

June 18, 2017

Slovak Catholic Parish



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*Ja som živý chlieb,
ktorý zostúpil z neba,
hovorí Pán; kto bude
jesť z tohoto chleba,
bude žiť naveky.*

*I am the living bread
that came down from
heaven, says the Lord;
whoever eats this
bread will live forever.*



Slovenský kostol Sv. Cyrila a Metoda

Sts. Cyril and Methodius Parish

Najsvätejšieho Kristovho Tela a Krvi.

The Most Holy Body and Blood of Christ.

Chváľ Jeruzalem Pána, oslavuj, Sion, svojho Boha.

Praise the Lord, Jerusalem.

Jeden ateistický filozof tvrdí: „Človek je to, čo požíva.“ Táto veta najlepšie vystihuje jedno kresťanské tajomstvo. Vďaka eucharistii je kresťan skutočne tým, čo požíva! A zaťa sv. Lev Veľký napísal: „Naša účasť na Kristovom tele a na jeho krvi nesmeruje k ničomu inému, než aby sme sa stali tým, čo požívame.“

Počúvajme, čo o tom hovorí sám Ježiš: „Ako mňa poslal živý Otec a ja žijem z Otca, aj ten, čo mňa je, bude žiť zo mňa.“ (Jn 6,57). Latinská predložka „per“, ktorú používa latinsky preklad, vyjadruje v tejto vete dve veci alebo dva pohyby: pôvod a určenie. Znamená, že ten, kto je Kristovo telo, žije „z neho“, „skrze neho“, to znamená žije silou života, ktorá pochádza od neho, ale súčasne žije „pre neho“, pre jeho slávu, pre jeho lásku, pre jeho kráľovstvo. Ako žije Ježiš z Otca a pre Otca, tak aj my, keď sa podielame na svätom tajomstve jeho tela a jeho krvi, žijeme z Ježiša a pre Ježiša.

Cirkevní otcovia znázorňovali toto tajomstvo príkladom telesnej potravy. Hovorili, že trávenie je životný princíp, ktorý prispôsobuje to, čo je slabšie, sebe, a nie naopak. V eucharistii je to naopak. Prijímajúcemu akoby Ježiš hovoril: „Ty si neprispôbiš mňa, ale ja si prispôbim teba.“

Pokrm nie je sám o sebe živý a nemôže nám dať život, pretože všetko čo je trávené, musí najprv zahnúť. Pokladáme ho však za príčinu života, lebo udržuje život, ktorý je prítomný v našom tele. Služi ako palivo života, zdroj životnej energie. Avšak v eucharistii je to znova naopak. „Chlieb života“ je živý a zostáva živý, a preto tí, kto ho prijímajú, skutočne žijú. Zatiaľ čo sa teda telesný pokrm premieňa v toho, kto ho je a trávi, a chlieb i ryba a každý iný pokrm sa stáva súčasťou našej krvi, tu sa deje

opak. „Chlieb života“ hýbe tým, kto sa ním živí, prispôsobuje si ho a mení v seba.

Ježiš to všetko robí, pretože je „srdcom“ tajomného tela. A čo robí srdce v ľudskom organizme? Zo všetkých častí tela k nemu prúdi „otrávená“ krv, to je ochudobnená o životné prvky a znečistená všetkými jedovatými látkami odpadkami organizmu. Pri prechode cez iné dôležité orgány sa čistí a obohacuje a obnovená a obohatená živinami je zo srdca neúnavne rozvádzaná do všetkých údov.

To isté koná v duchovnej rovine Kristus prítomný v eucharistii, ktorý je srdcom cirkvi. K nemu smeruje pri každej svätej omši skazená krv celého sveta. Do neho vrháme pri svätom prijímaní svoje hriechy a všetku svoju nečistotu, aby bola zničená a toto srdce nám dáva krv čistú, svoju krv, krv Nepoškvrneného Baránka, plnú života a svätosti, „liek nesmrteľnosti“ Až po tejto skúsenosti môžeme správne pochopiť slová Písma: „Krv Kristova...očistí naše svedomie od mŕtvych skutkov“ (Hebr 9,14) a opäť: „Krv Ježiša Krista nás očisťuje od každého hriechu (1 Jn 1,1). Eucharistia je skutočne „srdcom cirkvi“ a to v omnoho reálnejšom zmysle, ako si obvykle myslíme.

God feeds us while we pilgrims march through the desert toward the lasting city. Unless we are nourished with what he provides, we will be counted among the living dead and we will not know justice, peace, unity.

He feeds us even with heavenly bread, “ready to hand, untoiled-for, endowed with all delights and conforming to every taste,” so unknown that we ask in amazement, “What is this?” God treats well even or especially—if we take Jesus’ attitude into account—the stiff-necked,

the unrighteous, “the most annoying and most difficult” (a phrase from St. Vincent de Paul, Coste X 331). That is how good our heavenly Father is; no one is good but he alone. This means that no one really is deserving of any good thing that comes from God.

It is all a matter of grace. Elijah is given food and drink not because of his merits, not because this self-proclaimed “the only prophet left” has unmasked the false religion, but rather because he is despairing and needs strength for a long journey. “The Eucharist ... is not a prize for the perfect but a powerful medicine and nourishment for the weak” (EG 47), which is consistent with the conviction that Jesus did not come to call the righteous but sinners, for whom he eventually gave his body up and shed his blood.

Jesus’ death proves the extraordinary greatness of divine love. And if his friendship with sinners causes shock, how much more does his death for them do so. Surely, those who do not overcome such aversion toward someone left marginalized, on account of others’ self-righteousness, will also ask, “How can this man give us his flesh to eat?” They will add: “This saying is hard; who can accept it?” and they will turn back to go on being like white-washed tombs.

But Jesus, meek and humble of heart, still does not retract. He insists on the utmost importance of eating his flesh and drinking his blood. The importance lies in the effective meaning of the Sacrament to partake of the one loaf is to form one body; to love our brothers and sisters, to show compassion to those in need, is to pass from death to life; it is not enough for us wayfarers to have our fill if other wayfarers do not have it.

Bulletin Announcements

***June 18th - The Most Holy Body and Blood of Christ Sunday** "If angels could be jealous of men, they would be so for one reason: Holy Communion." - *St. Maximilian Kolbe*

***Development and Peace (D&P), Caritas Canada News** Our risen Lord richly showed his love for us by his death and resurrection. We pray to reflect His love as we stand in solidarity with our needy brothers and sisters across the world. Thanks to your heart-felt generosity, as an example, both the emergency humanitarian and long-term development aid programs that we were able to put in place to respond to the devastating Super Typhoon Haiyan in the Philippines reinforce each other and are being implemented as a coordinated effort. D&P has raised and distributed since 2013 more than \$12.4 million in grants with local partners to meet local needs and support improved reconstruction to be better prepared and protected in the future. Considerable humanitarian relief has been achieved. God bless your kind support. <https://www.devp.org/en>

***SOGI Program (Sexual Orientation Gender Identity) Information Meeting** Parents Unite Canada is working to protect children and make schools safe. All children matter. Kari Simpson, Executive Director for CultureGuard, will explain the SOGI human rights program already being mandated in the schools regarding parental authority, the culture, and societal norms. Find out how it will affect your child and future of our nation. Contact us at: kid-saveanada@gmail.com. June 24, 2017 from 2pm to 4pm at Bonsor Community Centre Banquet Hall, 6550 Bonsor Avenue, Burnaby, BC. Childminding provided.

***Project Advance 2017** continues in our parish today and next Sunday, June 25. Either Heather Charest or Ed Starick will be available before after each Mass both days to receive contributions for this cause. Thus far, a total of \$2,640 has been contributed, and our parish is well on its way to achieving its Archdiocesan goal of \$7,000. Contributions may be given at any time throughout the year, but our parish would like to reach the \$7,000 goal in the near future. We sincerely thank everyone who has contributed during the first two weeks of our 2017 campaign. May you be blessed for your generosity.

Sunday's Collection from the Last Week

Our Weekly Goal	\$1,500
Sunday's Collection	\$1,310

Thank You. Vď'aka. God Bless Your Generosity.

PRAYER MINISTRY

There will be no prayer ministry during summer in our church until further notice.

ADORATION

There will be no adoration on Thursday in our church. We will have an adoration on Friday 9:00am-7:30pm.

Sun 18 9:00am	The Most Holy Body and Blood of Christ; Dt 8:2-3,14-16; 1Cor 10:16-17; Jn 6:51-59	For Parishioners	Fr. Juraj
Sun 18 11:00am	Najsvätejšieho Kristovho Tela a Krvi; Dt 8:2-3, 14b-16a; 1Kor 10:16-17; Jn 6:51:58	+ Jozefa Mandlová	Syn Karel
Mon 19 8:00am	St. Romuald; 2Cor 6:1-10; Mt 5:38-42	Za Božie požehnanie pre Maroša	Dcéra Mary Ann
Tue 20 8:00am	2Cor 8:1-9; Mt 5:43-48	+ Mila Josephine	Family Abrams
Wed 21 8:00am	St. Aloysius Gonzaga; 2Cor 9:6-11; Mt 6:1-6,16-18	Za Božie požehnanie a zdravie pre Žofiu	Marta Mudry
Thu 22 8:00am	St. Paulinus of Nola; St. John Fisher; St. Thomas More; 2Cor 11:1-11; Mt 6:7-15	+ Mary Mak Liong	Elizabeth Kun & Paolo Kun
Fri 23 8:00am	The Most Sacred Heart of Jesus; Dt 7:6-11; 1Jn 4:7-16; Mt 11:25-30	For priests - classmates	Fr. Juraj
Fri 23 7:30pm	Najsvätejšieho Srdca Ježišovho Dt 7:6-11; 1Jn 4:7-16; Mt 11:25-30	+ Michal Jánoška	Rodina Astrabová
Sat 24 9:00am	The Nativity of St. John The Baptist; Is 49:1-6; Acts 13:22-26; Lk 1:57-66,80	For Parishioners	Fr. Juraj
Sun25 9:00am	12th Sunday in Ordinary Time; Jer 20:10-13; Rom 5:12-15; Mt 10:26-33	+ Ondrej Hrubša	Rodina Astrabová
Sun 25 11:00am	12. Nedel'a v Cezročnom Období; Jer 20:10-13; Rim 5:12-15; Mt 10:26-33	+ Milan Čarnogurský	Ján Čarnogurský