

October 19, 2014

Slovak Catholic Parish

Slovenský kostol Sv. Cyrila a Metoda

Sts. Cyril and Methodius Parish

29. nedeľa v Cezročnom období

29th Sunday in Ordinary Time

**Vzdávajme Pánovi slávu a česť.
Ascribe to the Lord glory and strength.**



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Sviette ako svetlá na svete a držte sa pevne slova života.

Shine like stars in the world, holding fast to the word of life.

Možno ste sa presvedčili na vlastnej koži, že keď chceme podvieť alebo znemožniť múdreho človeka, je tu riziko, že doplatíme na vlastnú prefikanosť. Mohli si to vyskúšať aj farizeji, keď Ježiš vycítil ich zlomyseľnosť, lebo sa ho pýtali: Slobodno platiť cisárovi daň, či nie? Ježiš však reaguje ešte ostrejšou odpoveďou: Dávajte, čo je cisárovo, cisárovi, a čo je Božie, Bohu. Čo patrí cisárovi? Dnes nie je na to ťažké odpovedať. Na všetko máme zákony, výnosy, nariadenia a predpisy. Presne vieme, aké povinnosti má občan voči štátu, a ak si ich neplní, štát má dostatok prostriedkov prinútiť ho k tomu. Dnes by sme si nemohli dovoliť otázku, či máme platiť dane štátu. Je to úplná samozrejmosť. Na čom je Boží obraz? Na človekovi! V knihe Genezis čítame, že Boh stvoril človeka na svoj obraz. Koncilový dokument Radosť a nádej učí, že človek žije preto, lebo ho Boh z lásky vysníval a z lásky ho neprestajne udržiava. Čo to znamená? Narodili sme sa preto, lebo nás Boh vysníval na svoj obraz, preto sú ľudia najkrajšie stvorenia na tejto zemi. Žiadne iné stvorenie nie je také krásne ako človek, lebo žiadne iné stvorenie nie je takým dokonalým obrazom Boha, ako človek. Človek je podobný Bohu svojím rozumom, vôľou, dušou, srdcom i telesnou krásou. Je celý podobný Bohu. V človekovi je vtlačený celý Boží obraz. Ježiš na kríži vykvrácal preto, aby mohol dať svoj nápis na človeka, urobil ho vlastnou krvou, a tak s každého človeka spravil svojho pokrvného príbuzného. Odvtedy, čo Kristus zomrel na kríži, už nie je človek podobný len na obraz Boží, ale je povýšený do Božej rodiny, do Božieho príbuzenstva, do Božieho života. Preto všetci patríme Kristovi a máme do seba vtlačené jeho meno. Je v nás akoby vytetované. Uve-

domujem si toto povýšenie a vyznačenie? Žijem ako ten, na ktorom je Boží obraz a Boží nápis? Uvedomujem si, že Bohu nepatrím iba v kostole alebo pri modlitbe, ale aj za volantom auta, v práci, pri počítači, v kruhu rodiny, ale aj s peňaženkou, z ktorej platím dane? Do nemocnice k chorému zavolali kňaza. Pri lôžku chorého sa stretol aj s neznámou lekárkou a po dlhšom rozhovore sa dozvedel, ako ona chápe Ježišove slová: Dávajte, čo je cisárovo, cisárovi, a čo je Božie, Bohu. Rozprávala, že trvale sa cíti byť prítomná v Božej blízkosti, preto zostáva pokojná aj vtedy, keď má pred sebou ťažký prípad. Cíti sa v Božej prítomnosti pri práci, ale aj keď ráno pristupuje k svätému prijímaniu, alebo keď sa s manželom spoločne modlia večernú modlitbu. Cíti sa stále a všade v Božích rukách a uvedomuje si, že celá je jeho, a tak mu dáva to, čo mu patrí. Boh je vždy pri nás, neustále nás vedie, ochraňuje a miluje aj vtedy, keď máme pocit, že nás všetci opustili. On nás miluje aj vtedy, keď my ho nemilujeme, patríme mu aj vtedy, keď mu nechceme patriť a hriechom od neho utekáme, lebo on je Láska.

Every three years we are presented with today's gospel which deals with the question of separation between Church and State. The first thing we should note is that the question put to Jesus was a lawyer's trick question. It was not a question that sought enlightenment; it was not put to Jesus in order to learn from Him. It was put to Jesus to trap Him. Was He to be seen as an insurrectionist revolutionary and an enemy of the State or was He to be seen as a collaborator with the hated Roman authorities who so brutalized the Jewish people? The Pharisees, the religious fundamentalists of the day, hated the Roman tax.

The Herodians, those Jews who supported the Roman puppet King Herod, supported the tax. Both groups, the Pharisees and the Herodians, hated each other. But here we find them joined together in a combined effort to trap Jesus, to discredit Him, and thus do away with Him. Here we find Jesus in His response to their tricky question asking them for a coin, which they gave Him. Note that both they and Jesus were in the Temple area when this incident took place. The Roman coin had carved upon it the image of the infamous Tiberius Caesar, the one who had so desecrated the Jewish Temple. The coin also bore the inscription: "Tiberius Caesar – Son of the Divine Augustus". On the coin's other side it designated him as "Pontifex Maximus", supreme priest. For Jews, this was blasphemous idolatry. The fact that they had carried that coin with them into the Temple precincts tells us that they thereby discredited themselves. No good Jew would be caught with such a coin on the Temple's grounds. Furthermore, we need to realize that Jesus' response was directed at the precise issue of whether or not the Roman taxes should be paid. Jesus said nothing about the autonomy of Caesar in his secular role. Nor was Jesus making any statement at all about separating religion from society. We do not have a state religion; we have freedom of religion. We are free to practice our religious beliefs as we choose. But where is it written that freedom of religion means freedom from religion? We must remember that while rendering to Caesar what is Caesar's we must still render to God what is God's.



Bulletin Announcements

*Sunday, October 19th–29th Sunday in Ordinary Time

"Give to God the things that are God's". Jesus' words remind us that everything we have belongs to God...how then do we give to him? Paying taxes; making mortgage or rent payments; paying tuitions; giving to church and charity; paying all of our day-to-day bills – when these are done with joy and gratitude to God, we are giving God what is His... our lives.

*Ignatian Discernment Retreat

Catherine M. Kelly, M.Div. and Leanne Salel, Christian Life Community coordinator, will offer an all-day retreat on St. Ignatius of Loyola's methods of discernment. Participants will learn and have the opportunity to experience different methods of praying with God through decision-making, quiet time for prayer, reflection and faith sharing. Saturday, Oct. 25, from 9am-5pm, St. Mark's Parish, Vancouver. Cost is \$50 and includes take-home prayer materials, lunch and snacks. Registration deadline: Oct. 23. To register, contact Catherine at JSAVancouver@gmail.com.

*Hallowtide Triduum

All Hallows' (Saints) Eve begins a three-day candlelight vigil, Friday, Oct. 31 at 7pm. Join your community in prayer and help us light up our cemetery with a three-day prayer vigil for those who have gone before us. All Souls' Vigil Mass with Archbishop Miller, Saturday, Nov. 1 at 7pm. All Souls' Day Mass, Sunday, Nov. 2 at 2pm. Cemetery gates open from 8am-10pm for visitation and prayer. Candles to be placed on your loved ones grave are available at rccav.org/candles or available for purchase on site at the office or chapel.

*Bioethics from a Roman Catholic Perspective

Understanding bioethical principles has become increasingly important as science and medicine develop new techniques. Learn about reproductive issues and stem cell therapies, end-of-life issues, euthanasia, assisted dying, health-care directives. Speaker: Moira McQueen, LLB, MDiv, PhD, Executive Director of the Canadian Catholic Bioethics Institute, a professor of Theology and recently appointed by Pope Francis as member of the International Theological Commission. Friday, Nov. 21 from 7-9pm and Saturday, Nov. 22 from 10-3pm, St. Joseph the Worker, Richmond. For more information, please contact 604-448-4525 or email stjw.adultformation@rccav.org or sjwaff@gmail.com

***Prayer Ministry:** every Sunday from 12.30pm to 1.30pm in our church.

***Adoration** - spend a blessed hour with Jesus on Thursdays at our church from 7:15pm - 8:15pm.

Sunday's Collection from the Last Week

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|---------------------------|----------------|
| Our Weekly Goal | \$1,500 |
| Sunday's Collection | \$ 935 |
| Weekly Shortfall (Excess) | -\$ 565 |

Thank You. Vďaka. God Bless Your Generosity.

Modlitba príhovoru v nedel'u od 12.30pm do 1.30pm v našom kostole.

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|--------------------------|--|---|-------------------|
| Sun 19 9:00am | 29th Sunday in Ordinary Time; Isa 45:1, 4-6; 1 Thess. 1:1-5b; Mt 22:15-21 | For parishioners | Fr. Juraj |
| Sun 19 11:00am | 29. nedel'a v Cezročnom období; Iz 45, 1. 4-6; 1 Sol 1, 1-5b; Mt 22, 15-21 | Za operáciu Dáši | Marta |
| Mon 20 8:00am | Saint Paul of the Cross; Eph. 2:1-10; Luke 12:13-21 | Za zdravie a Božiu pomoc pre Martu | Jim & Jo |
| Tue 21 8:00am | Saint Margaret Clitheroe; Eph. 2:12-22; Luke 12:35-38 | Za zdravie a Božie požehnanie pre Lucku | Rodičia |
| Wed 22 8:00am | Saint John Paul II; Eph. 3:2-12; Luke 12:39-48 | + Enrique Javier | Family Javier |
| Thu 23 8:00am | Saint John of Capistrano; Eph. 3:14-21; Luke 12:49-53 | Marita de Guzman | Martin |
| Fri 24 8:00am | Saint Anthony Mary Claret; Eph. 4:1-6; Luke 12:54-59 | + Margita Kopanicka st. | Betty & Bill |
| Sat 25 9:00am | Eph. 4:7-16; Luke 13:1-9 | + Mary Segec | Family |
| Sun 26 9:00am | 30th Sunday in Ordinary Time; Exodus 22:20-26; 1 Thess. 1:5c-10; Matthew 22:34-40 | + Kazimierz Karwowski | Family Lemanowicz |
| Sun 26 11:00am | 30. nedel'a v Cezročnom období; Ex 22, 20-26; 1 Sol 1, 5c-10; Mt 22, 34-40 | Za farníkov | Fr. Juraj |