



»Naš škof Gnidovec je bil svetnik. Vsi smo ga klicali s tem imenom. Bil je pravi duhovnik po Jezusovem Srcu; blagega in ponižnega srca. Ko sem odhajala v misijone, je zame maševal, obhajal me je, me blagoslovil in rekel: 'V misijone greste. Dajte Jezusu vse, samo Zanj živite, bodite samo Njegova, samo Njega ljubite, samo Zanj se žrtvujte. Naj vam bo Jezus vse v vašem življenju'. – Prepričana sem, da prosi zame in da imam v njem pri Jezusu zaščitnika«(sv. Mati Terezija).

When he was home, he said Mass for the faithful every day and heard confessions. When visiting a parish, his first stop was at the parish church or chapel. Although tired from travelling far, he spent hours in the confessional.... Devotion of first Fridays and first Saturdays was very dear to his heart. The Bishop wanted families to accept that devotion to model themselves on the Holy Family. He knew that a life of faith would grow only in good and devoted families... When news of his death reached his diocese (Gnidovec died on February 3, 1939, which was a first Friday, in Ljubljana in the hospital), the priests and people were deeply saddened. Ordinary people, even Orthodox and Muslims said, »A saint has died.«



**Nedelja, 2. februar:** – Ko sta Marija in Jožef darovala in odkupila Jezusa v templju, kot je določala postava, so ju gotovo presenetile besede, ki sta jih slišala: *ta je postavljen v padeč in v vstajenje mnogih... tvojo dušo bo presunil meč...* Marija je vse te besede premišljevala. Simeon in Ana sta slavila in hvalila Boga in pripovedovala o srečanju z Odrešenikom. – Marija in Jožef sta potovala, živela in delala v veri in zaupanju v Boga. Rečemo lahko, da so težave in preizkušnje utrjevale njuno vero, upanje in zaupanje. Današnji praznik nas opomni, kako pomembno za našo vero je izpolnjevanje Božje besede, ki daje moč za

življenje po veri in zaupanju. V jubilejnem letu nas papež Francišek vabi, naj potujemo skozi življenje v upanju.

The purification of the mother was foreseen in Book of Leviticus and was to take place forty days after the birth. Until then, the woman could not approach sacred places, and the ceremony was accompanied by the gift of a small animal. But the consecration of the first-born was prescribed in the Book of Exodus and was considered a kind of "ransom" in memory of the saving action of God when He liberated the Israelites from slavery in Egypt. For this also the offering was a small animal. Throughout this scene, the parents seem to be in the process of presenting/offering their son as was done with sacrifices and Levites, while through the persons of Simeon and Anna it seems rather God who offers/presents the son for the salvation of people.

**SVEČNICA** – Ime prihaja od besede sveča, kar pomeni luč, svetloba. Simeon je slavil Boga, ko je sprejel Jezusa v naročje govoreč: Luč v razsvetljenje poganov in slavo tvojega ljudstva. Sveča nam kaže na Kristusa, posebej še velikonočna sveča. Milost je tista luč, ki razsvetljuje, prinaša veselje, da častimo in slavimo Boga.

Praznik Gospodovega darovanja kaže tudi redovništvo, ki je Bogu posvečeno življenje v Cerkvi. Redovniki, redovnice in duhovniki se z zaobljubami k določenemu načinu življenja dajo celostno na razpolago Bogu in zato lahko tudi bolj svobodno in neovirano služijo bližnjim.