEŽUJE, DOBRO SE LETO NAPOVEDUJE.

NA VELIKONOČNI PONEDELJEK LAHKO ZUNAJ HODITE BOSI, PA SE NE BOSTE PREHLADIL.

spomin na krst, drugi pa povabilo k dejavni ljubezni do bližnjega v nesebičnem služenju.



Picture: <https://www.istockphoto.com/> Credit: rudall30

Veliki petek

Na veliki petek se spominjamo Jezusovega trpljenja in smrti na križu. Simbolika velikega petka predstavlja namero in razpoloženje, da se v odpovedi odpremo in postanemo bolj razpoložljivi za Božjo milost in spreobrnjenje srca.

Veliki petek je edini dan v cerkvenem letu, ko ni maše. Pri bogoslužju ob 15. uri, ko obhajamo spomin na Jezusovo smrt na križu, molimo križev pot.(6) Med obredi velikega petka beremo pasijon ali poročilo o Jezusovem trpljenju iz Janezovega evangelija,(7) častimo križ v znamenje hvaležnosti in spoštovanja ter med drugim prosimo za sodobno družbo in njene voditelje, za drugače verujoče in neverujoče, za cerkvene potrebe kot tudi za odnose z judovsko skupnostjo. Ob koncu je obhajilni obred. Duhovnik že posvečene hostije, ki jih je prinesel iz ječe, kamor jih je odnesel na veliki četrtek, po zaključku obreda odnese na novo mesto, tokrat v t. i. Božji grob. V Katoliški Cerkvi na veliki petek velja strogi post.



LOCATING GOLGOTHA: THE AUTHENTIC SITE OF CHRIST'S CRUCIFIXION



Master of the Prodigal Son | Picture: Wikipedia Public Domain

Archaeological findings suggest we've known the correct location for over 1,600 years.

In the Gospels, the site where Christ was taken to be crucified is most often referred to a "Golgotha," a Hebrew word that means "the place of a skull." In English (from the Latin), the same site is known as Calvary, and its location has long been a point of contention between scholars. Today, the Church of the Holy Sepulchre stands at the location that is largely believed to have been the biblical hill of Golgotha, but its location within the current city limits has caused debate as to its authenticity. According to the both Jewish and Roman customs of 2,000 years ago, executions were to take place outside the city and this would mean that Golgotha was also located outside of Jerusalem.

In the May/June 2016 issue of Biblical Archaeology Review (BAR), Marcel Serr and Dieter Vieweger explain that this reasoning created a discrepancy, as the Church of the Holy Sepulchre is located within Jerusalem's current city limits. It became clear that in order to put this debate to bed, the ancient city walls of Jerusalem would need to be discovered and compared to the location of the Holy Sepulchre.

To this end an archaeological effort was started, which led to two probable candidates: The previously mentioned Church of the Holy Sepulchre and the Church of the Redeemer, where another ancient stone structure dubbed the "Second Wall" was discovered during the building's 1893 construction.

Careful examination of the "Second Wall" under the Church of the Redeemer, however, led experts to determine that it could not have been the city wall from biblical-era Jerusalem. They reached this conclusion based on two factors: that the wall was only 5 feet thick, which is far too thin for city walls, and that it dated to the 4th century A.D..

Beneath the Church of the Holy Sepulchre, on the other hand, archaeologists found evidence of its authenticity in the form of evidence of agricultural activity. This supports what we know of the region from the biblical accounts of the Gospels, that the areas surrounding the site of the Crucifixion were utilized for farmland. Further evidence of quarried stone buried even deeper suggest the site was outside Jerusalem's walls during the time of Christ's Passion, since no stone quarry would be located within a city.



Panorama of the Church of the Holy Sepulchre - church in Christian Quarter of the Old City of Jerusalem where Jesus was crucified, buried and resurrected. |

Experts were also able to determine, from layers of sediment, that the land on which the Holy Sepulchre was built was once of much higher elevation. This also supports what we know of Roman execution practices, that they would choose an elevated place for the display, to serve as a visible example to the entire city.

Serr and Vieweger conclude that the most likely site of Golgotha is indeed the Church of the Holy Sepulchre, which also suggests the authenticity of the Tomb of Jesus, as it maintains adjacency with the Church, just as it was said to have been adjacent to Golgotha in the Gospels.

These findings not only lend credence to the millions of pilgrims who have visited the Church of the Holy Sepulchre, but also to St. Helen, the mother of Constantine the Great, who is reputedly the one who located the site of the Crucifixion, as well as the True Cross. It was in light of this discovery that Constantine ordered the construction of the Church of the Holy Sepulchre.



VELIKI TEDEN 2024

ŽUPNIJA BREZMADEŽNA S ČUDODELNO SVETINJO:

PONEDELJEK, 25.03

- 7.15 am – 8. am spovedovanje
- 8. am Sveta Maša - Mass
- 6.15 pm – 7. pm spovedovanje
- 7.00 pm Sveta Maša - Mass
- 7.30 pm - Po maši srečanje z misijonarjem

SREDA, 27.03

- 7.15 am – 8. am spovedovanje
- 8. am Sveta Maša - Mass
- 6.15 pm – 7. pm spovedovanje
- 7.00 pm Sveta Maša - Mass

VELIKI PETEK – GOOD FRIDAY

Ni sv. maše na ta dan.

- 8.30 am Spovedovanje
- 9 am Križev Pot – *Way of the Cross*
- 2.30 pm - 2.50 pm Spoved (Slovensko)
- 3 pm Obredi s sv. obhajilom (Slovensko)
- 4 to 6 pm. English confessions
- 5 pm Passion of Christ with Communion (English)

TOREK, 26.03

- 7.15 am – 8. am spovedovanje
- 8. am Sveta Maša - Mass
- 6.15 pm – 7. pm spovedovanje
- 7.00 pm Sveta Maša - Mass

VELIKI ČETRTEK - HOLY THURSDAY

Ni maše zjutraj

- 6.15 pm – 6.45 pm spovedovanje
- 7. pm Obredi velikega Četrtna – Mass of the Lord's Supper
- Po maši kratka molitev »z Jezusom v ječi«

VELIKA SOBOTA – HOLY SATURDAY

Ni maše zjutraj

“Narodne noše” welcome for the blessings especially at 2pm

- 2pm to 4 pm Confessions in English
- 2 pm Blagoslov jedil - *Blessing of food*
- Spoved po blagoslovu (slovensko)
- 3 pm Blagoslov jedil - *Blessing of food*
- 4 pm Blagoslov jedil - *Blessing of food*
- 7 pm VELIKONOČNA VIGILIJA / EASTER VIGIL (in blagoslov jedil ob koncu svete maše)

VELIKA NOČ - EASTER SUNDAY

- 8.30 am VSTAJENSKA MAŠA (SLOVENSKO)
- 10.00 am HOLY MASS (English)

ŽUPNIJA MARIJA POMAGAJ:

VELIKI ČETRTEK - HOLY THURSDAY

Ni maše zjutraj

- 6.15 pm – 6.45 pm spovedovanje
- 7. pm Obredi velikega Četrtna
- Po maši kratka molitev »z Jezusom v ječi«

VELIKA SOBOTA – HOLY SATURDAY

- 1.30 pm Blagoslov jedil - *Blessing of food*
- Spoved po blagoslovu – *Confessions after blessing of food*
- 7 pm VELIKONOČNA VIGILIJA / EASTER VIGIL

VELIKI PETEK – GOOD FRIDAY

Ni sv. maše na ta dan.

- 9 am Križev Pot – *Way of the Cross*
- 2.30 pm - 2.50 pm Spoved - *Confessions*
- 3 pm Obredi s sv. obhajilom

VELIKA NOČ - EASTER SUNDAY

- 10.00 am VSTAJENSKA MAŠA – *Mass of the resurrection of the Lord*

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



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OR EMAIL general@ourladyofmm.com

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