

FIFTH SUNDAY IN ORDINARY TIME**February 6, 2022**

WORLD DAY FOR CONSECRATED LIFE. Today, on this first Sunday of February, we celebrate World Day for Consecrated Life. We recognize and give thanks for those who have consecrated their lives to God and to the Church through vows of poverty, chastity, and obedience. As consecrated religious, women and men live out their baptismal commitment as followers of Jesus. Please pray for all those who have made a commitment in the consecrated life as postulants, novices or professed religious, and also pray for the young men and women of our parish and diocese whom God is calling to serve as professed religious.



WITH GRATITUDE. We are most grateful to the members of the St. Mary Altar Society for the very generous gift of \$8,000 to our parish. The prayerfulness, concern and dedication of these women for

the parishioners of St. Mary's is truly exemplary. God bless you and keep you going strong!

PARISH COUNCIL will meet on Tuesday, February 8th at 7:30 p.m. in the Slovenian Room. Upcoming events and projects will be discussed.

HOLY NAME SOCIETY will have its monthly Corporate Communion next Sunday, February 13th at the 8:00 a.m. Mass, followed by a short meeting in the Slovenian Room.

COLLINWOOD SLOVENIAN HOME SHAREHOLDERS MEETING. This Sunday afternoon, February 6th at 1:00 p.m. the Holmes Ave. Collinwood Slovenian Home will have a very important meeting in our parish hall. The viability of the future of the Home will be discussed, as well as other issues. Your participation is very important.

**ATHEISM CANNOT TAKE AWAY PAIN;
IT TAKES AWAY HOPE.**

TODAY'S PSALM RESPONSE:

In the sight of angels, I will sing your praises, Lord.

MEETING OR WORSHIP? continued

How that's changed in many of our Catholic parishes (fortunately we've been spared here at St. Mary's). Now it is like going to a meeting. Few people bless themselves with holy water, few genuflect before entering the pew, there's no kneeling and little silence. Sometimes a greeter will hand out programs, just like a business agenda. Conversations are common place. What was considered sacred space has become meeting space until the opening hymn quiets the gathering. Maybe it's because we've forgotten "church manners", how to behave in church, perhaps because we're dealing with more and more people who are unchurched. We'll speak more on church manners next week.

Last Sunday's Offering: \$4,605

On-Line Christmas (12/22/2021-1/23/2022): \$1,150

On-Line Regular (12/22/2021-1/23/2022): \$935

Church Needs: \$25 in memory of deceased Hribar & Frank Families from Igor & Frances Frank; \$200 in memory of Ivanka Volčjak from Tom & Maria Stepec; \$100 in memory of sister, Jennie Gruden from David Gruden

Your generosity to the parish is appreciated!

MEETING OR WORSHIP? Growing up in Barberton, we lived in a rather religiously diverse community. There were 6 Catholic parishes, all of different ethnicity, and numerous Protestant churches, many with roots in West Virginia. On our street alone, we had families who attended one or the other of the Catholic parishes. The Kumses, the Krizays and the Shines attended Sacred Heart Slovenian Church, the Janigas attended Sts. Cyril & Methodius Slovak Church, the Kulcsars attended Holy Trinity Hungarian Church, the Goodnights attended St. Nicholas Rusyn Greek Catholic Church, the Winebrenners attended St. Augustine, which was the predominantly German and Irish Church or St. Andrews, which was split from St. Augustine's, a little further out to the west of the city, which was built on donated land from the Šega Family farm. Interspersed among us were the Presbyterians, Methodists and Baptists, lots of Baptists, as well as what we called the "Holy Rollers", the spirited non-denominational Protestants from the South. It was never a thought to attend another church than your own, even among the Catholics, unless for a wedding, funeral, or Confession to a priest who didn't know you. But it's amazing how much Protestant terminology crept into our ordinary religious practices. When we would pick up my Aunt Mary to take her to Mass with us, she'd look at all of us in our suits and ties and Sunday best and she'd remark how we all had our "Sunday-go-to-meetin" clothes on, meaning our "church clothes" since many of our Protestant neighbors would refer to going to church as "goin' to meetin'" or gathering for services. And in many respects, it was a meeting. Just recently I heard a learned Protestant speaker explain the word "Christmas". For us Catholics it was a shortened form of Christ's Mass, just like this past week's Feast of the Presentation of the Lord is often called "Candlemas" or the Mass of Candles since candles are blessed on this day. But in the Protestant mind, Christmas means mass gathering or meeting around Christ. It was common to hear churches called meeting houses, where they came to gather to hear a sermon, sing, and meet with one another. Over the last number of years, we've seen not only the terminology, but the practice of "meeting" creep into our churches. For us as Catholics, it was ritual to enter the church, bless yourself with holy water as a reminder of our baptism, genuflect or bow in reverence to Jesus in the Blessed Sacrament present in the tabernacle before entering the pew, and then kneeling down to prepare for Mass by quietly saying our prayers. It was silent, reverent anticipation for the Holy Mystery.

Masses for the Week of February 7-13, 2022

Monday:	(2/7) WEEKDAY
7:45 a.m.	Marija Brodnick (Pauline Dolinar)
Tuesday:	(2/8) ST. JEROME EMILIANI; ST. JOSEPHINE BAKHITA (Virgin)
7:45 a.m.	Ana Staniša (Anna Kurbos)
Wednesday:	(2/9) WEEKDAY
7:45 a.m.	Christine Sustarsic (Family)
Thursday:	(2/10) ST. SCHOLASTICA (Virgin)
7:45 a.m.	Mary Cerer (Marija Hočevnar)
Friday:	(2/11) WEEKDAY
7:45 a.m.	Mici Mohar (Terezija Ferkulj)
Saturday:	(2/12) WEEKDAY
7:45 a.m.	Walter Majer (A.K.)
5:00 p.m.	Edward & Jennie Pograis (Daughter Margaret Pograis Bennish)
Sunday:	(2/13) SIXTH SUNDAY IN ORDINARY TIME
8:00 a.m.	Parishioners
10:00 a.m.	Julka Zalar 90th Birthday
12:00 noon	Josephine Merc (Amalia Maslac)

Lectors/Extraordinary Ministers
(Weekend of February 12th/13th)

Saturday	5:00 p.m.	Judi Ferra/Paul Lipold
Sunday	8:00 a.m.	Joanna Pope/Tony Ogrinc
	10:00 a.m.	Metka Zalar/Moni Daly
	12:00 noon	Laura Merkun/Marie Kushner

Please Pray for Our Sick: Mary Umek, Eugene Kogovsek, Tom McNulty, Ted Jenda, Donna Strainer, Diana Kozak, Mladen & Dušanka Lengel, Baby Dylan Hoffart, Janelle Hoffart

V ZAHVALO. Najlepše se zahvaljujemo članicam Oltarnega Društva za zelo velikodušno darilo \$8,000 za našo župnijo. Molitvenost, skrbnost in predanost teh žensk do župljanov Marije Vnebovzete je resnično zgledno. Naj Bog vas blagoslovi da boste še naprej ostale močne in zdrave!

PASTORALNI SVET se bo sestel v torek, 8. februarja ob 7:30 zvečer v Slovenski sobi. Razpravljali bodo o bodočih dogodkih in projektih.

DRUŠTVO NAJSVETEJŠEGA IMENA ima skupno sv. obhajilo naslednjo nedeljo 13. februarja pri maši ob 8:00 zjutraj. Sledil bo kratek sestanek v Slovenski sobi.

SESTANEK ZA DELNIČARJE COLLINWOODSKEGA SLOVENSKEGA DOMA. Danes popoldne, 6. februarja, ob 1:00 popoldan bodo delničarji Slovenskega doma na Holmes Ave. imeli zelo važen sestanek v naši župnijski dvorani. Razpravljali bodo o prihodnosti Doma, kakor tudi o drugih zadevah. Vaše sodelovanje je zelo pomembno.

ODPEV DANAŠNJEGA PSALMA JE:
Gospod, vpriči angelov ti prepevam.

DANES JE 5. NAVADNA NEDELJA

SVETOVNI DAN ZA POSVEČENO ŽIVLJENJE. Danes, na prvo nedeljo v februarju, obhajamo svetovni dan posvečenega življenja. Priznamo in zahvaljujemo se tistim, ki so svoje življenje posvetili Bogu in Cerkvi z zaobljubami uboštva, čistosti in pokorščine. Ženske in moški kot posvečene redovnice in redovniki živijo svoje krstne obljube kot Jezusovi nasledniki. Molimo za vse tiste, ki so se v posvečenem življenju posvetili kot postulanti, novinci ali izpovedani redovniki, in molimo tudi za mlade fante in dekleta naše župnije in škofije, ki jih Bog kliče, da služijo kot redovniki ali redovnice.

SREČANJE ALI BOGOSLUŽJE? Ko smo rasli v Barbertonu, smo živeli v precej versko raznoliki skupnosti. Bilo je 6 katoliških župnij, vse različne etnične pripadnosti, in številne protestantske cerkve, mnoge s koreninami v Zahodni Virginiji. Samo na naši ulici smo imeli družine, ki so obiskovale eno ali drugo katoliško župnijo. Družine Kumše, Križaj in Shine so obiskovale Slovensko cerkev Srca Jezusovega, družina Janiga pa Slovaško cerkev sv. Cirila in Metoda, družina Kulcsar je obiskovala Madžarsko cerkev Svete Trojice, družina Goodnight je obiskovala Rusinsko Grško Katoliško cerkev sv. Nikolaja, družina Winebrenner je obiskovala sv. Avguština, ki je bila pretežno Nemška in Irska cerkev ali sv. Andreja, ki se je ločila od sv. Avguština, nekoliko bolj zahodno od mesta, ki je zgrajena na zemljišču podarjeno od kmetije Šega. Med nami so bili razpršeni Prezbiterijanci, Metodisti in Baptisti, veliko Baptistov, pa tudi tisti, ki smo jih imenovali "Holy Rollers", živahni nenedominacijski Protestanti z Juga. Tudi pri katoličanih ni bilo nikoli pomisliti, da bi obiskoval drugo cerkev kot svojo, razen za poroke, pogrebe ali spovedi pri duhovniku, ki te ni poznal. Toda neverjetno je, koliko protestantske terminologije se je prikradlo v naše običajne verske prakse. Ko smo pobrali mojo teto Mary, da bi jo peljali k maši z nami, nas je vse pogledala v oblekah in kravatah ter v lepem nedeljskem oblačilu in pripomnila, kako smo vsi oblečeni za "Sunday-go-to meetin" kar pomeni naša "cerkvena oblačila", saj so naši protestantski sosedje rekli da ko gremo v cerkev je kot "goin' to meetin'/hod na srečanje" ali zbiranje za bogoslužje. In v mnogih pogledih je bilo to srečanje. Pred kratkim sem slišal, da je učen protestantski govornik razlagal besedo "božič/Christmas". Za nas katoličane je bila to skrajšana oblika Kristusove maše, tako kot praznik preteklega tedna, Gospodovega darovanja, se imenuje "svečnica" ali maša sveč, saj se na ta dan blagoslovijo sveče. Toda v protestantskem mnenju, božič pomeni zbiranje ali srečanje okoli Kristusa. Običajno je bilo slišati da so bile cerkve imenovane sejne hiše, kamor so se prihajali zbirati, da bi poslušali pridigo, zapeli in se srečali drug z drugemu. V zadnjih letih smo videli, da se v naših cerkvah ne prikrade samo terminologija, ampak praksa "srečanja". Za nas kot katoličane je bil običaj vstopiti v cerkev, se blagosloviti s sveto vodo v spomin na naš krst, poklekniti ali se pokloniti Jezusu v Najsvetejšem zakramentu, ki je prisoten v tabernaklju, preden vstopimo v klop, nato pa poklekniti da se pripravimo na mašo s tiho molitvijo. Bilo je tiho, spoštljivo pričakovanje Svete skrivnosti. Kako se je to spremenilo v mnogih naših katoliških župnijah (na srečo smo bili tukaj pri Mariji Vnebovzeti prizaneseni). Zdaj je kot da bi šli na sestanek. Malo ljudi se blagoslovi s sveto vodo, malo jih poklekne pred vstopom v klop, ni klečanja in malo tišine. Včasih bo reditelj razdelil programe, tako kot poslovni program. Pogovori so običajni. Kar je veljalo za sveti prostor, je postalo prostor srečanj, dokler vstopna pesem ne umiri zbrane. Mogoče zato, ker smo pozabili na "cerkvene manire", kako se obnašati v cerkvi, morda zato, ker imamo opravke z vedno več necerkvenimi. Več o cerkvenih navadah bomo govorili naslednji teden.